The Emptiness that is Form:

Developing the Body of Buddhahood in Indo-Tibetan Buddhist Tantra

by

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ABSTRACT

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This thesis engages the two realities (conventional and ultimate) in Indo-Tibctan Buddhist thought, as addressed in the Maháyána Buddhist formulation "Form is empty, emptiness is form." The Tibetan master Je Tsong Khapa (1357-1419) elaborated both sides of this nondual formulation - the "empty side" and the "perception side" - but concerned to address the over-negating climate of his day he chose particularly to emphasize the perception side in his own writings. I propose that this decision led him in his Tantric exegesis to emphasize deity yoga *(devatáyoga, lha "i rnal 'byor)* in general and the "Creation Stage" *{utpattikrama, bskyed rim)* of Unexcelled Yoga Tantra in particular. In this thesis I seek to demonstrate how Tsong Khapa's master work on tantra, *The Great Stages of Mantra (sngags rim chen mo* or *NRQ,* addresses this concern, elaborating deity yoga as an esoteric correlate to his exoteric emphasis on "conventional validating cognition," locating the domain of radical personal- and world-transformation squarely within the conventional sphere.

In the earlier chapters I define the broader context for this study by sketching an overview of the "empty side" in Buddhist history and developing a critical methodology whereby Buddhist and modern deconstructive methodologies in philosophy and the social sciences can be meaningfully compared. In the later chapters I then examine how it is specifically only *"intrinsic* reality" *(svabhava, rang bzhin)* that is negated in an exoteric context in ontological, epistemológica!, and phenomenological spheres, and I then trace how Tsong Khapa carries his exoteric findings regarding such negations into the esoteric sphere in his *NRC.* We see that just as in exoteric contexts emptiness does not negate relativity, so in

esoteric contexts thoroughgoing emptiness yoga need not eliminate the development of the extraordinary, pure perceptions of deity yoga. I then conclude by elaborating the practice of the Creation Stage itself, showing that it is indeed not only compatible with but in fact necessary to the full embodiment of emptiness that is buddhahood. Appendices then include a critical edition and translation of chapters 11—12 of the *Great Stages of Mantra* upon which this dissertation is based.

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(1957-1996)

VOLUME I

> You should never allow yourself to cling to preference for either the perception side or the empty side. But you must take special consideration of the perception side.
>
> - Manjughosa to Tsong Khapa[1]

CHAPTER I: Introduction

Emptiness and Perception: The Two Realities in the History of Indo-Tibetan Buddhism

India

In his "First Turning" teachings, as recorded in the Pali Nikayas, Sakyamuni Buddha diagnosed that the addictive reification of a substantially existent, independent, personal "Self (Pali *and,* Skt. *atma)* was the root cause of all suffering, and thus he prescribed the insight into "selflessness" *(anatta, anatma)* as the final cure to this universal condition. As he himself had arrived at this insight through the use of critical, analytical reasoning empowered by one-pointed concentration, so his prescription to others entailed the pursuit of this same deconstructive path. He found such critical analysis to be capable of revealing that any such Self could be no more than an incoherent, reified "whole" superimposed on a collection of objective parts *(dhammas, dharmas),* and he identified the absence of such a reified Self to be "ultimate reality" *{paramattha-sacca, paramartha-satya).* However, he also found such critical analysis to be capable of affirming the simultaneous presence of a valid, conventionally constructed self which he identified as existing at the level of "superficial reality" *{samutti-sacca, samvrti-satya).*

[1] *snangphyogs dang stongphyogs la nye ringgtan nas byed mi nyan, khyadpar snang ba la gtsigs su byeddgos.* From Kaydrup's *Secret Biography igsang ba'i mam thar)* of Tsong Khapa (Tsong *Khzpzsgsung 'bum,* vol. KA, text 3 [5261]: 2b). *Cp. EE:* 79.

This then constituted the innovative teaching of the "two realities" or "two truths" (Skt. *satyadvaya,* Tib. *bden pagnyis),* the "superficial reality" *(samvrti-satya, kun rdzob bden pa),* and the "ultimate reality" *(paramartha-satya, don dampa'i bden pa),* fundamental to all Buddhist thought. The former refers to "apparent" reality, to what may be perceived to be the case in any given relative, conventional context, and the latter refers to what is "really" the case from an ultimate point of view, when subjected to critical analysis. Many synonymous pairs of terms for these two realities then emerged in the history of Indo-Tibetan Buddhist discourse, including the following partial list:

superficial reality *(samvrti-satya, kun rdzob bden pa)*	**ultimate reality** *{paramartha-satya, don dam pa V bden pa)*
conventional reality *(vyâvahàrika-satya, tha snyad pa "i bden pa)*	ultimate reality *(paramartha-satya, don dam pa V bden pa)*
relativity *(pratïtysamutpàda, rten cing 'brel bar 'byung ba)*	emptiness *(sunyata, stongpa nyid)*
the perception side (*'âbhâsa-paksa, snang phyogs)*	the empty side *(s'unya-paksa, stong phyogs)*[2]

Table I: The Two Realities/Truths

While at times the Buddha's "First Turning" teachings also applied the same deconstructive analysis to the constituent objective parts (the *dhammas)* which formed the basis for the mistaken reification of an independent Self, the Buddha did not emphasize such "objec-

[2] For those who may not be familiar with the less common terminology of "the perception side and the empty side" as synonyms for the two realities, I offer the following representative sample passage from the *LRC* in which Tsong Khapa uses these two terms and in which he makes it clear by his use of apposition that he equates "the perception side" and superficial reality: "... this [a passage cited by Candraklrti] completely refutes the proposition that these people, while mistaken about the perception side, superficial reality, have nevertheless found an unerring view of the empty side." (*'dis ni... snang phyogs kun rdzob pa la log par zhugs pa yin kyang, stong phyogs kyi Ita ba ma nor ba rnyedpar smra ba'ang legs par bkag payin no, ,)* *LRCACW:* 390b. *Cp.* NE89: 214; *CMDR:* 213; Snow III: 152.

tive selflessness" as much during this First modality of teaching.[3] Over the next few centuries, this lack of emphasis left the door open for Realist Buddhist thinkers (such as the Abhidhammikas who developed the Vaibhasika tenet system) to swing the philosophical pendulum back toward a reificatory extreme, developing a realist/substantialist hermeneutic in which the constituent parts or elements of reality (analyzed to be 75 *dhammas)* were not themselves presented as selfless or empty.

Thus, some five hundred years after the Buddha, a somewhat more sophisticated and resistant strain of the disease of reification had developed. This occasioned the appearance of the "second Buddha," the bodhisattva/philosopher/physician Nagarjuna who emerged to dispense a more potent version of the Buddha's cure, the insight of selflessness, swinging the philosophical pendulum further back in the radically deconstructive direction with the rediscovery of the Buddha's more penetrating "Second Turning" teachings. Nagarjuna's own exegetical and original texts were directed toward refuting not only ordinary, naive realists and non-Buddhist (mainly brahmanical) philosophical Realists, but also - indeed especially - what he considered to be the Buddhist Realists *{bhdvavddin, dngospo smra ba,* viz. the Abhidhammikas) of his time. Accordingly, his own treatises, just like the "Second Turning" *Transcendent Wisdom Scriptures (Prajndparamitd Sutras)* he revealed, emphasized the ultimate, selfless nature of all things (their "empty side") much more than the superficial, relative nature of those things (their "perception side"). All of these texts implemented a much more sophisticated deconstructive analysis not only of any reified Self or objective elements but also of selflessness itself. By not absolutizing the absolute, and by thus affirming the conven-

[3] Contrary to the contentions of some within the Buddhist tradition, there is clear evidence that the Buddha did teach objective selflessness during the First Turning, even though it may not have been emphasized in that context. See *VKN:* 114, n9; Etienne Lamotte, *L'Enseignement de Vimalakïrti* (Louvain: Publications Universitaires, 1962), 132, n23; and Ruegg, 1981: 7, n16 where he cites and discusses Candrakîrti's *Prasannapadà* on MW/fXVIII.5, *Madhyamakàvatâra* 1.8, *Majjhimanikâya* I, *Samyuttanikâya* III-IV, and *Anguttaranikâya* I.

tional validity and the relative reality of perceived, causal experience, the two realities were presented *not* as mutually contradictory but rather as mutually compatible and indeed nondual; as the *Transcendent Wisdom Scriptures* state, "Form is empty, emptiness is form." In this way, the analyses at the core of these texts were able to swing the pendulum further in the negative, deconstructive direction while avoiding swinging it too far to the extreme of nihilism. However, as the most prevalent views of the day tended toward over-reification by the various Realists, the therapeutic philosophical remedy favored by Nagárjuna did contain a much stronger dose of radical deconstructivism and anti-realism.

Some centuries later Candraklrti (sixth c. **CE)** continued and further refined this radical therapy at a time when philosophical acumen had become even more sophisticated. Developing and defending the Dialecticist Centrist *(Prásarigika-Mádhyamikd)* interpretation of Nagárjuna first clarified by Buddhapálita (470-550),[4] Candraklrti also considered his main philosophical opponents to be "Realists,"[5] but now not only the naive ordinary, non-Buddhist, and Buddhist Realists (including now the *Sautrántikas),* but also - in fact, primarily - the more sophisticated Universal Vehicle *{Mabáyána)* philosophers upholding a Mind Only *(Cittamátrin)* or a Dogmaticist Centrist *{Svatantrika-Madhyamaka)* position. To counter these much subtler, more sophisticated views, Candraklrti's therapeutic methodology increased the emptiness dosage even more, resulting now in a potent "maximum strength" remedy comprising of **a** relentless emphasis on ultimate reality, the empty side, functioning as **a** kind of "shock therapy" intended to thoroughly rout out even the subtlest substantialistic reifications.

[4] *EE:* 39.

[5] "Realist" here again translates *bhävavädin (dngospo smra ba),* though as Napper discusses at NE89: 49 (and note 70), in Candraklrti's time this same position was described also as *vastusatpadärthavädin* (still later translated as *dngospo smra ba* in Tibetan).

Tibet

In the first centuries of the spread of Buddhism in Tibet (seventh century onwards) the Tibetans learned, developed, and defended a variety of such views, but by the fourteenth century the philosophical climate had become quite different. To be sure, ordinary, naive realism was (as it perpetually seems to be) a preliminary stance to be refuted. But within more scholastic contexts almost all Tibetans were (1) Buddhist - so, ostensibly at least, there were no non-Buddhist philosophical positions to be refuted; and (2) within that "Buddhist" self-definition almost all were of the Universal Vehicle - so there were no Abhidhammika or Individual Vehicle *(Hinaydna)* positions to be refuted; and (3) within that "Universalist" self-definition almost all were (rhetorically, at least) "Centrists" *(Mddhyamikas)* — so there were few "mind Only" *(Cittamdtrin)* positions to be refuted; and (4) within that "Centrist" self-definition a growing majority called themselves "Dialecticists" *(Prdsarigikas)* - so there were fewer and fewer "Dogmaticist" *(Svdtantrika)* positions to be refuted. None of this is to say that these non-Dialecticist positions were not learned, debated, and at times perhaps seriously and intentionally held; for they were. But these other Buddhist philosophical views were generally learned as philosophical "stepping stones" in an overall hermeneutical ladder that an increasing majority agreed (at least rhetorically) had the Dialecticist position as its top rung.

By the fourteenth century in Tibet it is fair and pertinent to say that the philosophical pendulum had swung completely to the empty side. Seven centuries of exposure to the maximum-strength emptiness remedy had ensured that the many possible strains of "realism" no longer manifested as the main philosophical affliction among educated Tibetan Buddhists. However, the overzealous and indiscriminate application of critical negation, like the over-application of a wide-spectrum antibiotic, had wiped out many Tibetan's immunity to another, potentially more dangerous, disease, the scourge of nihilism, which would threaten to undermine any possible basis for relative reality, causality, conventional ethics, and so forth.

In her important book entitled *Dependent-Arising and Emptiness,* Elizabeth Napper describes this situation as follows:

> [The problem now was not that there were antagonists]... who felt that within the Madhyamika assertions on emptiness, conventional presentations would not be feasible and hence rejected Madhyamika, but rather [that there were many]... who... found conventional presentations to be negated by the Madhyamika emptiness and, accepting this, called themselves Madhyamikas and propounded a system in which there is no valid establishment of conventional phenomena and activities. This is verbalized in different ways, some saying that conventional phenomena are posited only by ignorance, others saying that the Madhyamikas have no system of their own for the presentations of conventionalities but merely rely on the systems of others, and still others saying that conventionalities exist conventionally but that this does not function as existing, etc. (NE89: 51-52)

Or in terms of the language of the *Transcendent Wisdom Scriptures,* we could say simply that the Tibetans had succeeded all too well at demonstrating that "form is empty" at the expense of the reconciling and counterbalancing half of the equation, "emptiness is form." The entire relative world of perceptions, conventions, causality, and so on was in peril of being thoroughly undermined and repudiated.

Tsong Khapa's Mission: Safeguarding the Relative, Perceived World against Nihilistic Deconstruction

This was the philosophical context when, in 1357, Tibet saw the birth of Je Tsong Khapa, the great Tibetan philosopher-yogi who would later found the Gelukpa Order of Tibetan Buddhism which would come to claim the vast majority of Tibetan Buddhists for centuries to come. And it was in this context that early in his career, after many years of studying exoteric philosophy with Tibet's finest scholars and practicing esoteric Tantric yogas with the most realized masters *(cf.* chapter III below), Tsong Khapa had the vision of Mafiju-ghosa, the bodhisattva of wisdom, in which he received the advice recorded in the epigraph above. In this visionary encounter Tsong Khapa was advised that Candraklrti was unerring in his presentation of the empty side, and that he should fully rely on Candraklrti's uncompromisingly critical writings for his own understanding of ultimate truth, but that in his own

teachings and writings, while always being careful to present emptiness and perceptions as nondually interrelated, he should make a new emphasis through elaborating especially the perception side.

It is relatively well-known that Tsong Khapa is said to have accomplished this in his exoteric philosophical writings through his ingenious harmonizing of the Centrists' deconstructive drive with Dharmaklrti's logical and epistemológica! methodologies, explicating the latter's "validating cognition" *(pramâna, tshad ma)* as *"transactional*"* or "*conventional* validating cognition" *(*vyâvahârika-pramàna, tha snyadpa'i tshad ma),* that is, as a conventional cognition capable of producing valid knowledge about things on the relative, transactional, practical, conventional level (c/f chapter II below). However, to date there has been scant exploration of how it is that Tsong Khapa emphasized the "perception side" in his *esoteric* writings, and how it is that he integrated his exoteric and esoteric presentations of the relationship between emptiness and perceptions in general and of perceptions in particular. It is this exploration chat constitutes the central enterprise of this thesis.

Defining the context of the esoteric

To begin our project of determining how Tsong Khapa emphasizes the perception side in the context ofTantra (or "Mantra," or the "Vajra Vehicle"), it is necessary first to clarify what he defines this context to be. Early in his master overview work on the esoteric Buddhist path entitled *The Great Stages of Mantra (sngags rim chen mo,* hereafter *NRQ* Tsong Khapa addresses this issue through the process of exploring what it is within the Universal Vehicle that distinguishes the esoteric and exoteric sub-vehicles, viz. the esoteric Vajra Vehicle and the exoteric Transcendence Vehicle. After exploring and rejecting various theses as implausible,[6] and after arguing that no two vehicles to liberation can have a difference in the

[6] See *TP.* 110-113.

wisdom pertaining to the ultimate view of emptiness,[7] he concludes that it must be the art aspect *(upaya, thabs)* that can provide the only possible basis for differentiating between the esoteric and exoteric Universal Vehicles.

Having then narrowed down the scope of possible distinctions to some *special* aspect of the practical arts, he continues his analysis by examining the causal relationship between wisdom/art and the fruitional Bodies of a buddha. He notes that while both Universal sub-vehicles employ meditative techniques involving equipoise on emptiness (the sixth transcendence) to directly simulate a buddha's Truth Body, none of the practices of the six transcendences *directly* simulate a buddha's Form Bodies; and, he argues, only a practice which does so simulate a buddha's Form Bodies could serve as the *direct cause* for those Bodies.[8] While such a practice is lacking in the exoteric Transcendence Vehicle, it is not lacking in the esoteric Vajra Vehicle, and thus he finally concludes that it is the presence of such a unique

This is an enormous and complex topic in itself; there is not sufficient space to go into these arguments here. In the *NRC* (see, e.g., *TT.* 93—99) Tsong Khapa briefly recapitulates arguments which he makes at length elsewhere *(EE, LRQ* etc.) to the effect that while the *treatises* and *philosophical systems (siddhdnta)* associated with the Individual and the Universal Vehicles differ in the subtlety of their articulation of the view of emptiness, successful *practitioners* of these two vehicles (arhats and bodhisattvas, respectively) can not differ with respect to the wisdom cognizing emptiness which they each must develop. This is because liberation from *samsara* is not possible without direct, intuitive, and complete realization of the selflessness of both persons and things (Tsong Khapa maintains that this is a uniquely Dialecticist Centrist *[Prasangika Madhyamaka]* argument, and he supports this argument with numerous passages from the *Transcendent Wisdom* scriptures, Nagarjuna, Candraklrti, and so on.) Rather, practitioners of these vehicles must differ only with respect to the arts *(upaya, thabs)* they practice, and thus with respect to their physical development (the Individual Vehicle practitioners do not develop a buddha's Form Bodies whereas the Universal Vehicle practitioners do). Likewise, between the two Universal sub-vehicles, Tsong Khapa argues that the profound view of emptiness was fully articulated in the reasoned arguments and presentations of the exoteric Transcendence Vehicle, and that there can be no higher view somehow articulated in or attainable through the esoteric Vajra Vehicle (this directly countering the position of certain contemporary and previous lamas such as Dol-po-pa).

[8] This is treated extensively in the section below on "Conceptual yoga as the corresponding material cause of a buddha's Form Body" (p. 269 *ffi).*

practice in the Vajra Vehicle that distinguishes it as a separate vehicle within the Universal Vehicle. Thus, after this series of considerations, he concludes:[9]

> ... Therefore, it must be said that the primary feature distinguishing the paths of the Universal Vehicle is the art which causes one to appear as a Form Body to fortunate students, to become a Savior and a refuge for sentient beings as long as sarhsara lasts.... Thus, the [Universal] Vehicle is divided into two [sub-vehicles] due to the great distinction involving a dissimilarity in the body of the paths regarding the art for achieving a Form Body for the sake of others.
>
> ... Moreover, the primary feature of this art is [described] from the perspective of achieving a Form Body, because the art which is the means for achieving the Form Body - which [art] is precisely deity yoga, which is a meditation which simulates the form of that [Form Body] - is superior to the arts of other Vehicles.

Thus, Tsong Khapa isolates the practice of "deity yoga" *(devatdyoga, lha'i rnal 'byor),* also known as "buddha yoga," as the unique, defining characteristic of Tantra in general.

Deity yoga in the four classes of Tantra

In the briefest terms, deity yoga can be defined as an esoteric Buddhist meditation practice involving a yoga in which the (subjective) mind cognizing emptiness visualizes itself as arising nondually in the (objective, perceived) Form Body of a buddha. Tsong Khapa argues that only such a conformative art - a yoga involving the direct simulation of a buddha's Form Body — could serve as the direct cause of a buddha's Form Body, citing an important canonical passage from the first chapter of *The Vajra Tent Tantra* to support this contention.[10]

[9] *de 'i phyir theg chen gyi lam gyi khyadpar gyi gtso bo ni gzugs kyi sku skal ba dang Idan pa 'i gdul bya la snang nas 'khor baji sridgnas kyi bar du sems can rnams kyi mgon skyabs mdzadpa 'i rgyur gyur pa 'i thabs la bya dgos so, , ... des na gzhan don gzugs kyi sku sgrub pa* V *thabs la lam gyi lus mi 'dm ba 'i khyad par chen po yod pas theg pa gnyis su mdzad pa yin te, ... thabs kyi gtso bo yang gzugs sku sgrub pa 'i cha nas yin la, gzugs sku "i sgrub byed kyi thabs ni de dang rnam pa 'dra bar sgom pa "t lha* V *rnal 'byor nyid theg pa gzhan gyi thabs las mchogyin pa* V *phyir ro, , (NRC:* 16a.3-16b.2) The following is my translation. *Cp. TP.* 115-16. Qf also the Dalai Lama's comments on and summary of these same points at *TT: 42-43,* 55-57.

[10] *Of.* p. 270 *ff.* below for my translation and detailed discussion of this passage, for notes concerning the translation itself, and for references to alternate translations. *The Vajra Tent*

(Cont'd...)

Moreover, and of equal importance, he shows that this identification of deity yoga as the defining characteristic of Tantra is general enough to serve to characterize all of the major types and levels of practice coming under the broad heading of Buddhist "Tantra." While there were many classifications of Tantra evident in the multitude of esoteric Indian Buddhist treatises and commentarial traditions, a great number of Indians came to adopt the fourfold schema of Action *(kriya),* Performance *(carya),* Yoga *(yoga),* and Unexcelled Yoga *(anuttara yoga)* Tantra, as presented, for example, in the *Vajra Tent Tantra*[11] within the *Hevajra Tantra* literature. Many Tibetans from the early Sakyas (eleventh century) through to the great Bu-ston (early fourteenth century) also adopted this fourfold schema, and in his A7?CTsong Khapa likewise follows this mainstream schema.[12]

Having determined deity yoga to be the common defining characteristic for all four of these classes of Tantra, Tsong Khapa then surveys in his *NRC z* wide range of Indian and Tibetan opinions regarding what it is that distinguishes and defines each of the four classes of Tantra. After again using reasoned arguments and scriptural citation to reject various Indian and Tibetan positions regarding this,[13] he sides with Abhayakaragupta, Vlryavajra, and others

Tantra is Toh. 419: *Vajrapanjara-tantra (rdo rjegur),* within the *Hevajra Tantra* literature. For easy reference to the classification of Tantras in the Derge Kanjur and their commentaries in the Tibetan Derge Tanjur, see the Tanjur chart in the Appendix herein.

[11] For *NRC* citations from this Tantra and from Sraddhakaravarma regarding the fourfold schema, see *TT:* 151.

[12] The only difference being that Tsong Khapa rejected his Tibetan predecessors' notion that Unexcelled Yoga Tantras should be given a threefold subdivision into "Father," "Mother," and "Nondual" Tantras, arguing instead that all such Tantras had to be nondual, and thus advocating a twofold subdivision into only Father and Mother Tantras (the former emphasizing illusion body, the latter emphasizing the Clear Light, but both nondually integrating both).

[13] See *TT.* 153-56.

who cite such Tantras as *The Kiss Tantra*[14] to argue that the four Tantra classes were taught for four different types of practitioners who would be able to use and transform four different types and levels of desire on the path. By then citing various passages from Tantras of each of the three lower classes as well, Tsong Khapa suggests that this basis for classifying the four Tantras is common to all Tantras and not just imposed upon the lower three from an Unexcelled Tantra perspective.[15]

The basic Tantric principle here is that different psycho-physical responses triggered by the arousal of different types and levels of desire give rise to successively more refined or subtler types of "(bliss-)consciousnesses" or subjectivities, and that while these would normally bind one more strongly to sarhsara, if these subtler subjectivities are utilized to meditate on emptiness then there can be effected a liberative realization and a transformation at a subtler and more profound level than would otherwise be possible.[16] Thus, with respect to our basic definition of deity yoga given above, the successive classes of Tantra evoke increasingly subtler states of "mind" (and body) to engage in "cognizing emptiness," and it is these subtler subjectivities which then nondually "arise in the form of a deity."

Finally, it will be helpful here to briefly note the basic divisions of yogas that exist in the three lower Tantras (Action, Performance, and Yoga) as distinct from Unexcelled Yoga Tantra. In short, the three lower Tantras are all divided into "yogas with signs" *(sanimitta-yoga, mtshan bcas kyi rnal 'byor)* and "yogas without signs" *{animitta-yoga, mtshan med kyi rnal 'byor),* whereas Unexcelled Yoga Tantras are divided into yogas of the "Creation Stage" *(utpattikrama, bskyed rim)* and those of the "Perfection Stage" *(nispannakrama, rdzogs rim).*

[14] Toh. 381: *Sarhputa-näma-mahätantra (yang dag par sbyor ba shes bya ba V rgyud chen po),* known by the abbreviated title *The Kiss {Samputa, kha sbyor).* See my note on 356b of the translation in the Appendix.

[15] *Cf. TT:* 156-61 for Tsong Khapa's discussion of the above points.

[16] *Cf* our final chapter herein.

While any yogic aspect of deity yoga at any level in any class of Tantra must always nondually integrate both the cognition of emptiness as well as the vivid perception of oneself as a deity, in general we can say that within each Tantric class the former yogas (yogas with signs and Creation Stage yoga), also called "conceptual yogas" *(brtagspa'i rnal 'byor),* are preliminary yogas which tend to emphasize more the development of concentration and vivid perception, whereas the latter yogas (yogas without signs and Perfection Stage yogas), also called "non-conceptual yogas" *(ma brtagspa'i rnal 'byor),* are more advanced yogas which build upon the earlier yogas to more directly integrate awareness of emptiness and vivid perception and to more directly manifest the actual empty Bodies of a buddha. For the purposes of this brief introduction it is sufficient to have merely distinguished these categories.[17]

Deity yoga and the Creation Stage: The perception side in Tantra

My thesis herein, then, seeks to link Tsong Khapa's commitment to emphasizing the perception side with his highlighting of deity yoga as the defining practice of Tantra. I will show that Tsong Khapa's commitment to emphasizing the perception side meant that in his Tantric exegesis he would emphasize deity yoga in general and the Creation Stage of Unexcelled Yoga Tantra in particular.[18] While "deity yoga" necessarily entails meditation on emptiness and thus a nondual integration of both the "conceptual" and "nonconceptual" yogas, we must be careful to note that when the term "deity yoga" is used in conjunction with the cerm "emptiness yoga" (whether or not the latter term is explicitly stated) it is often being used to indicate the perception side of this nondual practice as heuristically separate from the

[1] The precise definitions and characteristics which distinguish these different yogas get quite technical and will be discussed further in chapters VI and VII. To clarify and keep track of these many terms, *cf. Table 11: Conceptual and Nonconceptual Yogas* (p. 216) and the surrounding discussion in chapter VI.

[18] While he also wrote magnificent, specialized treatises on the advanced yogas of the Perfection Stage of Unexcelled Yoga Tantra, it can be noted that in the *NRC,* his master theoretical overview work on Tantra, he spends the great bulk of his efforts on the elaboration of deity yoga in general and of the Creation Stage in particular.

empty side of this same practice. With this sense of the term "deity yoga" we can begin to see more clearly and direcdy how concerns about the perception side in general will link to concerns about deity yoga in particular.

Thus, if in general Tsong Khapa was concerned to show that the perceived world (or at least a perceivable world) could have some arguably non-reified reality status in order to safeguard at least some interpretation of this reality from the deconstructive, sharp sword of critical analysis, then in an esoteric context this entailed demonstrating at a minimum that constructive "conceptual yogas" - deity yoga, yogas with signs, and Creation Stage yogas - are at least "compatible" with or non-contradictory with the deconstructive and "nonconceptual" yogas - yogas without signs, Perfection Stage yogas, and emptiness yogas. Beyond that, as we shall see, for Tsong Khapa this entailed demonstrating that "conceptual yogas" are not merely acceptable but are in fact *necessary* for the "nonconceptual" state of buddhahood. The proof of this necessity was to be found (both exegetically as well as logically) in tracing the causes and conditions of a buddha's relative, engaged, perceivable Form Body.

Cast in this light, Creation Stage practice in particular will be seen to involve an esoteric correlate to the type of conventional validating cognition *{tha snyadpa* V *tshad ma)* which Tsong Khapa uniquely elaborated in an exoteric context in large part to emphasize the validity of the perception side *{cf.* chapter V). This esoteric correlate will be something like a "conventional visualization" or "contemplation" *{thasnyadpa'idmigspa, "bsarnpa),* a "conventional art" *{tha snyad pa* V *thabs)* entailing a creative yet non-reified re-envisioning of self, environment, and society in a perfected state *{cf.* chapter VI). Theoretical issues and rational arguments regarding this will be covered in chapters V-VI, and pragmatic (yogic) arguments regarding the role and necessity of the Creation Stage in the development of a buddha's Form Body will be covered in chapter VII.

Vivid perception and divine pride: The defining characteristics of deity yoga

The great Indian Buddhist scholar-adept Buddhairïjnâna (aka Jnânapâda, late eighth century)[19] and many other Indian scholar-adepts elaborated our basic definition of deity yoga as "the yoga of the nonduality of the profound and the vivid in which one develops certitude *{ngespa)* about emptiness and [has that certitude] arise as the objective aspect *{gzung rnam),* the deity" (as cited by Tsong Khapa at *NRC:* 402b).[20] With this we see a strong clarification of the fact that the definition of the very practice which characterizes Buddhist esotericism includes the provision that deconstructive emptiness (the profound) and (re)constructive perception (the vivid) be nondually integrated from the outset.

Beyond this basic definition, two essential goals or aspects of the practice of deity yoga are elaborated: (1) the development of the vivid perception *{gsal snang)* of ones environment and of oneself and others ("the habitat and the inhabitants") as extraordinary, pure, and divine, and (2) the development of the conception *(zhen)* entailing the divine pride *{lha'i nga rgyal)* of being a buddha-deity which possesses that purified perception. These two essential aspects are still broad enough to encompass all of the yogas of all four classes of Tancra. Thus, if deity yoga is the defining characteristic of Tantra, vivid perception and divine pride are the defining characteristics of deity yoga. Tsong Khapa explains these two aspects (here in the context of discussing the Creation Stage) in the following passages from our translation of the *NRC* in the Appendix:

> **@375a** ··· The extraordinary things to be abandoned on the Creation Stage are the *perception* of the ordinariness of the habitat and inhabitants, and the *pride* involving the *conception* of the habitat and inhabitants as ordinary....

He chen elaborates:

> **@375b** ··· The meditation on the creation of a distinctive perception of habitat and inhabitants in order to get rid of *(bzlogpa)* this kind of perception and

" *Cf.* p. 94 #

[20] *nges pa stong nyid la drangs shinggzung rnam lhar shar ba* V *zab gsalgnyis med kyi rnal 'byor*

> conception does not exist in the Transcendence Vehicle; it is a distinctive characteristic *(khyad chos)* of the Tantric Vehicle. The Creation Stage of meditation on the habitat celestial mansion and inhabitant deity was taught as the antidote to both ordinary perception and conception.

Thus, given the centrality of these issues, we will sec that major themes occupying us throughout this present study will involve the relationship between perception and conception in general, as well as the nature of ordinary perception and conception and the nature and means of developing extraordinary perception and conception.

Finally, we should emphasize that - according to Tsong Khapa and his sources - one's ability to develop vivid perception and divine pride is inextricably and dialectically linked to one's ability to ascertain emptiness. The re-creation of an extraordinary perception and conceptual identity can be effected only by one who has at least somewhat dislodged (through deconstructive, empty side, philosophical meditation) habitual, unexamined attachment to coarse, ordinary, reified perceptions and identities. If the subjectivity engaged in deity yoga visualization were to be the coarse ego, there could be no attainment of vivid perception, and consequently no development of genuine divine pride. In a sense, if the coarse, habitually and socially constructed ego were to meditate deity yoga, it would fill the subjective space with a density or opacity which would not allow for the presence of an alternative, subtle, extraordinary constructed subjectivity/objectivity to vividly shine through. It is only the transparent subjectivity cognizing emptiness, in a sense a won-subjectivity, which can vividly arise *as* the deity and his surrounding perfected *mandala* environment (this will be elaborated at length in chapter VI). Moreover, in the context of Unexcelled Yoga Tantra the successful Creation Stage development of an extraordinary subjectivity and vision is not an end in itself but is rather the necessary prerequisite to further, more advanced Perfection Stage practices in which still subtler reificatory habit patterns can be uprooted and emptiness can be realized even further at the deepest instinctual layers of the practitioner's body-mind continuum, leading to a radical transformation of the subtlest levels of this continuum and its environment (this will be elaborated at length in chapter VII).

Sources, Approaches, Themes, and Plan of This Study

Tsong Khapa's writings:
The Great Stages of the Path (LRC) **and** *The Great Stages of the Mantra (NRC)*

The "collected works" *igsung 'bum)* comprising Tsong Khapa's immense literary output include over two hundred treatises filling eighteen volumes and spanning all topics of exoteric and esoteric Buddhist theory and praxis. Regarding the relative importance of these many writings, the Dalai Lama expresses what is no doubt a universally shared assessment when he writes, "Among the eighteen volumes of his collected works, the *Great Exposition of the Stages of the Path Common to the Vehicles [Lam rim chen mo,* hereafter *LRC]* and the *Great Exposition of Secret Mantra [Sngags rim chen mo, NRC]* are the most important." **(77:** 21) Tsong Khapa completed the first of these, his most famous and influential exoteric treatise on the *Great Stages of the Path* (the *LRQ,* in 1402 at Rva-sgreng, and he completed its equally famous and influential esoteric sequel on the *Great Stages of Mantra* (the *NRC)* in 1405 at 'Û1 kha.[21]

Given the central importance accorded the *NRC,* it is sensible and fitting that our exploration of how Tsong Khapa emphasized the perception side in an esoteric (Mantra/ Tantra) context should be based on a study and analysis of his encyclopedic *NRC.* Moreover, as Tsong Khapa repeatedly stresses throughout the *NRC,* one can only develop a proper understanding of these esoteric issues if one is firmly grounded in a clear understanding of their exoteric correlates. Thus, since in this way the *LRC* functions as a necessary volume I

[21] The dates for the composition of the *LRC zná. NRCZK* given by Ruegg in his introduction to the partial translation of the *LRC* contained in Snow I: 27-28. The *LRC* date and location is confirmed by Thurman at *EE:* 88, and the date is confirmed and discussed at some length by Napper at NE89: 6; and especially in note 4 (pp. *644—45).* The locations for the composition of the LftC and *NRCZK* from *Life & Teachings:* 23-25. Stein *{Tibetan Civilization,* p. 80) mistakenly indicates that Tsong Khapa composed both the *LRCznd* the *NRCzi* Rva-sgreng in 1403. The other important exoteric treatise which will concern us herein, Tsong Khapa's *Essence of Eloquence {legs bshadsnyingpo,* hereafter *EE),* was completed between 1407-8 at the hermitage at Rakha Rock. *{EE:* 88)

prcquel to the *NRC,* our exploration herein will necessarily entail a careful study and analysis of the related issues in the relevant portions of the *LRC us* well.

Given that the *LRC znd NRCzte* the two most important texts written by an author who is almost universally acknowledged to be one of the most important and influential figures of Tibetan Buddhist history, it is rather remarkable that to date there is still no complete study and translation of either of these texts in any Western language. Substantial scholarly work has been done on the *LRC,* and in this regard the *LRC is* certainly far ahead of the *NRC.* Since it came out in 1978 we have had a translation of the *LRC* sections on Quiescence and Insight meditation *{s'amatha* and *vipas'yana),* representing approximately the final third of the *LRC,* in Wayman's *Calming the Mind and Discerning the Real {CMDR).* Over a decade later, with the publication of Napper's *Dependent-Arising and Emptiness* in 1989 (NE89), we received a much improved translation"[2] and an extensive study of just the Insight section of the *LRC.* Now, after over another decade, we have finally begun to see the publication of the entire *LRC in* three volumes with the fine translation by the Lamrim Chenmo Translation Committee headed by Joshua Cutler and comprised of fourteen primary translators and a host of other support staff. (The size of this committee alone demonstrates the monumental scope of this endeavor.) However, even this translation is still incomplete as of this date, with volume I (434 pp.) having been published in 2000, volume III (447 pp.) just

[22] Napper's Appendix II, "Alex Wayman's Translation Considered," (NE89: 441-473) presents a very persuasive and devastating critique of the many types of both incidental and substantive flaws contained in Wayman's *CMDR* translation. Wayman's response in his preface to the revised 1997 edition of his *CMDR* is trivial and in no way addresses the substance of Napper's criticisms. My own assessment of Wayman's translations in this and other works *{YGST,* and so on) is equally critical. Nevertheless, much of his published research and scholarship is still of great value to the buddhologist who can view what he may write with a critical eye, look up and compare the original Sanskrit or Tibetan of any suspect passages, and so on. For these reasons I feel a sense of gratitude for his pioneering work, and I have found it useful at times to reference and to rely on his work, however provisionally.

out in late 2002, and volume II still in preparation (I believe this final, middle volume is scheduled to be published sometime in 2004).

The equally important and almost identically monumental *NRC*[23] has been even less studied or translated. Again there have been several early studies that have included translations of small sections of the *NRC,* such as Beyer's *The Cult of Tard* (1973), various books and articles by Wayman such as *The Yoga of the Guhyasamâja Tantra {YGST,* 1977), and various other articles and parts of books by a handful of other scholars (including Hopkins, Cozort, Kelsang Gyatso, and a few others). Then we were fortunate to see the publication of *Tantra in Tibet* (1977, hereafter 77) and *Yoga of Tibet* (1981, hereafter *YT,* later republished as *Deity Yoga)* by Jeffrey Hopkins and H.H. the Dalai Lama. These contain the only translations and studies of complete chapters of the *NRC to* date. 77" is a translation and study of the first chapter, covering many overview, theoretical, and methodological issues pertaining to Tantra as a whole, and ?7"is a translation and study of the second and third chapters, covering the two lower Tantras, Action and Performance Tantra. Together these first three chapters (of fourteen total) comprise the first nineteen percent of the magnum opus that is the *NRC.*

The study in this present dissertation relies in general on original Tibetan editions of the ZJ?C and *NRC as* a whole, with supporting reference to the works in translation mentioned above. This study relies in particular on the eleventh and twelfth chapters of the *NRC,* translated herein for the first time and included along with a critical edition of the Tibetan

[23] While accurately assessing the relative extents of Tibetan blockprint and manuscript texts has been difficult in the past, the computer age has changed this by enabling accurate automated word and character counts of electronic (ASCII text) files. Fortunately, electronic files of both the *LRCznà* the *NRC have* been created tecently by the Asian Classics Input Project (ACIP), allowing us to make the following comparisons:

	LRC	*NRC*	*NRC % ofLRC*
words	283,207	271,532	= 95.88% of *LRC*
characters	1,017,927	991,229	= 97.38% of *LRC*

text, topical outlines, and so forth, in the Appendices. The eleventh chapter is entitled "The need to accomplish enlightenment through the co-ordination of the two stages" *{rim gnyis zung 'brelgyis byangchub sgrub dgospar bstanpa);* translations from chapter eleven cited in the body of this dissertation are identifiable by reference to their having come from *NRC* folios 348a-375a. The twelfth chapter is entitled simply "The Creation Stage" *{bskyedpa'i rim pa bstan pa);* translations coming from chapter twelve are identifiable by reference to their having come from *NRC* folios 375a-442a. Translations coming from the first three chapters will be identifiable by reference to their having come from much lower A ^ C folio numbers and by recommendations to compare *{"cp")* the translations contained in 7Tand *YT. The* translation herein of chapters eleven and twelve together comprise eighteen percent of the *NRC* (or about the same amount as the first three *NRC* chapters translated in 7Tand *YT* combined).

The wider Indo-Tibetan context and the scope of this study

As we will see in chapter IV, Tsong Khapa was born at a unique time in Tibetan history. Generations of Indian and Tibetan scholars had just finally completed the compilation, editing, organization, and authoritative Tibetan translation of the thousands of texts of the entire extant Indian Sanskrit Buddhist canon. Thus, Tsong Khapa was among the first generations of scholars in Tibet (or indeed anywhere in the world) to have access to this complete, comprehensive body of literature. This put him and his contemporaries in the unprecedented position of being able to survey and compare the various doctrines, arguments, issues and so forth which developed over the entire history of the many Indian Buddhist subtraditions, schools, and so on. It is precisely this type of overview analysis and synthesis that Tsong Khapa masterfully accomplishes in his *LRC* and *NRC.* Reading through either of these encyclopedic works one sometimes gets the feeling one is browsing the great Indian monastic libraries of Nilandl or Vikramaslla. In the two chapters of the *NRC* translated and studied herein alone Tsong Khapa quotes extensively from nearly one hundred different canonical

sources, including root Tantras as well as commentarial texts by over fifty well-known Indian Buddhist authors.

In addition to explicitly referencing and analyzing the texts and issues from this Indian context, Tsong Khapa references and analyzes (often implicidy, occasionally explicitly) the views and interpretations of his Tibetan predecessors and contemporaries. Thus, a truly contextualized study of the themes and issues developed in Tsong Khapa's *NRC* should ideally consider these manifold Indian and Tibetan precedents. Moreover, such a study should also ideally consider the many preceding views, authors, texts, and so on that Tsong Khapa does *not* reference (with a critical assessment as to why such sources were omitted), and it should likewise consider the effects that the *NRC* had on subsequent Tibetan thought, authors, schools, practices, movements, and so on. Thus, I fully concur with the type of methodological ideal Georges Dreyfus advances when in the introduction to his landmark book *Recognizing Reality: Dharmakirti's Philosophy and its Tibetan Interpretations* (1997) he writes:

> ... [I]t is time to move toward a more encompassing approach to the study of different Tibetan traditions. Instead of attending to the views of each school in isolation, we may now attend to the interactions between traditions. This approach to Tibetan Buddhism was not possible in the earlier stages, when correctly describing the views of the various traditions was most pressing. This task, although not complete, has been well carried on. We may now aim for a more contextualized view of the Tibetan tradition, so that its diversity is well accounted for and relations among its strands are not obscured. (1997: 7)

Many excellent scholarly studies have begun to emerge which heed Dreyfus' methodological call (his own work certainly being a model for this more mature form of scholarship). However, I would argue that Dreyfus' standard will itself have to be contextually modified to account for different genres and areas of Tibetan study. Thus, while it may be true that the contemporary scholarly study of certain exoteric doctrines of Tibetan Buddhism (such as those under consideration by Dreyfus) have *just recently* entered a more mature, middle stage wherein, as Dreyfus here suggests, "we may now aim for a more contextualized view of the Tibetan tradition," I would contend that the contemporary scholarly study of *esoteric,* Tantric

doctrines of Tibetan Buddhism (such as those under consideration in this dissertation) are still at least a decade or two behind this exoteric counterpart. This means that these esoteric studies are still in their late-beginning stage; and as Dreyfus himself acknowledges, comparative attention to the "interactions between traditions... [is] not possible in the earlier stages, when correctly describing the views of the various traditions... [is] most pressing." To be sure, over the last few decades a handful of competent scholars have begun to turn out a number of excellent studies and translations of important Indo-Tibetan Buddhist Tantric works. But it is probably accurate to say that scholars of this highly specialized area and the studies they have produced have been outnumbered by at least ten to one by scholars and studies focused on exoteric matters. Moreover, as I have indicated above, only a relatively small percentage of one of the most important Tibetan overview studies of Tantra (our *NRQ* has been translated; and we can note that a much smaller percentage of the Indian Buddhist Tantric authors and works that Tsong Khapa references therein have been studied or translated at all.

Therefore, given that the study of Indo-Tibetan Buddhist Tantra is thus arguably still in its earlier stages, I have found it useful and pragmatically necessary to limit the approach of the present study by focusing the exploration and analysis of a specific set of issues embodied in an enormous and diverse canon through the lens of one particularly important book by one particularly important author. I will at times take the opportunity to cite the views and works of other Tibetans (classical scholars such as Tsong Khapa's disciple Kaydrup Je, Yangchen Gaway Lodro [Akya Yongdzin], and a few others, as well as contemporary scholars such as the Dalai Lama, Geshe Kelsang Gyatso, and some others), but on the whole this will be a study and analysis of Tsong Khapa's views as presented in the *NRC,* and as rooted in the *LRC.* It is readily acknowledged that many other competing views and interpretations obviously did and still do exist. However, given the undeniably great importance of this one person, a clear articulation and analysis of his views on some clearly delimited topics can have immense value in itself. Moreover, I believe my main thesis, which explicitly

links together various themes, views, and agenda only implicit across Tsong Khapa's writings, has the potential to make a modest but perhaps important contribution to the understanding of Indo-Tibetan Buddhist Tantra in general and Tsong Khapa's thought in particular. As the field matures in the years ahead, I hope that I (and others more skilled than I) will be able to expand this study to include some of the wider context mentioned above.

Themes and Plan of This Study

When examining the discourses that take place within exoteric and esoteric Buddhist contexts, one often can be struck by what appear to be great differences in the types and histories of their respective arguments, agenda, their framing of issues, and so on. This sense of discontinuity is exacerbated by the fact that each discourse often uses its own specialized sets of technical terminology to elaborate its issues. This can at times make the project of comparison — or the tracing of continuities - between exoteric and esoteric discourses seem quite difficult if not impossible. And yet in the *NRCwe* see Tsong Khapa insisting often that various exoteric and esoteric issues must be seen to be linked.

To address this situation, in chapter II ("Problems, Methods, and Goals of the Comparative Enterprise") we will explore a comparative methodology elaborated by David Ruegg which involves comparing different discourses "typologically." Having elaborated this methodology, we will see how Ruegg himself then applies it successfully to various issues in various (primarily) exoteric Buddhist discourses, and how he demonstrates that similar methods were likewise used effectively by Tsong Khapa and other Tibetans to link these same discourses in an exoteric context. It is this comparative methodology that I will show can solve our need to bridge exoteric and esoteric discourses, and I will likewise show throughout the remainder of this study that Tsong Khapa himself uses precisely this methodology to make this bridge.

Moreover, at a broader level, this same methodology of "typological comparison" is suggestive of various avenues for cross-cultural comparison. In chapter III ("Deconstruction

in Western Disciplines") I will explore some of these avenues by seeking to highlight important similarities between what I will call "Western deconstructive disciplines" and the exoteric Buddhist "deconstructive discipline" of critical analysis yielding the insight of emptiness. This exploration will be important to frame the entire present study in a different, broader perspective than might otherwise have been considered. So-called "Buddhist" arts and sciences are as diverse as those of Western cultures, and as such "Buddhism" should be considered more of a comprehensive cultural system of arts and sciences; too many promising areas of contribution are obscured when Buddhism is reduced to being a "religion." While this chapter will be only suggestive of the affinities that may exist between Buddhism and Western deconstructive disciplines, including certain forms of philosophy and particularly sociology, my hope is that it will help to spark a wider, more interdisciplinary exchange and discourse. Chapter III then ends with an exploration of deconstruction and contextualization in the area of Western mystical studies. Here we will examine the issue of deconstruction as it applies to debates over the mediated and contextual nature of mystical experience. The issues raised in these debates will then be seen to have direct relevance to many issues that will be raised throughout the remainder of this study regarding the nature, role, and value of deity yoga in an esoteric Buddhist context. Moreover, this chapter will begin to indicate how certain Buddhist deconstructive methodologies can articulate a nondual balance that will allow for conceptual and perceptual *reconstruction* without reintroducing some kind of reified, absolutized essence. It will then be suggested that some Western deconstructive disciplines which may have found themselves to be paralyzed within the black hole of nihilism at the center of the hermeneutic circle may find a way out through the Buddhist insights into emptiness and relativity.

In chapter IV ("Tsong Khapa's Unique Sources, Life, and Innovations") I will then return to India and Tibet to lay the historical foundation for a more detailed analysis of the Buddhist insights into perceptions and emptiness. This chapter will trace the development of Tsong Khapa's sources, the Indian Buddhist canon, by first exploring the historically unique

Buddhist understanding of a non-authoritarian basis for determining what should count as *buddhavacana* (buddha-speech), and by then tracing how this open canon developed and was then transmitted to and received in Tibet. It will then provide a more detailed account of Tsong Khapa's life and times, and will end with a further exploration of his insights into the relationship between perception, emptiness, and the reification of intrinsic reality.

Building upon this background, in chapter V we will engage in a detailed investigation of Tsong Khapa's exoteric presentation of the conception and perception of intrinsic reality and emptiness. This investigation will examine how Tsong Khapa's isolation of intrinsic reality as the chief negandum of emptiness allows critical wisdom (1) to deconstruct in ontological spheres while allowing for a non-reified relative reality to thrive within that sphere, (2) to deconstruct any presumed intrinsic status in epistemological spheres while still affirming that objects of knowledge can be conventionally validly cognized, and (3) to deconstruct in more "experiential" or phenomenological spheres involving conceptuality and perception while allowing that the "nonconceptuality" that should result need not be (indeed must not be) a completely vacuous, content-free, or activity-free state.

Chapter VI brings this exploration into the esoteric context, directly confronting the issues of emptiness and "nonconceptuality" in deity yoga. Much of this chapter will proceed by examining a variety of objections to deity yoga which contend that deity yoga violates the goal of "nonconceptuality," and so on, and by elucidating and analyzing Tsong Khapa's responses to these objections. We will see that Tsong Khapa explicitly typologically aligns these esoteric objections with analogous objections we will have examined previously in chapter V. Tsong Khapa's responses will be aimed at providing reasoned arguments and canonical citations to demonstrate both how (1) in *theory* it should be *possible* to integrate and simultaneously experience constructive perceptions and deconstructive awareness of emptiness, and (2) how in *theory* it should also be *necessary* to do so. The "conception and perception of ordinariness" will be revealed to be the manifestation of the "intrinsic reality habit" to be targeted for negation in Tantra, and the development of the "conception and

perception of extra-ordinariness" will be seen to be the non-reified alternative that must function as the necessary cause of a Buddha's Form Body. Thus, this chapter will elaborate the theory of deity yoga outlined only briefly above in this present introductory chapter.

Chapter VII will then finally shift this exploration into the practical sphere. Here we will examine Tsong Khapa's pragmatic and yogic explanations for why deity yoga in general and the Creation Stage in particular are necessary. Thus, arguments made in previous chapters up through chapter VI will have demonstrated (1) that conceptual, constructive deity yogas (the esoteric perception side) *can* be integrated with and reconciled with nonconceptual, nonconstructive emptiness (the empty side), because that is the nature of the nondual relationship that exists between the perception side and the empty side (emptiness *entails* relativity, it does not deny it); and then the pragmatic arguments and observations made in chapter VII will demonstrate (2) that the conceptual/perceptual yogas such as the Creation Stage *must* be practiced, because they *are* the development of the perceived body and environment as well as the subtle subjectivity and identity. In this regard we will see how Tsong Khapa cites canonical passages (representing the cumulative record of centuries of pragmatic, experiential knowledge) to demonstrate that (3) *in practice* it is *necessary* for a practitioner first to develop the "artificial," perceptual/conceptual yogas of the Creation Stage in order to prepare her continuum for the advanced, integrative, "natural" yogas of the Perfection Stage which will lead directly to her attainment of a buddha's nondually integrated mind-body manifest as a Truth Body and a Form Body.[24]

[24] It can be noted that while the first two points will be advanced primarily through reasoned argumentation, with canonical citation used mainly in a supportive role, this final point regarding the yogic necessity of first meditating the Creation Stage is less of a philosophical point than a practical one, and therefore this point will be argued more on the basis of recourse to canonical literature representing centuries of pragmatic experience and knowledge. For more on these issues of argumentation, *cf.* Jeffrey Hopkins, "Reason as the Prime Principle in Tsong kha pa's Delineation of Deity Yoga as the Demarcation Between Sutra and Tantra," *Journal of the International Association of Buddhist Studies 7,* no. 2 (1984): 95-115.

CHAPTER II: Problems, Methods, and Goals of the Comparative Enterprise

Overview

In recent decades it has become a methodological expectation that scholastic studies demonstrate an understanding and make a presentation of past developments, innovations, theories, and so forth within their proper cultural and historical contexts. This has meant that in the study of the West (Europe and America) it is to be acknowledged that almost all of the various disciplines, developments, and innovations have occurred within (among other contexts) a Jewish, Christian, and/or Islamic cultural milieu. This religious context has nurtured and informed equally all of the disparate disciplines comprising what we now categorize as "arts and sciences," ranging from philosophy (subdivided into logic, epistemology, ontology, ethics, metaphysics, and so forth), the natural sciences (biology, physics, astronomy, medicine, psychology, and so forth), and the social sciences (sociology, cultural studies, and so on) and various other "humanities" such as history, art, literature and literary theory, and so on. Moreover, this religio-cultural context is recognized whether a particular innovator himself acknowledged this Abrahamic religious backdrop and placed his innovations within that context, positioned his innovations in tension with or opposition co chat context, or presented them as disassociated from or irrelevant to any particular "religious" context or interest *per se.* However, this demand for contextualization notwithstanding, it is equally evident in the modern Western academy that each of the diverse arts and sciences is profitably studied almost entirely as its own specialized and professionalized field.

Such has not been the case with the Western academic study of premodern Asian arts and sciences. While it might seem true that the influence of Asian religions (especially Buddhism, Hinduism, Confucianism, and Daoism) on premodern Asian arts and sciences over several millennia can not be overemphasized, it in fact has been. Put another way, in the Western academy discourse about premodern Asian arts and sciences has been too often *reduced to* discourse within and about supposedly "religious" contexts. This has meant, for

example, that in sharp contrast to the study of Western philosophy, social theory, or psychology, dialogue concerning significant Indie contributions to these same fields has been relegated almost entirely to Asian "religionists."

With respect to philosophy in particular, it can be noted that some progress has been made in the Western academic estimation of premodern exoteric Indie philosophy such that specialists in that particular field have just begun to be invited to the table, making the philosophical discourse more truly global, as it rightly should be. However, it must also be noted that while one can now occasionally find a course in Indian philosophy being offered within a college's or university's philosophy department, and while Nâgârjuna's ideas and methodologies may more often be contrasted to those of Wittgenstein and the like, still this tends more to be the exception than the rule. Thus the very structure of the Western academy belies (perhaps unsurprisingly) its Eurocentric bias. "Indian philosophy" as such is simply not yet taken to be a serious sub-discipline within the Western academy; if a subject is Indie, it must be "religious."

If the study of exoteric Indie philosophy in the Western academy has progressed perhaps to the stage of early childhood, the Western academic study of the more "esoteric" Indie theories and methodologies considered in this present dissertation is still in its infancy. The situation is even worse for such disciplines as premodern Indian social theory or psychology, which are assumed to not exist (by omission or by relegation to religion departments). The unfortunate upshot of this is that such disciplines, known to be quite sophisticated by those few who study them, are almost entirely unknown to scholars outside (and even to some inside) the balkanized fields of "Buddhist Studies," "Hindu Studies," and the like.

I would suggest that these last two points are directly related. The Western academic study of esoteric Indie disciplines (Tantra, yoga, meditation, and so forth) remain in their infancy precisely because they have not been brought into serious dialogue with sociologists, psychologists, and so on. The assumption persists, for example, that Tantric practice consists of the "worship" of a dizzying array of "deities." The reduction of such practices to "worship"

relegates their study to the field of religion, while the apparent cultural specificity of the "deities" being "worshipped" further restricts their interest to cultural anthropologists focusing on this one area of the world. By discussing esoteric Indie disciplines *only* in "religious" terms - by limiting the terms of translation, comparative categories, and so forth *only* to religious ones — much within these disciplines is misunderstood or altogether missed.

I will be exploring herein how Buddhist Tantric meditative theory and practice of "deity yoga" *(aevatâyoga),* involving the imaginative and artistic creation of deities within mándalas, has less to do with the "worship" of external deities than with the intentional deconstruction and reconstruction of the social order and of the individual psycho-physical personality. I do not wish to deny that these practices are "religious" *in the sense that* they clearly have what can properly be described as a "soteriological" aim. Rather, I wish to emphasize the ways in which Buddhist Tantric theory and practice bear directly on the fields of philosophy (especially language and epistemology), sociology, and psychology, as well as cognitive science, psycho-biology, psycho-physics, and other related fields. In other words, so-called "Buddhist Tantric theory and practice" should be approached as a multi-disciplinary word-view, a complete system, a "unified theory," not simply as a "religious system."

In light of the above comments, it should be clear that I wish to suggest a broader context in which this present study ought to be situated. While this dissertation is being written within a religion department within the field of "Buddhist Studies," and while it indeed may be of greatest interest to those within this narrow and specialized field, I hope it will become apparent that the subject matter considered herein bears directly on more universal (that is, non-Buddhist) issues pertaining to the wider array of disciplines outlined above. Thus, the intention of the section later in this chapter on "Deconstruction in Western Disciplines" is intended to bring members of these other disciplines to the discussion table.

Before we get to the table, however, it will be necessary to clarify some issues regarding the type of comparative dialogue that I argue can and should take place there. As I mentioned above, the Buddhists being invited to the table will be addressing issues pertaining to

the esoteric theory and practice of *devatayoga.* What does *devatayoga* mean and entail? An answer to this question raises issues concerning both translation as well as cultural and conceptual comparison - the topics of this methodological introduction. As David Ruegg has written: "We quickly find that the question of translation raises the twin factors of transmission and reception, and also the matter of intercultural hermeneutics, which are inescapable in any consideration of how to render Tibetan or Sanskrit works into a Western language" (R95b: 77-78). Thus, when as Western buddhologists we translate the term *devatayoga* with the literalistic phrase "deity yoga" we immediately set it apart as something foreign, alien, unknown, perhaps exotic; certainly not related to or engaging with any contemporary discourse or disciplinary study. With this translation we stress its *discontinuity* with more familiar, contemporary terminology and disciplines, and thus - with respect to cultural and conceptual comparison - we tend to practice buddhology in a certain disconnected "historical" mode, discussing *devatayoga* in its original context without focusing on its possible relevance to other (especially contemporary) contexts. On the ocher hand, when in the concext of discussing *devatayoga* we translate *deva* as "archetype" (perhaps yielding for the term *devatayoga* a more interpretive phrase like "archetypal identity formation"), or when we speak of *guruyoga* in terms of transference, we connect these terms with contemporary psychological discourse; if we translate *tathagata-garbha* as the "buddha gene" we suggest a connection with contemporary genetic theory; and if we align *sunyatd* with deconstructive methodologies, or if we borrow a phrase from Foucault to speak of the Tibetans' "technologies of the self (as M. Kapstein has done), we engage contemporary discourse in the fields of literary criticism, philosophy, psychology, sociology, and so forth. With all such interpretive translations we are stressing (sometimes provocatively) that these terms and concepts have a certain *continuity* with or relevance to contemporary discourses and concerns.

Each approach (stressing discontinuity or continuity) has its merits and proponents, and each has its problems and detractors. Contemporary academic discourse is often quite polarized concerning these issues - though some have begun to clear a middle path through

this jungle. I favor and will be adopting this latter approach (continuity and engaged comparison) in this dissertation, but I am aware that this approach is fraught with difficulties and that there can be many objections to it. Thus, these issues must first be addressed in the following sections.

Essentialisms, Perennialisms, and the Hermeneutic Circle

If terms such as "Mahayana" (Universal Vehicle) arc to have any use, must not two self-described "Mahayanists" separated by time and space be referring to some essential set of qualifications (beliefs or practices) which allow them both to agree on and properly use this label? An increasing number of contemporary buddhologists are beginning to answer such questions in the negative. In his introduction to *Mahayana Buddhism,* Paul Williams has described what he calls the "essentialist fallacy":

> This occurs when we take a single name or naming expression and assume that it must refer to one unified phenomenon. This is indeed a fallacy, as a little thought will show, but it is a peculiarly pervasive and deep-rooted fallacy, giving rise to the feeling that because we use the same word so there must be some core, an essence, identified by the relevant definition. Thus the *same thing* is expressed each time the utterance is used. (WP89: 2)

Indeed, as Williams himself points out, "Buddhist philosophy from its inception embodied a sustained criticism of this essentialist fallacy .... the critique of the essentialist fallacy was always an integral part of Buddhist philosophy and spiritual practice, although not all Buddhist traditions went as far as the Madhyamaka in its application." (WP89: 3)

It is precisely the concern to avoid such fallacious comparison that has lead many modern scholars to speak of "buddhism/" in the plural. These issues are compounded when we try to translate and compare terms and ideas between traditions from different cultures often separated by great gaps in time and space (e.g., classical Indian or Tibetan Buddhist cultures and modern Western ones). Indeed, in our critical, postmodern, poststructuralist era the cultural and historical conditions giving rise to discourses in such disparate contexts are considered to be so unique that attempts at cross-cultural comparison often seem doomed from the

outset, vulnerable to accusations of naive dehistoricizing, decontextualizing, essentializing, and perennializing. When the ramifications of these contemporary critical methodologies are taken to an extreme (not entirely uncommon these days), it often seems that no meaningful translation or comparison is possible.

Some recent scholars have begun to suggest strategies or methodologies that chart a middle way between, on the one hand, engaging in spurious translation and comparison based on universalistic essentialism or perennialism, and on the other hand, abandoning attempts at translation and comparison due to extreme cultural relativism. These represent attempts to create a sophisticated, balanced methodological basis upon which we might hope to at least catch a glimpse through a crack in the vicious hermeneutical circle. Thus, in order to find this middle way, and to prepare the ground for our discussion of *devatayoga,* we will now explore some of these methodological issues concerning (1) translation, and then the broader issues of (2) cultural and conceptual comparison. The issues addressed in these two sections should also help to clarify some of the principles and methodological considerations that have informed and guided my own translation of the *NRC* and other texts herein, and that would have likewise affected the Tibetan translations of the Sanskrit texts that are Tsong Khapa's sources.

Translation

Clear, precise, and elegant translations, *limited* in number (Paul Griffiths)

Paul Griffiths would seem to represent the very conservative end of this centrist attempt at translation, allowing for at least the *possibility* of meaningful translation while defining a rigid set of criteria which effectively throws down the gauntlet before most would-be translators. Elizabeth Napper summarizes some of the points Griffiths' makes in his essay

entitled "Buddhist Hybrid English: Some Notes on Philology and Hermeneutics for Buddhologists"[25] as follows:

> Griffiths makes the very good point that "the Buddhologist, as an academic, has a real duty to communicate," and deplores a "tendency in contemporary Western Buddhology to retreat behind an impenetrable shield of technical vocabulary comprehensible only to co-specialists, and to make no effort to reach out to colleagues in related fields" (p. 20).... Griffiths takes as his goal a translation that results in "clear, precise, and elegant English" (p. 24)____ (NE95: 36)

This goal is certainly laudable. However, according to Griffiths this lofty goal is unfortunately rarely achievable, and even more unfortunately this means that such texts should not be translated at all:

> ... [Griffiths] essentially concludes that any Sanskrit original that cannot be translated into such [clear, precise, and elegant] English is probably better off not translated—since such a translation will be nothing more than the Buddhist Hybrid English Griffiths so much deplores—but rather should be summarized and interpreted, with only the expert who can refer to the text in its original language ever seeing the full text. (NE95: 36)

Finally, Napper highlights for us the link that Griffiths makes between 'clarity, precision, and elegance' and translation as truly broad *communication:*

> Griffiths speaks of the importance of reaching out to an audience wider than just that of the specialized Buddhologist; in fact, this is an important aspect of his belief that texts should not be translated, because he does not feel they can communicate anything important to a non-specialist audience. (NE95: 37)

Literalistic translations, *manifold* in number (Elizabeth Napper and the Hopkins' School)

Griffiths' clearly pejorative term "Buddhist Hybrid English" seems to be taking aim directly at we may call the "(Jeffrey) Hopkins school" of translation. Napper, a practitioner of this school, argues that it is better to produce manifold ttanslations, even if they be literalistic

/*JABS,* 1981, 4/2, pp. 17-33.

or jargonistic, so as to produce a preponderance of evidence upon which readers can make their own judgments concerning matters of Buddhist doctrine. She rightly argues:

> I ... feel that as many texts as possible should be translated, so that decisions as to meaning can be made on the basis of the best possible evidence.... Tsong kha pa had access to all the works [of the Sanskrit Buddhist canon in Tibetan translation] ... as well to the full commentarial tradition____If these writings are to be understood—and eventually creatively interpreted—in the West, there has to be the same sort of access to the texts. Further, it should be access for any one with a willingness to struggle to understand them, not just those with the linguistic skills to read them in the original language. (NE95: 37)

Interestingly, while elegance would seem always to be a virtue, Napper argues for the value of literalism over elegance in translation, suggesting that more literal translation will give translated texts much greater longevity than texts that are couched in the terms of the fickle terminology in vogue for a given period. Her argument is as follows (bracketed numbers are here added for later reference):

> What form should this translation take [to be as lasting as possible]? I believe that the most useful translation is one that is quite (although not mindlessly) literal and that renders technical terms with a precision that allows complex philosophical discussions that occur in the Tibetan to be mirrored in the English translation—this is why I feel [1] the two word translation of the Tibetan term *rten 'byung {pratitya-samutpada)* as "dependent-arising" works better than a translation term such as "relativity,"____
>
> Further, I believe we are better served by translation equivalents that simply translate the Tibetan term rather than seeking to find a comparable term within the Western philosophical tradition.
>
> ... [2] I do not believe that we should be seeking to shift Tibetan terminology into the current idiom of our culture. Because languages are in a constant state of change, too much concern with being current leads to translations that are quickly dated. Our culture is one in which fads and styles change quickly—throughout the culture, and including the world of academia and the world of Buddhology. The buzzwords of a particular period—some of our current ones being "hermeneutics" and "deconstructionism"—quickly change and are replaced by new ones. [3] The secondary literature on Mádhyamika is filled with attempted comparisons with the philosopher of the moment, from Whitehead to Wittgenstein to Derrida. Although there is value and some intrinsic interest to these comparisons, this is not the sort of work that continues to be utilized and referred to over a long period of time, [4] nor are translations that have been made using the terminology of such comparative

> work of long ccrm usefulness. [5] Thus I feel that the most useful translation, and the one that will continue to be useful far into the future, is one that simply translates the text as accurately and as literally as possible. (NE95: 39—41; bracketed numbers added for reference)

Here is where I begin to differ rather strongly with Napper's approach. I do not believe that it is necessary, desirable, or often even possible to opt for "literal" translations. As Ruegg mentioned in the passage cited above, the question of translation necessarily raises issues of intercultural hcrmeneutics; by its very nature the art of translation entails a profound act of interpretation. Thus, to suggest making a "literal translation" is to assume that it is possible to make *a* "literal interpretation" - a naive and fatally flawed assumption. Nor do we need to turn to modern literary theory to make this observation; in disputes with their Šrávaka opponents Mahayana philosophers and translators themselves frequently observed that there is often no such thing as *a* (single) "literal reading" of any statement, nor is any possible "literal" reading necessarily the most accurate one.[26]

The Middle Way: Evocative, resonant, and eloquent translation

So the question emerges: Can we have it both ways? Is there a translation methodology which could meet both (a) Griffiths' goal of producing translations which avoid literalistic, specialized jargon but which rather "reach out to colleagues in related fields" in "clear, precise, and elegant English," as well as (b) Napper's goal of producing large numbers of translations with lasting value and relevance? And can this translation methodology operate in such a way as to persuasively avoid the charge of cultural and historical decontextualization? I believe there is such a translation methodology. This methodology concerns more than jusc the mechanical transposition of vocabulary and syntax — it cuts to the very heart of issues regarding cross-cultural comparison, indeed to the heart of the Buddhist notion of the transactional or social-conventional *{loka-vyavaharikd)* and superficial *(samvrtt)* nature of the world itself. This approach allows for more creativity and latitude in translation, seeking intention-

[26] See for example CJ92: 229 and *DE:* 35.

ally to find words in the target language that evoke *similar* denotations and connotations to the ones deemed to have been intended in the source language and culture. (It is because of this greater creative latitude that it seems appropriate to refer to this more as a "methodology" or an "approach" than as a "school.") This of course necessitates an act of interpretation (raising the problematic issue of determining authorial intention), but, I would argue, *no more so* than seeking to determine and produce what is deemed to be a "simple, literal rendition." Translations are always open, flexible, subject to revision (as the Tibetans often did) — they are conventional, redoable precisely in the terms of the "philosopher of the moment" (Napper bracketed number 3 above). In fact, it can be recalled in this context that Sakyamuni Buddha himself insisted that his teachings not be enshrined in scholarly Sanskrit but that they rather be translated precisely into the vernacular of each culture.

This evocative approach acknowledges up front that any act of translation entails a creative act of interpretation, that any new translation will be in a certain sense a new creative product. Yet in adopting this approach translators can and must avoid not only extreme excesses of "artistic license" (that "anything goes," that they have a completely free creative license), but also the much subtler distortion that Andrew Tuck has described as "isogesis" ("reading in" meanings foreign to a text in an unconscious or at least an unacknowledged way).[27] I would argue that translators can avoid both such excesses and distortions by reading very widely in the source materials and by knowing the oral and living traditions. It will not be adequate to "know the language" and to translate one text in isolation; rather, translators must know the entire genre within which a given text is situated, they must know the intricacies of the history of ideas that gave rise to their text; they must be familiar with all the relevant commentaries; and so forth. With this background translators should be able to cite a "preponderance of evidence" to justify their translation choices — this being the only claimed

[17] See Andrew P. Tuck, *Comparative Philosophy and the Philosophy of Scholarship: On the Western Interpretation of Nagarjuna* (Oxford U. Press: Oxford, 1990).

or sensible standard, the standard of "beyond a reasonable doubt" being admittedly unreasonable, unattainable, and subject to the "authorial intention" argument.

Moreover, not only will it be a requirement that the translators be well versed in the traditions involved, it must also be acknowledged that there will be somewhat of a responsibility for the readers to make the commitment to becoming educated in what will at first seem to be an alien system of thought. Readers, too, will be required to ascend a learning curve, to become educated in the overall system, read entire texts with introductions and glossaries, read other related texts, and so forth. This will be the case whether a translation is more literalistic or more evocative, elegant ("interpretive"), and hence "accessible." Moreover, translators can not afford to be concerned that upon first encountering a term the reader will either (a) feel the term is *so alien* that she might be frightened away (as with the literalistic "dependent arising") or (b) feel the term is *so familiar* that she might read into it unintended meanings (as with "relativity"). Translators must acknowledge that *both* first impressions likely will be incorrect in different ways, and chat in either case the reader will be required always to read more deeply and broadly in order to begin eventually co get a *sense* of how a particular term is being used in a particular Buddhist context.

Of course, regarding the use of author-alien or source-alien terminology (such as "relativity" or "gene"), some postmodernists will counter that there is much risk in borrowing such terms, that the Western and Buddhist traditions each have their own unique cultural contexts, histories, and so forth, which have given rise to unique discourses (with differing assumptions, values, concerns) which have in turn generated unique and essentially untranslatable sets of terminologies. This is essentially what Napper argues when she stresses that these traditions are "so different" and "very different":

> Because the Eastern and Western philosophical traditions are so different, seeking to use cognate terms, I believe, often creates more confusion than clarity. We need to find the best terms that we can and allow their meaning to be developed through consistent use, rather than trying to lay over a conceptual structure from another, and very different, system of thought and terminology. (NE95: 39-40)

This postmodern counter-argument is entirely valid insofar as it is arguably true that we must pay close attention to context. But this can be (and usually is) overstated. I would argue that it is precisely this stressing of cultural and historical difference and specificity - of discontinuity over continuity - that is in fact what is in vogue these days. I have suggested above that there is a "middle way" translation methodology that can be effective.

Finally, returning to Griffiths' requirements, there is the question of the need for elegance or eloquence *(subhasita, legs bshad):* should this be a requirement, or isn't it merely ornamental, nice if you can capture it, but ultimately not impacting the meaning? Certainly many within the Indian and Tibetan literary traditions would say that eloquence is not merely ornamental, that it is significant. It is perhaps noteworthy in this regard that one of Tsong Khapa's most important *philosophical texts* was entitled *legs bshad snyingpo,* "Essence of Eloquence"; he did not choose to entitle it "essence of facts, Truth, Reality," or the like. This very title expresses the importance Tsong Khapa placed on the *mode* of expression. In this light it is perhaps meaningful to question the real value of the *seemingly* reasonable type of "functional translation" advocated by Napper (and the Hopkins' school):

> ... We need to translate Tibetan texts into accurate, readable English, in which decisions have been made as to the meaning of the text so that the translation is unambiguous. Such English may not be elegant, because the Tibetan it is translating may not be elegant, but if it communicates the meaning of the text, it has performed its necessary function. (NE95: 40)

Leaving aside the passing value judgment about the possible lack of elegance in Tibetan (which may say as much about the translator as it does about the Tibetan text being translated), the pertinent question here is: *Has* a translation performed its "necessary function" if it communicates only the (literal) meaning of the text? Moreover, if a translation style is awkward to read, how many texts in that style will a target audience likely read? If it is elegant, smooth, readable, using terms that *seem* familiar or at least potentially accessible, will not the audience read more, and with greater enthusiasm? And will not such an audience, exposed to a wider array of contextual information, be more deeply immersed in and

engaged with the overall discourse, and thus be better equipped to interpret and evaluate such material?

An exemplar of evocative, resonant, eloquent translation (Thurman)

Thurman expresses the need to evoke a resonant meaning in a glossary entry for "identity and identitylessness *(svabhava* and *nihsvabhdvatd):"*

> *Svabhava* is usually rendered as "self-nature," sometimes as "own-being," both of which have a certain literal validity. However neither artificial term has any evocative power for the reader who has no familiarity with the original, and a term must be found chat the reader can immediately relate to his own world to fulfill the function the original word had in its world. In our world of identities (national, racial, religious, personal, sexual, etc.), "identity" is a part of our makeup; thus, when we are taught the ultimate absence of identity of all persons and things, it is easy to "identify" what is supposedly absent and hence to try to understand what that entails. *(VKN:* 161)

For similar reasons, Thurman justifies following Stcherbatsky in rendering *pratitya-samutpdda* as "relativity" *(VKN:* 163), in direct opposition to Napper's comment above (see bracketed number 1). Other defenses of this methodology can be found scatcered elsewhere throughout his wricings and cranslations, but Thurman is more of a consummate practicioner of this art than a theoretician or a methodologist interested in writing about it. We shall turn to the writings of David Ruegg below to fill in the outlines of a sustained argument in favor of this approach and a rebuttal of objections to it.

Contrary to Napper, this evocative approach does not "shift" (as if to uncomfortably force) alien Tibetan terminology into the "current," "faddish," "idiom of our culture" (Napper point 2). Rather, it seeks to discern where *similar* philosophical problems have been addressed in the discourses of the target culture, and then to use chose terms to translate the Tibetan. Moreover, contrary to Napper's further assertion, I would counter that *fundamental* terms and concepts such as "hermeneutics" and "deconstructionism" are *not* merely "buzzwords" of our particular, current period, likely to quickly change and be replaced by new ones; and I would further contend (contrary to her point 3) that Whitehead, Wittgenstein, and Derrida have each permanently impacted Western philosophical discourse in irreversible

(thus needless to say "lasting") ways, that they are not merely "philosophers of the moment." And so, in direct contrast to her assertion (4), I would suggest that "translations that have been made using the terminology of such comparative work" are *precisely* the ones that are most likely to have "long term usefulness," in contrast to ones claimed to be more "literal" (5) which will remain alien to all but the specialists of the target culture.

Again we can look to Thurman for an illustration of this last point, as he drew heavily on Wittgenstein to crack the code of Tsong Khapa's philosophical thinking and to render his terminology into eloquent English. While Thurman's use of and debt to Wittgenstein is discussed in great length throughout his introduction to the *EE* {*cf.* especially 89-111), his defense of "logical privacy" for *rang rgyud* in a later footnote to his translation is perhaps most informative:

> Tib. *rang rgyud,* Skt. *Svatantra....* The precise philosophical translation of this term is extremely difficult in English, the literal "independent" accomplishing little. It is only made possible by the work of L. Wittgenstein, who in the *Philosophical Investigations* refutes for the first time in Western philosophy the concept of a "private language," and a concept of a "private object," which ordinary people and philosophers have assumed and theorized, respectively, to be the basis of language and experiential reality___

Following this, after a brief defense of the correlation between Candraklrti's and Wittgenstein's ideas, Thurman then turns to a close analysis of the choice the Tibetans themselves made centuries ago when choosing the translation *rang rgyud* Tor the Sanskrit *svatantra* in a Centrist *(Madhyamaka)* context. He notes that both the Tibetan *rang rgyud* as well as *rang dbang art* used to translate this Sanskrit term, and that in many contexts it does simply mean "independent" (lit. "self-powered"). He then continues:

> ... if they *[rang rgyud* and *rang dbang]* are identical, why did the pandits and lotsawas who translated the Sanskrit texts employ the expression *rang rgyud* at all, when their practice was to adhere rigidly to single translations of Sanskrit terms, to preserve coherence with the originals and to preserve ambiguities? Skt. *tantra* [in *sva-tantra]* can mean "system," "method," "tradition," "continuum," and "control," and yet the *dbang* translation only evinces the latter sense. It seems therefore that the Tibetan-Indian translation teams were aware of this ambiguity and wished clearly to specify the senses of "system" and "con-

> tinuum" by using *rgyud* in every case in this context. In Tibetan psychological language, *rang rgyud* is very common and means clearly "one's own personal mental process," or "private stream of consciousness." Thus they wish to say something more than merely "independent," rather "independent in system," "acting as if manifesting an independent, personal, private process." Thus, I have chosen "private," correlated with "dogmaticist" *(...[O.E.D.]:* "dogmatic = proceeding upon *a priori* principles accepted as true"), in certain contexts. This gives the combinations "private syllogism" *(svatantranumana, rang rgyud rjes dpag),* "private reason" *(rang rgyud rtags),* and in general, when Tsong Khapa uses the shorthand for the whole method simply *rang rgyud,* simply "the private," or "the dogmaticist" (approach). *(EE:* 321-22, n. 99)

While the brief argument cited above may not by itself seem to settle the issue of the appropriateness of using the Wirtgensteinian terminology of "logical privacy" for *rang rgyud-(svatantra-),* and so forth, Thurman's choice does seem vindicated upon reading his entire translation of Tsong Khapa's book, grappling with the ideas, and "chinking along with" Tsong Khapa. It is in this thicker context that one comes to be persuaded of the suitability of using such Wittgensteinian terminology in chis translation of the *EE;* it simply works.

The extended passage above, chen, demonstrates two things: (1) that it can be appropriate to use Wittgenstein to enable a meaningful translation; and (2) that the pandit-lotsawa teams of the past themselves used a similar approach, seeking resonance rather than adopting a more literalist Hopkinsonian approach. The pandit-lotsawa teams found terms in indigenous Tibetan psychological language that closely mirrored what they discerned was meant in the Indian context. Despite the fact that India and Tibet were very different cultures with very distinct languages, and despite the fact chac che cexes and ideas being cranslaced were hundreds of years old, these translation teams saw fit to find the most *similar types* of words chey could to truly *translate,* that is, to try to evoke in their target audience what they deemed would be an understanding and response similar to what they deemed the original authors intended. An interpretation? Of course, always, inescapably. But a modern translator like Thurman does not have to claim that Wittgenstein's "logical privacy" is *the same thing* as Tsong Khapa's *rang rgyud any* more than che lotsawas had to claim that their *rang rgyud* was *the same thing* as the Indian's earlier *svatantra.* It is sufficient to demonstrate that two cerms

from different cultures and eras address very *related sets of* philosophical or psychological issues.

A theoretical justification for evocative, resonant, eloquent translation (Ruegg)

I have found David Ruegg's writings to contain the clearest discussion of the issues involved in the related enterprises of translation and cross-cultural comparison, as well as the most reasonable and sustained argument in favor of an evocative, resonant approach to such enterprises.

I accept Ruegg's position that an extreme goal of perfectly "transparent" translation (that is, translation which does not sound like translation) may not always be possible or even desirable,[28] at least when translating between traditions that do not share a "common linguistic and cultural milieu," that "it is not clear that the semantic structure of a translation, including its vocabulary, should (or indeed could) be that of some 'Standard Average English' writing," and that hence "there may be a place for certain kinds of caiques which take into account the semantic fields of the language and theoretical representations of the source-text." (R95b: 76) However, I would also agree that the acknowledgement of this limitation (if it is that) does not entail that we accept a kind of literalistic pseudo-translation (such as seems to be advocated by the Hopkins' school) which Ruegg has noted "can be described as good, but which nevertheless fail[s] at critical points fully to 'communicate,' that is, to convey the meaning of the original." (R95b: 77) But then how is the translator to create a faithful yet fully communicable translation?

This is indeed a complex matter — as Ruegg himself notes: "The references made above to the philosophical, religious and cultural specificity of Tibetan or Sanskrit works in connection with intercultural transmission and reception and hermeneutics inevitably raise the

[28] It is perhaps uncertain whether Griffiths' contention that translations should be in "clear, precise, and elegant English" is intended to suggest such an extreme goal, but it certainly seems to point in this direction.

thorny questions not only of linguistic relativism but also of conceptual and cultural relativism...." Nevertheless, thorns and all, these issues need not be considered insurmountable - as Ruegg suggests:

> To simplify a complex macter, it is in my view possible to accept the fact of cultural and philosophical specificity—and perhaps even the theory of a certain incommensurability between cultures—together with the reflection of this specificity in the language and conceptual systems of Tibetan or Sanskrit philosophical or religious texts, without however having to go so far as to maintain the strongest versions of the theses of the indeterminacy of translation and correlation (Quine), cultural relativism, and the influence of language on cultural categories (the Sapir-Whorf hypothesis). (R95b: 80)

How is this possible? If we acknowledge a certain "cultural and philosophical specificity" and even "incommensurability," how can we hope to create truly communicative translations? Ruegg similarly simplifies what must be a complex answer:

> Translation of Tibetan or Sanskrit ... texts must then involve for us a very radical effort of understanding and interpretation, and also in intercultural transmission and hermeneutics. This need cannot be met simply by turning out translations, however worthy these may be. And a balance will have to be struck between translating on the one side and interpretation, analysis and synthesis on the other side. (R95b: 82).

While the execution of this solution indeed may be very difficult and complex (requiring a "very radical effort"), this need not obscure the fact that the answer to the question of translation is in fact rather simple [*not* simplistic): it requires hard work and dedication. This "very radical effort of understanding and interpretation" is to be accomplished in part by reading broadly and meticulously in the exegetical corpus as well as by accessing che oral commentarial tradition. Thus, mastering the art of translation entails gaining real fluency not only in the source and target languages, but also in their respective cultures, bodies of literature, histories, traditions, ways of thinking, and so forth. In a sense the translator must come to be bi-cultural, living in and coursing in both worlds. Initially, at least, only a select few will have the skill and dedication to accomplish this. Thus, we should not be too surprised to find scant clear (communicative) translations in the nascent esoteric studies pertinent to this

dissertation. Nor is this only a contemporary problem; nor, moreover, is it only a Western problem - in fact we shall see later that Tsong Khapa himself was critical of just such a lack of very radical effort in his fourteenth century Tibetan context. In Tsong Khapa's estimation, his predecessors and contemporaries too often lacked a commitment to radical enough effort at learning *(thos)* and critical thought *{bsam)* before diving into "experience" *(bsgom),* and it was precisely this lack which lead to an excess of faulty interpretation, presentation, and experience.

Ruegg notes that in their attempt to understand a foreign culture through reading broadly early Indologists availed themselves of exegetical resources perhaps too readily and naively, and that this then generated a backlash in the mid-nineteenth century which was such that "it became practically axiomatic with many Sanskrit philologists that little or no reliance was to be placed on commentaries." (78) Fortunately, however, he reports:

> In more recent times a more balanced attitude has made its appearance with respect to the use of commentaries when interpreting and translating classical Sanskrit texts. It can be summed up by saying that a translator must carefully familiarize himself with the exegetical traditions relevant to his text and textual corpus, even though his task is in the first place to understand and translate his text in its historical context of time and place, not allowing himself to be unduly influenced by the later developments that may be reflected in the commentarial tradition. (It is, however, coming to be widely recognized that such developments in interpretation may be of very considerable interest in their own right.) ... This applies also (and perhaps to an even greater degree) to many Tibetologists. (R95b: 79)

It is precisely this type of "balanced attitude" with respect to exegetical traditions that is reflected in Tsong Khapa's *NRC* and other works. Tsong Khapa clearly does not reject oral or written commentaries, but neither does he blindly or uncritically accept them. Throughout all his works he repeatedly demonstrates how immensely contested different commentarial traditions are. Like a judge presiding over a complex case, he meticulously surveys and assesses the vast array of Indian and Tibetan commentarial evidence to render what he deems to be the most plausible interpretation of the facts based upon reasoning and a preponderance of evidence.

Continuity or Discontinuity? The Use of "Source-Alien Terminology"; Ernie and Etic Approaches to Translation and Comparison

I have argued above that translators must strive to be bi-cultural, widely and deeply educated in both their source and target traditions, and that with such a background they can and should be able to avoid literalistic translations and instead create more communicative, evocative, resonant translations. Still, as also mentioned above, many contemporary scholars are loathe to draw comparisons between what they argue are completely disparate contexts, especially when such contexts are separated by great distances in time and/or space. This then leads them to eschew in their translations any terminology that might suggest similarities across contexts. Thus, for example, when discussing the phenomenon of "socially engaged Buddhism" Ken Jones emphasizes the differences between the "simpler" times of the Buddha and our own, more "complex" times, using such differences to assert that "it is unscholarly to... proclaim that the Buddha was a democrat and an internationalist."[29] Likewise, other scholars have argued that the concept of "human rights" is a uniquely modern, Western innovation. In this way, citing contextual specificity as a pretext for arbitrarily choosing to emphasize difference over similarity (as if emphasizing discontinuity were somehow more accurate than emphasizing continuity), many scholars have argued against the use of any translation terminology that they contend must be construed as "alien" to the source context.

In an essay entitled "Some Reflections on the Place of Philosophy in the Study of Buddhism," Ruegg offers some very useful methodological observations that suggest an alternative to such a rigid prohibition of source-alien terminology or categorization. He begins by acknowledging that "however much a philosophical insight or truth transcends, *in se,* any particular epoch or place, in its expression a philosophy is perforce conditioned historically and culturally." However, he then argues:

[29] Ken Jones, *The Social Face of Buddhism: An Approach to Political and Social Activism* (Boston: Wisdom, 1989), 66.

> But when saying that it is historically and culturally conditioned, I most certainly do not mean to relativize it or to espouse rcductionism - quite the contrary in fact. The often facile opposition relativism vs. universalism has indeed all too often failed to take due account of the fact that what is relative in so far as it is conditioned in its linguistic or cultural expression may, nonetheless, in the final analysis have a very genuine claim to universality in terms of the human, and hence of the humanities. It seems that this holds true as much when we postulate some "Western" or "Eastern" philosophy of this or that period as when we consider what is now termed human rights, which by definition must transcend specific cultures in time and place. (1995a: 155)

Thus, if we follow Ruegg, it may well be possible and appropriate to say that the Buddha did espouse "democracy," "internationalism" or "human rights," without this having to entail that what he espoused was exactly "the same as" what we now mean by those terms. (For that matter, one cannot say that all people in different times and places throughout the modern era have used those terms in exactly — or sometimes even approximately — "the same" way.) Similar observations could then be made about the use of translation terminology in general (including the use of such terms as "relativity," "gene," "identity," and so forth).

Ruegg then makes some very useful and relevant comments about K. L. Pike's "emic" and "etic" approaches to source studies[30] which further draw out the implications for the use of source-alien terminology and categorization. First, he explains that an "emic" approach involves studying a tradition systemically and structurally, by "making use of their own intellectual and cultural categories and seeking as it were to 'think along' with these traditions," whereas an "etic" approach involves the intentional use of one's own interpretive strategies and categories for the purpose of "generalizing and comparative" analysis. (1995: 157)[31]

[30] See Ducrot, Oswald and Tzvetan Todorov (trans. Catherine Porter), *Encyclopedic Dictionary of the Sciences of Language* (Johns Hopkins U. Press: Baltimore, 1994), p. 36 for further explanation of these terms and an extensive bibliography. Although the etymology of these terms is not particularly informative here, Ducrot, et al., explain that Pike derived these terms from the suffixes of the adjectives "phonemic" and phonetic."

[31] These "emic" and "etic" approaches may be seen to be related to the useful distinction Wayne Proudfoot makes in *Religious Experience* (Berkeley: University of California Press, 1985) between "description" and "explanation," respectively.

From this it should be clear that for a translator to adopt an emic approach - to think along with the tradition - entails the kind of deep immersion in the source tradition that is foundational (necessary, but not sufficient) to the translator's becoming what I have been calling bi-cultural. However, it can also be noted that when a translator adopts this emic approach *exclusively,* he will be prone to produce more literalistic translations (often leaving many key terms untranslated or entombed in parentheses) to preserve what he may think is the original (untranslatable, unique, exotic) meaning of the source material. As noted before, when taken to an extreme this results in no translation at all. On the other hand, a translator committed to a comparative etic approach may produce translations that "communicate" better to her target audiences but that will be dismissed by some as being too interpretive in nature, resulting essentially in new creative works and hence again in no real translation at all. The question, as always, chen, is whether these two approaches are mutually exclusive or whether there might be a way to integrate them both. Here Ruegg is keen in his answer, maintaining that such an integration is possible while pointing out some of the political implications of not doing so:

> Structural and systemic analysis is in a position to allow due weight to the historical as well as to the descriptive, that is, it may be diachronic as well as synchronic. Here the observation might be ventured that careful "emic" analysis can provide as good a foundation as any for generalizing and comparative study, one that will not superimpose from the outside extraneous modes of thinking and interpretive grids in a way that sometimes proves to be scarcely distinguishable from a more or less subtle form of neo-colonialism. (1995a: 157)

And a little later he is equally optimistic and perceptive in his answers:

> The distinction between the "emic" and "etic" approaches... is no doubt parallel to the distinction drawn between the use of author-familiar as opposed to author-alien terminologies for the purposes of comparison and exposition. But... it may still be possible to employ author-alien terminologies even within an approach that is committed to "emic" analysis and understanding. For example, in explaining the Buddhist theory of spiritual classes or "lineages" *(gotra)* to the extent that it is based on a biological metaphor, one might evoke the idea of a (spiritual) "gene"_____Of course, ... the modern biological term "gene" ... [is] alien to our Indian and Tibetan sources, in which no lexeme is to

> be found with precisely the meaning of... [this] modern word.... Yet it seems possible to invoke, *mutatis mutandis,* the ideas expressed by... [this] new term... when seeking to explicate the... [theory] in question. In other words, author-alien (or source-alien) terminology could very well be compatible with an "emic" approach to understanding, and it does not necessarily bring with it an exclusive commitment to the "ctic" approach. (Conversely, it would in principle be possible to employ source-familiar terminology and still misconstrue and misrepresent a doctrine, thus infringing the requirement of an "emic" approach.)[32] Furthermore, ... the use of source-familiar terminology need not stand in the way of proceeding from "emic" to "ctic" approaches. (1995a: 158-159)

These observations begin to question the very basis upon which scholars make distinctions such as "familiar" and "alien," similar and different, continuous and discontinuous, and so forth. Though the Buddhist Sanskrit term *gotra* may not have *"precisely* the *[same]* meaning" of the modern biological term "gene," *gotra* may indeed have a *range* of meanings *similar enough* to plausibly "invoke, *mutatis mutandis,* the ideas expressed by" the term "gene." Likewise, if evidence is obtained which warrants it, it should be entirely possible to describe Buddhists from so-called "traditional" societies as having advocated something like what we mean by "democracy," "internationalism," "human rights," and so forth. This is not so much to dismiss the post-modernists' insistence on context as it is to temper it by questioning the basis upon which two contexts are determined to be more or less similar or different. Context may be vital, but how exactly are the parameters, delimitations, and scope of a context to be defined? A given context is in fact not itself given; it is created. "Context" is itself contextual.

What is needed is a methodology for determining the criteria which delimit a context, a methodology which does not essentialize such criteria but which rather acknowledges the

[32] Indeed, I would strengthen this parenthetical statement by saying that *"it is in practice quite common* to employ source-familiar terminology and still misconstrue and misrepresent a doctrine...." I have argued elsewhere that that is exactly what many "modernists" do when they insist that "historically" Buddhism has always been "</£rengaged." See my "Socially Engaged Buddhism: New and Improved !(?)" in *Action Dharma,* forthcoming (Curzon Press, 2003).

very contcxtualiry of the determining process itself. This can then provide the basis for non-essentialistic comparison between contexts since with such a methodology determinations can then be made with respect to the (provisional) similarities and differences between (provisionally defined) contexts. While such determinations of similarity or difference will be understood to be always necessarily heuristic, conventional, flexible, and in some sense arbitrary, they will nonetheless be meaningful and useful (in the only way in which anything ever is meaningful or useful, namely conventionally). The following section explores the bases for such a methodology.

Comparison: Family Resemblances, Topoi, and Typological Generalizations

Overview

Several contemporary scholars have begun to employ some useful methodologies to enable meaningful comparison and dialogue both within and between traditions. To do this, these approaches make use of Wittgenstein's notion of "family resemblances" as well as such related notions as "polythetic classification," "synchronic and structural" observation, "prototype theory" and "typological comparison," and the tracing of thematic "topoi." These comparative strategies allow for both the "emic" (source familiar) as well as the "etic" (source alien) descriptions of a given phenomenon explored above, avoiding the extremes of hermetic isolation and incomparability on the one hand, and perennialist over-generalization and inappropriate decontextualization on the other. In this section we will briefly explore how these methodological terms have come to be described and used in contemporary scholarship.

David Ruegg's landmark book *Buddha-nature, Mind and the Problem of Gradualism in a Comparative Perspective,* published in 1989, is perhaps the first (and still best) work in the field of Buddhist studies to systematically develop and comprehensively apply a mature comparative methodology. Throughout this work he is careful to frequently distinguish between what he calls "historical" (or diachronic) and "comparative" (synchronic, structural) ap-

proachcs, while yet arguing (as we saw above with his comments on emic and etic) that these approaches can often be related and need not be considered mutually contradictory or exclusive. With respect to his comparative enterprise, then, he states: "Meaningful comparison can perhaps be most fruitfully pursued in terms of typologies, structures and lattices of family resemblances." (R89: 12) He elaborates this notion of "family resemblance," which he notes was developed in the 1940s by the later Wittgenstein's *Philosophical Investigations* (§ 67), using R. Needham's 1970s notion of "polythctic classification":

> Traditional 'monomelic' classifications operate with the common-feature definition of a class, i.e. a class defined by the invariable presence of certain common characteristic attributes in each and every individual. By contrast, [according to R. Needham] in a polythetic arrangement or chain no single feature is essential, or sufficient, for membership in the classification in which all the individuals do *not* share one single characteristic feature. (R89: 2 n2)

The use of such comparative methodology was relatively new in Buddhist and Indie religious studies in 1989, as Ruegg himself notes:

> Extensive typological and structural studies in Indian religions and philosophies, or in the traditions of Buddhism, have ... been relatively rare. ... And even less work has been done on discovering comparable elements in the different Indian religious and philosophical traditions both within and outside India, i.e. on the task of identifying in terms of what has been termed family resemblances, in polythetic classification, the criss-crossing and sometimes overlapping strands that make up the traditions. (R89: 2)

Indeed, in contemporary, postmodern religious discourse the problem of the very definition of such "cradicions" as "Buddhism," "Hinduism," and so forth have themselves become notoriously acute. Ruegg's solution is to suggest that this problem of definition is perhaps better addressed through polythetic description of family resemblances: "...when we consider Buddhism in its various traditions in India, China and in Tibet... the question may even arise as to whether the name 'Buddhism' denotes one single entity rather than a classification embracing (more or less polythetically) a very large number of strands held together by family resemblances" (R89: 2-3). Likewise, other scholars are beginning to use similar strategies to reconceptualize this definitional dilemma. So, for example, in *An Introduction to*

Hinduism (1996), Gavin Flood makes use of George LakofFs 1980s "prototype theory" to describe the subject of his study:

> Because of the wide range of traditions and ideas incorporated by the term 'Hindu', it is a problem arriving at a definition. ... I take the view that while 'Hinduism' is not a category in the classical sense of an essence defined by certain properties, there are nevertheless prototypical forms of Hindu practice and belief. ... In other words, 'Hinduism' is not a category in the classical sense - to which something either belongs or it does not - but more in the sense of prototype theory.
>
> Prototype theory, developed by George Lakoff [1987], maintains that categories do not have rigid boundaries, but rather there are degrees of category membership; some members of a category arc more prototypical than others. These degrees may be related through family resemblance; the idea that 'members of a category may be related to one another without all members having any properties in common that define the category'. Hinduism can be seen as a category in this sense. It has fuzzy edges. ... (Flood, 1996: 6—7)

Levels and scopes of comparison

So far we have examined how these comparative methodologies have been applied to what we may call "mid-level" categories - examining what types of beliefs, practices, and so forth are used to set up the family resemblances that are used to describe a given tradition ("Buddhism," "Hinduism") as a whole within a given culture. Similar methodologies can likewise be applied to (1) what we may call smaller level or narrower categories - discerning, evaluating, and comparing typologically related *specific issues* within a given tradition (as well as between traditions), as well as to (2) what we may call broader level cross-cultural comparative categories such as "religion," "scholasticism," "deconstruction," "identity," "society," and so forth. We will now briefly examine these smaller and broader levels in turn.

At the narrower level of comparison Ruegg has developed and made extensive use of the very useful notion of "typological similarity" and of *topos* (pi. *topoi).* Thus, throughout his 1989 work he discusses related ideas and terms within Indo-Tibetan Buddhist discourse which "do not appear to define a single, constant and unitary core-notion or essence" but which rather "correspond to contextually varying values grouped round these terms or *topoi,* "

terms which "do not designate invariant referents but seem rather to describe sets of features that vary from case to case ... and ... can be variously applied depending on their particular place in a given system of thought." (R89: 5) As an example, we can see how Ruegg interrelates the following specific issues which arc not necessarily historically connected:[33]

> [T]he issues in the 'Great Debate' of bSam yas did not, it is true, necessarily hinge directly on the interpretation of the *tathagatagarhha-doctnne,* which is in fact mentioned only occasionally in some of the relevant documents. And, conversely, the contrasts innate/acquired and cataphatic/apophatic in the hermeneutics of the *tathdgatagarbha* did not inevitably engage the oppositions simultaneousness/gradualness and ethical or intellectual quietism/effort [which were central to the 'Great Debate']. Nevertheless, the fact remains that the Indo-Tibetan problematics of *tathagatagarbha-hcrmcneutics* and the issues addressed in the 'Great Debate' are evidently linked by a number of thematic strands that cross and intertwine, making up so to say lattices of ideas. (R89: 4-5)

Moreover, Ruegg's project is not only to juxtapose what *he* sees as structurally related issues, but also to emphasize that Indians and Tibetans themselves often "collocated or treated in parallel" (5) such issues, and to examine exactly why and how they did this. Furthermore, in both cases it is acknowledged that the creation of topoi for the purpose of comparison can and often does result in some decontextualization or dehistoricization:

> ... once the 'Great Debate' of bSam yas had become a partly dehistoricized *topos* in the Tibetans' later reconstruction of their (partly lost) early history, and in particular in their 'constitution of tradition', the expression 'teaching of the Hva sari' [from the 'Gteat Debate'] ... served, in the Tibetan historical and doctrinal texts, as a model or exemplar for a [certain *type* of perverse] theory____ In this way, in Tibetan philosophical discourse, the figure of the Hva sari Mahayana and his teaching have come to fulfill a practically emblematic function, one that may in fact be somewhat different from the position actually occupied by the historical *ho-shang Mo-ho-ycn.* (R89: 5-6)
>
> In many Tibetan historical writings, and above all in philosophical and doxographical works, the expressions... theory of the Hva sari... come to be used in a sense that is for all practical purposes dehistoricized and universalized.

[33] It is not our goal here to explore the details of these specific issues. Here we need only explore the methodological issues pertaining to the practice of comparison. However, the specific issues engaged throughout Ruegg's 1989 study are directly (typologically) related to the central concern of this dissertation, so we will be exploring them further below.

> These expressions have come to be thus widely employed as generic designations for a *type* of theory.... In sum, virtually irrespective of its primary historical reference, the expression 'Hva sari theory' (and the like) has been used... as a standard *topos,* and as a convenient *typological* designation.... (R89: 123-24)

However, we must not too quickly dismiss such "convenient" designations on the grounds that they were derived through processes of decontcxtualization or dehistoricization. Rather, we must understand and acknowledge *that this* has occurred (and in what ways, toward what comparative ends) in the process of creating comparative topoi. Nor should we be too quick to presume that traditional Buddhists (Tibetans or otherwise) were themselves naively historically unaware when they were creating such typological generalizations. As Jose Cabezon has observed in the introduction to his translation of mKhas grub rje's/1 *Dose of Emptiness (DE):*

> ... mKhas grub rje sees himself responding to at least three major sets of beliefs that he considers to be doctrinally misguided intellectually.... In fact, ... often the three are conflated and portrayed as the view of a single opponent, something that is clearly not the case historically.
>
> ... Tsong kha pa, mKhas grub rje, and the later tradition have all been consistent in claiming that these views are mutually related. If they had ever been confronted with the fact that there was probably no one historical figure that held all of these views they most likely would have answered that whether they are ever found to be historically exemplified within a single school or individual, the views are mutual corollaries of each other *in the logical sphere. {DE:* 7-8; emphasis in original)

Typological generalization is quite prevalent in Indian writings as well; indeed, it has been an integral part of Buddhist philosophy since its inception. For example, in the *Brahmajdla Sutta: What the Teaching is Not {Digha Nikdya,* Sutta 1.29-3.74) the Buddha stated chat all philosophical errors could 'essentially' be boiled down to sixty-two false convictions *(drstigata),* and that those could in turn be boiled down to the extreme views of eternalism *(sdsvatavddd)* and nihilism *(ucchedavdda).* Thus, we must always allow tor the possibility that such typological generalizations were intentionally created only for pedagogically expedient purposes, designed to facilitate showing students when they were making certain *types* of logical mistakes.

Finally, turning to the broadest level of comparison, we see the methodology of family resemblances being used to construct meta-level categories for comparison across traditions and cultures. Cabezón demonstrates this usage in his book *Buddhism and Language: A Study of Indo-Tibetan Scholasticism* (1994) when he seeks to set up "scholasticism" as a cross-cultural comparative category. Having discussed many sets of characteristics typically implied when the term "scholasticism" is used, he suggests that "these characteristics should be taken rather as resemblances among the family of movements we label *scholastic* than as the essential traits that all forms of scholasticism must share." (CJ94: 25) He then later he concludes:

> [W]hat seems to emerge, to use a Wittgensteinian metaphor, is a picture of overlapping threads of similarity. What gives strength to the rope of scholasticism as a general and abstract notion is no one single thread but instead the pattern of overlapping resemblances. (CJ94: 51)

More recently, in his conclusion to his edited anthology *Scholasticism: Cross-Cultural and Comparative Perspectives* (1998) Cabezón has continued his development of this "general and abstract" comparative category. There he similarly notes:

> ... if scholastic traditions are related to each other not by the sharing of a collective essence as specifiable by a list of common properties, but by the more complex notion of family resemblances, then we should find that some of the "familial" traits will be present in some traditions while being absent in others, and that even when specific traits *are* exemplified, they may be exemplified in different ways or to varying degrees. (CJ98: 246)[34]

[34] Though he continues the broad level comparative enterprise in earnest in this later work, he comes to appreciate the value of an historical approach more (that "history cannot be taken for granted"), seeing this hard-won perspective as a "corrective" to his earlier (1994) "more structural (and therefore more static...)" work. (CJ98: 247) In the end this leads Cabezón to echo Ruegg's call for a more balanced approach combining both diachronic as well as synchronic modes of analysis: "Clearly, future research will require the more detailed exploration of both structuralist and historical modes of typologizing the phenomenon of scholasticism." (CJ98: 247)

A Call to the Table

While the post-structuralist emphasis on contextualization and hence differentiation has provided a necessary and valuable corrective to earlier naive, more universalizing comparative practices, there has by now perhaps developed an over-correction that has unnecessarily blocked constructive cross-cultural and cross-disciplinary comparison. The pendulum is ready to swing back.

It is toward this end that the next chapter on deconstruction and constructivism are presented. Therein I attempt to make the case that the type of broader level comparison outlined above can and should take place between various Western and Buddhist disciplines. I do not claim to have the necessary expertise in the diverse fields discussed below to actually undertake such comparison, and thus I will not be so much engaging in this broader comparison as suggesting how and why I think it might now be reasonable and valuable to so engage. Thus, the following chapter on deconstruction, constructivism, and so forth represents a *call to* engagement, a call to disparate scholars engaged in what are arguably (but perhaps unknowingly) related conversations to come to the same table to discuss these issues. I hope to redefine the space of this discussion table (perhaps adding a few leaves to lengthen it), to clear it, to set it, and then invite to it a more diverse group of discussant-guests to enjoy an equally more varied pot-luck. To the extent that my "plea for the recognition of cross-cultural and cross-disciplinary relevancy" is heeded and my invitation is accepted, I hope that sociologists, philosophers, religionists, and buddhologists of diverse backgrounds might hear something that will help to challenge various received perspectives or to reframe certain core (often intractable) questions in unexpected and valuable ways.

Chapter III: Deconstruction In Western Disciplines

Recent post-structuralist or what I will call "deconstructionist" developments within Western humanistic studies (primarily sociology, history, psychology, philosophy, and more recently religion) have provided a ready source for a comparison with the Buddhist deconstructive notion of "emptiness" *(s'unyata).* By sketching the outlines of some of these Western disciplines, this introduction will provide the Western side of a basis for cross-cultural and inter-methodological comparison. In taking a comparative approach to different Western and Indo-Tibetan deconstructive methodologies this chapter will be engaging in somewhat of a *meta-\cvc* deconstruction, a deconstruction of deconstruction so to speak. I hope to accomplish three things here: (1) to reveal the basic outlines of the issues from a Western perspective, (2) to clarify some key terms from the Western discourse in preparation for bringing them to bear on the Buddhist discourse; (3) to establish the wider arena of discourse from the Western perspective in such a way as to reveal areas in which the Buddhist side might broaden and deepen this discourse in meaningful ways.

What is Deconstruction?

It is well-known that the term "deconstruction" was first used by Jacques Derrida in the 1960s in the field of literary criticism. However, as Joseph Childers, et al. have written: "... the anti-metaphysical or, as it is sometimes called, 'anti-essentialist' thrust of deconstruction has proven highly suggestive to critics working in a variety of other fields..., and some now use the word *deconstruction* broadly to note any poststructuralist intellectual activity —"[35] Throughout this dissertation I will be using the word "deconstruction" in this broader, poststructuralist sense. Furthermore, I will use the phrase "deconstructive methodology" to describe any type of critical, poststructuralist practice which aims to demonstrate

[35] Joseph Childers and Gary Hentzi, eds. *The Columbia Dictionary of Modern Literary and Cidtural Criticism* (New York: Columbia University Press, 1995), 74.

the *constructed* nature of what is otherwise naively presumed to be (and often experienced as) a *naturally given* category, entity, experience, state of affairs, and so on.

The very notion that any object of inquiry is radically constructed is a relatively new insight in Western thoughc.[36] Though certainly not universally proclaimed, nonetheless across a variety of contemporary disciplines the constructed nature of much (if not all) of what is experienced as "reality" has become an accepted truism. I have found it to be helpful to tentatively distinguish two rough groupings of Western disciplines that employ such de-constructive methodologies. These groups can be represented primarily by sociologists and historians, on the one hand, and by philosophers (of language, especially) on the other. (We shall note that religionists tend to straddle both groups.) It must be immediately stressed that these two approaches are themselves mutually-interdependent and are only analytically separable, and that in practice no one theorist falls completely into either *one* of these groups. However, these do represent differences in strategy, emphasis, and approach within Western disciplines. Moreover, we shall see throughout this present study that these approaches generally tend to be more integrated within Indo-Tibetan disciplines.

The former group, sociologists and historians, tend to "de-construct" the subjects of their analysis (bodies, minds, people, roles, activities, identities, objects, institutions, and so on) by locating them in specific socio-historical contexts and by arguing that outside of such

[36] It might be correct to locate the origins of socio-historical deconstructive thought (see below) with Marx (1818-83). This would make such an awareness about 150 years old. It is more difficult to identify the origins of philosophical / linguistic deconstructive thought (also see below) in the West. Certainly Wittgenstein's later work (1930s and 40s) would appear to be a possible starting point for more sophisticated contemporary linguistic philosophy (though we can see philosophically deconstructive tendencies even as far back as the first century CE in the critical philosophy of the Greek Skeptics such as Sextus Empiricus). De-constructive thought in the Western field of religion is even more recent, with Steven Katz in the 1970s (see below) certainly representing a milestone.

contexts no such subjects can be meaningfully said to exist.[37] Thus, to demonstrate their constructedness (contextuality, contingency) is to deconstruct (at least implicitly) any independence their subjects may have been presumed to have had. In other words, to express this in reverse, only infinitely complex contexts exist (or, more precisely, are ongoingly produced), and to extrapolate any subject out of this context is to engage in construction. Any sub-jectivity) or object(ivity) discerned within such a matrix of contexts is not a naturally or objectively occurring phenomenon but is rather an arbitrary, analytical extrapolation (that is, a construction) from that contextual matrix.[38] Such constructive behavior is not necessarily, intrinsically problematical; however, the more the arbitrariness or conventionality of this constructive process is not recognized the more often it *is* problematical (philosophically, psychologically, socially, politically), and the more the description of a phenomenon tends to reveal about the person(s) doing the "discerning" (constructing) than it does about the phenomena discerned. When this constructive process is unconscious (as it usually is), at the broadest level these discernments are manifestations of what Bourdieu has described as "history turned into nature, i.e. denied as such." (1977: 78)

The other group, linguistic philosophers, focus on the constructive nature of language. They trace the genesis of their subjects to the inter-subjective (that is, public) use of language. They argue that other than through language (variously defined) no subjects can be meaningfully said to exist. Any AT we experience is what it is to us *because* we agree to call it "X" Emphasis here is often placed on: (1) how the intrinsic binarity of language simultaneously constructs both poles of binary conceptual categories (long-short, one-many, inner-outer, self-other, existent-nonexistent); (2) how people mistakenly assume chat language is

[37] Laqueur gives a typical formulation: "Sex, like being human, is contextual. Attempts to isolate it from its discursive, socially determined milieu are... doomed to failure...." (1990: 16).

[38] Steven Katz is the only deconstructionist I have come across who does not seem to accept this relationship between context and construction, for reasons that are not clear. See below.

referential (descriptive rather than ascriptivc); and (3) how various universals, classes, and so on, are constructed by a combination of 1 and 2 (assuming that one side of a polarity, say "other," must *refer* to something "out there," people then falsely assume that that something must be an independent entity, independent of its linguistic opposite or of the person applying the construct). The main philosopher of language usually cited here is of course the later Wittgenstein. Other such philosophers would include Saussure, Ricoeur, Austin, Gadamer, Derrida, and so forth.

As noted above, while the socio/historical and the philosophical approaches are themselves mutually interdependent, they nonetheless do represent differences in strategy, emphasis and approach. Thus, although few (if any) modern deconstructionists would knowingly reify an isolable body or mind (these have become too well-known as classic, dualistic constructs), we can notice that *'locating* subjects in specific socio-historical *contexts'* utilizes spatial/temporal language and as such tends to emphasize bodies over agentive consciousnesses, whereas, on the other hand, since the constructive properties of language are often linked to the production and reification of different "conceptual categories," linguistic deconstruction tends to emphasize agentive consciousness without often concerning itself with physical (bodily) dispositions, and so on.

Finally, we can note that some scholars (often due to the nature of their subject) have made the interdependencies between these approaches more explicit and have combined them accordingly. This has occurred in the field of religion, a prime example being Steven Katz's deconstructivist work regarding mystical experience (e.g., in "Language, Epistemology, and Mysticism," 1978), as well as challenges to his work mounted by Robert Forman, et al. (in *The Problem of Pure Consciousness,* 1990).

With all of the issues discussed in this chapter as a backdrop, the remainder of this dissertation will then explore how philosophical and sociological approaches are more characteristically combined in Indo-Tibetan Buddhist traditions, particularly in their articulation of the integrated practice of emptiness yoga and deity yoga.

Naive Realists and Alienated Individuals

It is a common strategy in both Western and Indo-Tibctan discourse to initially describe the positions, views, perceptions, and so on, that one believes are mistaken before then proceeding to refute those positions and to articulate one's own. This initial position is often generalized and presented as the position of a "straw man" in Western discourse, or of a "prior antagonist" or "objector" *{purvapaksin, snga rgol)* in Indo-Tibetan Buddhist discourse.

In the present context, the philosophical straw man is the "naive realist" (or his negative reflex, the nihilist), and the sociological straw man is the "alienated individual" misinformed by his "false consciousness."

The naive realists referred to in philosophical discourse uncritically assume that they themselves constitute autonomous "selves." They think that, for the most part (at least in principle), they create and are in control of themselves, if not of their environment. Even if they are aware that they are to some degree products *of* their environment, if questioned they will vaguely but strongly assert that they sense (or often "know") that some fundamental, deep, core part of themselves constitutes their natural, innate, independent *Self.* This is their "True Self." A similar stance is taken with respect to what they experience as the "external world" — they see self-contained objects in an objective, independent, natural world (to be sharply differentiated from the cultural world). Thus they always discern some pre-given bedrock reality, and they assume that their *conceptions* are determined by or modeled on their *perceptions* of that "data" (what is "given"). Significandy, then, it follows for them that language functions referentially: words refer to the (objective, out-there) "objects" they designate.

The alienated individuals referred to in sociological discourse are aptly described by Peter Bergen

> [M]an produces "otherness" both outside and inside himself... [A]lienation is the process whereby the dialectical relationship between the individual and his world is lost to consciousness. The individual "forgets" that this world was and continues to be co-produced by him. Alienated consciousness is undialectical consciousness. (1967: 85).

This sociological definition ofan alienated individual would appear, then, to be typologically closely related to the philosopher's naïve realist, for the alienated individual is alienated precisely because he naively "forgets" (or was never even aware of) the relational nature of himself and his world. He sees himself and outer objects as autonomous and self-contained entities rather than as dialectically co-produced (and hence not independent). In short, we can observe that undialectical consciousness *is* naive consciousness.

Thus, the deconstructive enterprise common to philosophers and socio-historians entails seeking to uncover or disclose how it is that such apparently natural *perceptions* of reality are in fact reified *constructions.* For many theorists such constructions or reifications are conceptual acts. They occur in the mind of the individual, usually unconsciously (whether learned or instinctual is another question). For such theorists the naive realist has it exactly backwards: she thinks that her conceptions about the world are shaped by her (supposedly natural) perceptions, whereas in fact it is her perceptions that are shaped by her (pre)conceptions. This reversal is emphasized, for example, by Thomas Laqueur in his book *Making Sex,* where in contradistinction to the common (naive) folk saying, "seeing is believing," Laqueur names one subsection of his book "Believing is Seeing." This reversed phrase could in fact serve as a subtitle for the book, which is dedicated to offering a surprising array of "material for how powerful prior notions of difference or sameness determine what one sees and reports about the body." (21) Conceptions shape perceptions; misconceptions generate misperceptions. This is of course typologically related to the fundamental Buddhist insight that visceral misconceptions (misknowledge) generate visceral misperceptions and negative experiences (suffering).

Other theorists (Bell, Bourdieu, and others) shy away from presenting such constructions or reifications as conceptual products. They are to varying degrees uncomfortable with this language of consciousness ("notions," "believing," "forgetting") as well as with the individual agency it seems to imply. They prefer to construe the process of reification and con-

struction as occurring in other (largely physical) ways. We will see that there are certainly Buddhist parallels to this approach as well.

Western Philosophical Deconstructionism (Wittgenstein)

The linguistic nature of conception and perception, and the reality of the surface

We begin this section on Western deconstructionism with a brief mention of the thought of Ludwig Wittgenstein as an important example of philosophical (linguistic) deconstructionism. Wittgenstein's deconstructive analysis of what we take to be "reality" focuses on the central role that language plays in structuring conception and perception. Although he primarily addresses "language" in its customary sense of spoken and written words, grammar and syntax, and so on, he also investigates the "language of the senses," and so on, and thus it may be said that he is involved in exploring "language" in the broadest sense, including the multitude of ways in which we structure and communicate meaning both to others as well as to ourselves, and indeed what it means to "mean something" in the first place. (§125)[39]

Of particular relevance to the themes of our present study, we can note that for Wittgenstein philosophy is not a metaphysically constructive enterprise. Rather, it is a critical, deconstructive therapy intended only to clear away wwconceptions. It does not seek to find an essence by probing ever deeper *beneath* the surface but rather finds the essence to *be* the surface that is right there before us at all times. Thus he says:

> §92. [The notion that we must bring to light something *hidden* in our language]... finds expression in questions as to the *essence* of language, of propositions, of thought. — For if we too in these investigations are trying to understand the essence of language - its function, its structure, - yet *this* is not what those questions have in view. For they see in the essence, not something that already lies open to view[40] and that becomes surveyable by a rearrangement, but

[39] Quotations marked with the § symbol are references to numbered paragraphs from Wittgenstein's *Phibsophical Investigations* (3rd ed.) unless otherwise noted.

[40] *Cp.* §126.

> something that lies *beneath* the surface. Something that lies within, which we see when we look *into* the thing, and which an analysis digs out.

So for Wittgenstein philosophy should seek to reveal the function and structure of language, a function and structure which are by nature public, lying open to view, at the surface, and which are open to rearrangement at that surface. Thurman summarizes this essential insight as follows:

> ... Wittgenstein had been one of the foremost investigators into the referents of names, looking for the essences in objects they hooked onto, but, unlike the egocentrist [i.e., esscntialist] philosophers, he had not pretended to come up with anything solid, nor did he solidify the absence of that solidity into a real nothing. Thus he was able to return to the surface as a non-egocentrist, appreciating the conventionality of the expression, working with that. {*EE:* 94; brackets added)

We shall see throughout this dissertation that this notion of "a return to" (or a commitment to) the *surface* is an absolutely key emphasis for Tsong Khapa, significantly informing his understanding and presentation of Buddhist exoteric philosophical thought as well as esoteric theory and practice.

Western Socio-Historical Deconstructionism

Ongoing dialectical co-production of individual and society

All contemporary post-structuralist, critical sociologists[41] work with some version of a dialectical model designed to show the interdependency of the individual and society. Sociologist Peter Berger clearly summarizes this notion that the individual and society, which are easy to dualistically reify as independent opposites, are in fact dialectically co-produced:

> The fundamental dialectic process of society consists of three moments, or steps. These are externalization, objectivation, and internalization. Only if these three moments are understood together can an empirically adequate view of so-

[41] Here I use "critical" in the technical sense, referring to the dialecticist, deconstructivist, and post-structuralist critical tradition following generally a Marxist sociological methodology. There are of course other contemporary sociologists (e.g., Talcott Parsons) who maintain a more structuralist approach. These latter will not be considered here, except indirectly insofar as their structuralist assumptions are the subject of our critique.

> cicry be maintained. Externaiization is the ongoing outpouring of human being into the world, both in the physical and the mental activity of men. Objectivation is the attainment by the products of this activity (again both physical and mental) of a reality that confronts its original producers as a facticity external to and other than themselves. Internalization is the «appropriation by men of this same reality, transforming it once again from structures of the objective world into structures of the subjective consciousness. It is through externaiization that society is a human product. It is through objcctivation that society becomes a reality *sut generis.* It is through internalization that man is a product of society. (1967: 4)[42]

Pierre Bourdieu develops a very similar dialectical model, simplifying Bergers threefold process to a twofold process, when he states that he is primarily engaged in an "experimental science of the *dialectic of the internalization of externality and the externaiization of internality,* or, more simply, of incorporation and objectification" (1977: 72). And Michèle Foucault's work is likewise well-known to have greatly expanded and nuanced the application of the notion of dialectical modes of production for many sociologists and historians. So, for example, the authors of *Changing the Subject* (Henriques, et al.) say in the introduction to their section on "Constructing the subject":

> The use of Foucault's approach to histories of the production of knowledge is an important feature of our theoretical enterprise.... [It] provides a starting point where the couple 'individual' and 'society' no longer constrains the questions posed because from the outset it is problematized: both are regarded as effects of a production to be specified, rather than as the pregiven objects of the human sciences. (1984: 100)

Thus the very notions of "individual" and "society" (as well as any presumed objective or independent referents of such notions) in fact mutually depend on each other for their very existence. Nor is this dependent co-production a static, one-time affair - as Berger explains:

> Man does not have a given relationship to the world. He must ongoingly establish a relationship with it. (1967: 5)
>
> [T]he social world (with its appropriate institutions, roles, and identities) is not passively absorbed by the individual, but actively *appropriatedhy* him.... [T]he

[42] *Cf* also p. 81 of Berger for a good summary of these same points.

> individual continues to be a *co-producer* of the social world, and thus of himself. (1967: 18)

It can be seen that Berger's articulation of an *ongoing co-production* resonates nicely with the Buddhist notion of'interdependent origination' or 'relativity' *(pratityasamutpada).* Moreover, there are striking typological parallels between all the above passages and Buddhist Tantric methodology (for example, Berger's threefold process of externalization, objectivation, and internalization will be seen to have some interesting resonances with the processes of emanating, acting, and reabsorbing in Tantric Buddhist Creation Stage practice).

Finally, though he is primarily a sociologist and not a philosopher of language, Berger demonstrates well the possibility of the integration of both of these approaches:

> It is possible to sum up the dialectic formation of identity by saying that the individual becomes that which he is addressed as by others. One may add that the individual appropriates the world in conversation with others and, furthermore, that both identity and world remain real to himself only as long as he can continue the conversation.... [Tjhe subjective reality of the world hangs on the thin thread of conversation. (16—17, emphasis added.)

Again, we will see later that this notion that "the individual *becomes* that which he is *addressed as* by others" has a very close relationship with certain fundamental aspects of Tantric initiation and Creation Stage theory and practice.

Emphasis upon the physical and structural; Restoring the body in the mind-body equation

As mentioned above, Buddhist deconstructive methodologies are usually presented by Western interpreters only in philosophical and not in sociological terms. Thus, these Buddhist methodologies are rarely if ever juxtaposed to Western critical sociological methodologies even though the typological similarities between their discourses is striking. The methodologies of each of these traditions can provide valuable insight into each other. For these reasons, to redress these omissions in the Western presentations of Buddhist theory and practice and to further enrich and broaden the focus of the comparative enterprise, we shall now

briefly examine the physical emphases of these Western critical sociological thinkers against the backdrop of Buddhist thought.

It may well be acknowledged that both Western sociologists as well as Buddhist thinkers are in agreement with the idea that "individual" and "society" are not independently existent realities but are rather dialogically produced categories. However, to the extent that we do speak of individuals thinking and acting in society, shaping and directing personal and civilizational histories, the question of the exact *nature* of such "individuals" arises. Are these individuals "conscious agents," directing their own destinies with greater or lesser degrees of free will? While certain voices in the Western critical sociological discourse have sought to preserve some sense of consciousness or agency, others have developed an extremely subtle and sophisticated critique of the notion that individuals consciously or unconsciously direct personal or societal change. This discourse has succeeded in shifting the focus from the psychological to the physical, demonstrating profound and varied ways in which physical realities (social and political structures, economies, architectures, and so on) themselves serve agentive roles in the production and reproduction of individuality, society, history, and so forth.

To reframe this issue somewhat: Just as there is a dialectical relationship between individual and society, so there must be some kind of relationship between the conscious, psychological individual and various physical realities; or to simplify: between mind and body/environment. It is the exact nature of this latter relationship that is in dispute. While some scholars have argued that this relationship must also be viewed dialectically, giving equal emphasis to both mind and body, others have located their methodological approaches more decisively at the "body" end of the spectrum, some tending to invoke "consciousness" and "conscious agency" only very tentatively,[43] others rejecting *any* reference to mental involve-

Cf, for example, Talal Asad's critique of liberal humanists in *Genealogies of Religion.*

ment, whether conscious or unconscious, outright reducing all explanation to the physical. The approaches of such theorists may at times be informed by a materialistic bias (whether acknowledged or not), or it may be that they simply intend to *emphasize* the physical, perhaps out of a perceived need to provide a counterbalance to centuries of humanistic over-emphasis upon the psychological.

In any event, it is probably fair to say that most have struggled to elaborate a more balanced, central position capable of articulating some type of quasi-agentive, sentient "subjectivity" along with the physical. This perceived need to save some kind of agcntive subjectivity without, however, reintroducing a reified, autonomous, conscious agent has proven to be quite challenging, producing long, contested, and often fruitful debates within contemporary critical discourse. The authors of *Changing the Subject* explain:

> The dilemmas... [Althusser] faced are not easily surmountable. For example, a successful defense of Marxism had to incorporate an explanation of human conduct which took account of subjectivity, whereas the old theory returned everything to class belonging (the argument referred to as class reductionism). On the other hand, such an explanation had to avoid the reintroduction of the humanist individual, the unitary rational subject as agent of all social phenomena and productions. A number of ambiguities inscribed in the humanism-anti-humanism debate find their source in this theoretical difficulty of escaping explanations which privilege either the subject or the structure. (94—5)

Now to return briefly to our comparative enterprise, we may note that this critical sociological Marxist discourse is rarely if ever compared with Buddhist Centrist *[Madhyamaka)* discourse. However, I am arguing that Buddhist discourse is likewise fundamentally interested precisely in "escaping explanations which privilege either the subject or the structure." This parallel is generally overlooked due to the types of mistaken presumptions and biases regarding translation and comparison raised above in previous sections. Indeed, of the two types of "selflessness" *(nairâtmya)* fundamental to Buddhist discourse, *pudgala-nairàtmya* (usually rendered as "personal selflessness") may well be aptly translated as "not privileging the subject," and *dharma-nairâtmya* (usually rendered as "phenomenal selflessness" or "objective selflessness") may well be aptly translated as "not privileging the structure." Buddhist

Centrist discourse likewise seeks to "escape [or avoid] explanations" which on the one hand might privilege a supposedly independent, autonomous, absolute subjectivity *{pudgala)* or "Self *(atman),* or on the other hand might privilege the structures which serve as the bases of imputation of such an apparent "Self," namely the personality systems *(skandhas)* or their constituent parts (the *dharmas).* While the negational term *nairatmya* is usually translated as "selflessness," this otherwise appropriate (though literal) translation masks affinities with the sociological discourse. With the thicker description we will develop in subsequent chapters, we will see that "selflessness" *(nairatmya)* means "lack of intrinsic reality status" *(nihsvabhavata).* This negational term denies any *ultimate* reality status to either *pudgala* or *dharma,* but it does not *entirely negate* either one. Indeed, as we shall see, the Centrist solution to the Althusserian dilemma is to deny both *pudgala* and *dharma* any absolute, independent, non-dialectical reality status while simultaneously granting to both a "reality status" which is conventional, relational, and dialectical. Because neither *pudgala* nor *dharma* is reduced to the other (unlike *purusa* and *prakrti* in some Hindu discourse), in the end neither one is given a privileged position as the "real" underlying reality of the other. Thus, this notion of *nairatmya* really does in effect mean "not privileging" (as opposed to utterly denying) either one. Thus, in this way, by re-evaluating the way certain fundamental Buddhist concepts and terms are typically interpreted, translated, and presented, we can see that the sociologist's "not privileging the subject" is typologically related to the fundamental Buddhist tenet of *pudgala-nairatmya,* that "not privileging the structure" is related to *dharma-nairdtmya,* and that it might indeed be appropriate and fruitful to describe Buddhist Centrist discourse as striving to "escape explanations which privilege either the subject or the structure.

Western Religio-Mystical Constructivism and Neo-Perennialism

In the above sections we have briefly examined what I have called "deconstructive methodologies" as they have developed within recent sociological and philosophical disci-

plines, and I began to suggest ways in which the issues raised within these disciplines arc typologically related to issues within religious studies, primarily Buddhist philosophy and meditative praxis. In the present section we turn to the discipline of religious studies itself. For this, I would like to invite to our round table discussion two final Western guests, Steven Katz and Robert Forman. Here we will be examining a particularly important debate over che use of deconstructive methodologies which has developed recently within this discipline. This debate concerns the nature and import of "experience" in general and "religious experience" in particular, and whether or not, as a subcategory of the latter, any type of "mystical experience" can or should be treated as a special case somehow immune to deconstructive analysis. This debate again centers around the role of language and conceptuality in experience, addressing in slightly different ways many similar questions concerning the constructed nature of things, while raising some new questions bearing on the nature of conceptual mediation and the problem or possibility of "pure experience."

There is an evidently common and ancient sense that "mystical" religious experience is somehow universal. In Western religious discourse this sense solidified into a position articulated around the beginning of the twentieth century with the development of the "perennialist view" which maintained that in one way or another many of the "mystical experiences" of diverse spiritual traditions and eras are ultimately "the same," that these experiences are unique precisely because they tap into a universally accessible Reality that transcends culture, time, place, and so forth. This view was given clear voice with the publication of William James' *The Varieties of Religious Experience* (1902), and it continued to be developed through the 1950s and 1960s by many intermediate authors such as Huxley, Zaehner, Stace, and Smart, to name but a few.[44]

[44] For an overview of the perennialists, see Katz (1978), pp. 23—5. For a more complete summary of the history, names and dates of the 'perennialists' vs. the 'constructivists' see Forman, pp. 3-5; Philip C. Almond, "Mysticism and Its Contexts", p. 211 ***ff.*** (in Forman);

(Cont'd...)

During this latter period, as the various philosophical and socio-historical disciplines discussed above were developing deconstructive methodologies that argued for the constructed, contextual (hence pluralistic and non-universal) nature of all things, the universalistic percnnialist view had become morc-or-lcss the "received view" within the discipline of religious studies (especially within the sub-discipline pertaining to "mysticism"). Nonetheless, deconstructive methodologies were being applied within religious studies as well, and it may be said that in the 1970s they began to gain the upper hand. In particular these methodologies gained great momentum and focus in 1978 with the publication of *Mysticism and Philosophical Analysis,* a collection of 10 essays edited by Steven Katz. In his "Editor's Introduction" Katz expresses some surprise at the unsolicited "near-consensus" view represented by his contributors "with regard to a pluralistic account of the very nature of mystical experience itself." He then confidently asserts that "Anyone who hereafter wishes to work seriously in the garden of mystical delight will have to consider fully the position advanced in this volume and respond accordingly." (1978: 8) Indeed, this bold challenge seems to have been heeded as most Western scholars of mysticism since then have framed their own studies in response to Katz's now famous prefatory essay entitled "Language, Epistemology, and Mysticism."[45]

In brief, Katz's main constructivist thesis[46] is that *all* experience - ordinary or "mystical" (however those terms may be defined) — is inescapably mediated by the forces (filters,

and Wayne Proudfoot, *Religious Experience,* (Berkley: University of California Press, 1985), Ch. IV.'

[45] Katz himself has followed this 1978 collection with others, including *Mysticism and Religious Traditions* (1983), and *Mysticism and Language* (1992).

[46] It must be noted that Katz himself later rejects the term "constructivist" for his position: "I have been, of late, referred to as a 'constructivist,' but given the meaning attached to this designation by my critics, I reject this term, preferring to describe my approach as 'contextualist' " (1992: 34, note 9). However, because Katz in no way explains his repudiation of the designation "constructivist," and in order to avoid confusion, I will continue to use this useful term herein when characterizing his views.

lenses, and so on) of the experiencer's pre-conditioned consciousness. From this presumably necessary "epistemológica! assumption" (what Forman calls Katz's "constructivist thesis") Katz logically argues that unique, personal and socio-historical contexts (including the different backgrounds, views, and assumptions provided by different mystical traditions) must necessarily shape and mediate different people's experiences in different ways, and thus the heterogeneity of experience (including the mystical) must be accepted (what Forman calls Katz's "pluralism thesis"). Katz advances this pluralist view over and against the "perennialist" view which advocates a transcendental unity of mystical experiences. Thus he states that "this entire paper is a 'plea for the recognition of differences.' " (1978: 25)

In 1990 twelve authors, headed by Robert K. C. Forman, entered the garden of mystical delight to take the challenge to consider fully the position advanced in Katz's volume and to respond accordingly. Their responses, published in *The Problem of Pure Consciousness,* sought to counter the views given voice by Katz which had been rapidly becoming the new "received view" of mysticism. In his "Preface" Forman states that the contributors he has assembled have formed a consensus of their own, that although the constructivist received view seems to have "an initial plausibility, we agreed, on closer analysis, it misrepresents and systematically misconstrues mysticism as we understand it." He continues, "...it is a profoundly ill-established thesis, argued more by rhetoric than by philosophy."[47] Despite their own rhetoric expressed here, members of the Forman camp do accept many of the constructivists' critiques of the perennialists; they certainly do not advocate a return to Jamesian essentialist perennialism. Nonetheless, they may in a sense be called "neo-perennialists" in that they do advocate that there is *one* significant mystical experience which is not contextually constructed or mediated but is rather universal, unmediated, direct, and "pure" - the experience of the "Pure Consciousness Event" (PCE).

From the first of the two unnumbered pages entitled "Preface."

In defining the PCE, Forman early on distinguishes between two general categories of mystical states as defined by Roland Fischer. If the average state of perceptive awareness is considered "normal," then visions, auditions, and all experiences involving a *byperziouscd* (above normal) state of cognitive and/or physiological activity are to be called "ergotropic." (It seems clear that all in his camp would concede that experiences characterized as ergotropic, since they clearly include content, would be subject to the constructivists' arguments.) Conversely, all experiences involving a Ay/>oaroused (below normal) state of such activity are to be called "trophotropic." These trophotropic states include all the more quietistic meditative states such as *samadhi* in Hindu Yoga, Eckhart's restful divine "darkness," and so forth. Forman then confines "mysticism" to the trophotropic.[48] He then further narrows the type of trophotropic experience under his consideration to an example of what Stace would call the "introverted," viz. the self aware of the self *itself,* with no awareness of any external world. This example is what Forman then designates the "Pure Consciousness Event (PCE), defined as a wakeful though contentless (nonintentional) consciousness." (8)

It is important to emphasize that the *only* experience which those in the Forman camp are arguing might escape constructivist conclusions is this one introverted-trophotropic experience of so-called "pure consciousness." However, they also claim that this one exceptional experience is not trivial, and that in fact many diverse mystical traditions vouch for, value, and set forth methodologies for producing just such a state.

[48] Fischer's either/or bifurcation into "ergotropic" and "trophotropic" is key to Forman's argument. However, we can note here in advance that such bifurcation will be seen to be highly problematic when applied to mainstream Buddhist meditative theory and practice which in general aims precisely at the *integration {yuganaddha)* of ergotropic and trophotropic practices. In a general, exoteric context, Buddhist meditation entails the integration of "analytical insight" *(vipasyana)* and one-pointed calm *(iamatha),* and in an esoteric context the practice of deity yoga entails the integration of emptiness yoga (trophotropic or calm with respect to conceptions or perceptions of intrinsic reality) and the quite ergotropic vivid perception of oneself and the universe as a deity-mandala.

Now we can note that many of Katz's later opponents in the Forman camp have praised Katz for advancing the discussion beyond the relatively naive views of the perennialists. So, referring back to Katz's "plea for the recognition of differences," Forman affirms that "the plea has been heard." (1990: 15) Indeed, the Forman camp acknowledges the value and cogency of applying constructivist arguments and observations in many contexts. However, the Forman camp severely criticizes Katz for his "constructivist thesis" that *all* experience is necessarily mediated, for failing to clearly define and differentiate what his purported mediating forces are, and, of course, for the failure of his thesis to admit and account for the so-called PCE. Thus, despite certain substantial bases of agreement, it has become evident that issues surrounding the theory and praxis of the so-called PCE have forced a stalemate in this Western version of this debate, with one side insisting that there can be no such thing as pure, unmediated experience, and the other insisting that there can be and is.

General Buddhist Assessment of the Constructivist Debate

We can now conduct a preliminary assessment of these two sides from a Buddhist Dialecticist Centrist *(*Prdsangika-Madhyamaka)* perspective to begin to suggest some ways in which the Buddhist discourse might *reframe* the issues in a way that could break this stalemate. The remainder of this dissertation will then elaborate further on these Buddhist methodologies (critical thought) and technologies (emptiness yoga and deity yoga) which I will argue can significantly nuance and contribute to this dialogue.

Mediating forces

Forman argues, I think rightly, that Katz must posit a form of "complete constructivism" (as opposed to an "incomplete" or a "catalytic" one) in order for the absolute, epistemologically heavy sense of his constructivist claims to hold true universally as he wants. If he were to allow even the slightest exception, if even a partial aspect of an experience were non-mediated, the door would be open for the perennialists to find a universal common ground, and there might be no limit to the implications. However, a similar restriction must also ap-

ply to the Forman camp's positing of a PCE: they must maintain that it is a *completely* pure consciousness event — if even the tiniest crack in the PCE were to be found, allowing in even the subtlest mediating factor, the experience would not be "pure" in the way they want, it could arguably be called "constructed," and it would thus be open to the pluralists' contentions.

These all-or-nothing stakes make for a debate in which each side must dig in to defend an absolute extreme, highly suspicious of the other's methodology and findings. Thus, for example, we see that Rothberg is critical of Katz for institutionalizing what Rothberg calls a "hermeneutics of suspicion." He says that for Katz, "Whenever we find claims that seem to suggest experiences of overcoming mediation... we raise our eyebrows and look for mediation." Again he parodies, "Do we find that the *Yoga Sutra* speaks of the possibility of realizing a pure consciousness separated from all impurities? ... Look for hidden mediations!" (180) In such ways Rothberg and others in the Forman collection find Katz's radical suspicion to be condescending toward mystical traditions, an inappropriate imposition of our recent Western epistemology on ancient mystical traditions treated as naive.

However, I would contend that such condemnations are misplaced. There has been a long-standing and widespread tradition of vibrant, critical "hermeneutical suspicion" within and between most Indie traditions, and these traditions have themselves frequently engaged in explanatory reduction when analyzing mystical experiences. Thus, in terms of respect for (at least the Indie) mystical traditions, it seems in fact rather presumptuous for Forman, et al. to suggest that such seasoned Indie critical traditions wouldn't welcome the entry into the ring of the relatively recent, suspicious, Western newcomers such as Katz. Thus, those in the Forman camp who call foul on this issue of "respect" seem less to be making a cogent counter-argument than to be invoking a protectionist strategy.

Of greater concern is the Forman camp's insistence on an apparently uncritical acceptance of what Forman calls "the data of mysticism." Most Indie traditions are themselves not so uncritical, understanding that any "experience" always entails and requires interpretation.

From among these Indie traditions the Buddhist philosophers (especially the logicians and Dialecticists) developed an extremely high degree of critical, epistcmological acumen; they understood that perceptions and conceptions are inextricably inter-linked, and thus for them no experiential description or report (no supposed "data") was ever granted immunity to critical assessment. By contrast, it is the Forman camp that seems methodologically naïve as it seems too ready to uncritically accept this "data" and to contend that this "data" ¿/¿íconfírms Katz's epistemológica! theory:

> It should be clear that this [constructivist thesis] is a fundamentally conservative hypothesis, that mystical experiences are created or shaped by long-held knowledge and beliefs, for example. But I do not think that such a conservative hypothesis can stand up to the data of mysticism. The history of mysticism is rife with cases in which expectations, models, previously acquired concepts, and so on, were deeply and radically ^confirmed. (19-20)

Forman's objections notwithstanding, it does not seem that the constructivist argument is any more circular or *a priori* than the argument stated by the PCE proponents, to wit: (a) many mystical traditions set forth what they *claim* to be deconstructionist meditative techniques which they *claim* can produce pure, unmediated consciousness events, and therefore (b) such exceptional experiences must be accepted to exist *as claimed.* In other words, to turn the methodological tables on Forman, it may indeed be appropriate to present a *description* of such mystics' experiences as subjectively seeming to be "pure" and thus unmediated, but that description neither proves that there is in fact no mediation (it does not represent some irrevocable "data"), nor does it preclude any alternative *explanation* that might seek to show that there is in fact still some form of significant mediation involved.

In fact, the Dialecticist Buddhist tradition sets forth just such an alternative explanation, positing a much greater depth and breadth of possible mediating forces than the Forman group has supposed or considered. This tradition has an abundance of literature detailing the "dear causal connections" for such mediation. Most Buddhist schools, including the Dialecticists, certainly do acknowledge the existence of various subjective experiences of what may be called "pure consciousness," and they offer various exoteric and esoteric methods for

achieving such experiences[49] (although, significantly, this tradition does not consider such states to be particularly useful or liberative by themselves). However, (raise those eyebrows!) no doubt to the surprise of the Forman camp, the Dialecticists will still insist on adopting a radically constructivist position, maintaining via a "complete constructivism" that *all* experience (even the experience of supposedly "pure consciousness") is necessarily relative, conventional, and thus in some sense constructed. Thus, for example, commenting on the four Formless Realm absorptions (the meditative absorptions of Infinite space, Infinite consciousness, Nothingness, and Neither conceptuality nor nonconceptuality)[50] attested to by Buddhists and by most other Indie traditions, Thurman notes: "[T]hese [Formless] realms are considered to be somewhat dangerous, as they are genuinely totalistic experiential realms, and yet even they are temporary, as *imaginatively constructed [parikalpita]* as this desire realm or gross sense realm of differentiated objects—" *(EE:* 133; brackets added) Thus, according to Buddhist analysis and tradition, *even complete submergence in states of infinite consciousness or even nothingness are "imaginatively constructed"* and there is a real danger that a meditator (especially one not critically trained) may take one of these Formless absorptions to be a final state of permanent liberation, thereby raising the eyebrows of all critical Buddhists.[51] It should be clear that the very existence of this Buddhist position alone must force a complete réévaluation of the contentions upheld by the Forman camp.

Emptiness and the PCE

We will be examining in detail in upcoming chapters what it is that, from the Buddhisc perspective, will "color" and "distort" (and hence mediate) one's experience, even if one is experiencing a rarified state such as a so-called PCE. We will see that this mediating factor is

[49] In this respect they would acknowledge the validity of one of the complaints the Forman camp has lodged against the Katz camp.

[50] *Cf.* discussion surrounding *Table 8* below, p. 192 *passim.*

[51] See Jeffrey Hopkins, *Meditation on Emptiness,* 1983, ch. 8.

the instinctual *sense* of an intrinsically real self, and that this fundamentally destructive, instinctual "self-habit" *(sahaja-atma-graha, bdag 'dzin lhan skyes)* can only be broken through the systematic cultivation of its opposite, viz. the deconstructive habit of "selflessness" *(nairdtmya)* which yields the intuition of emptiness *(iunyata).*

However, one may wonder what, if anything, might difFercntiate the Buddhist Dialecticist experience of the deconstructive, emptying intuition *of siinyatd* from the Forman camp's PCE, defined above as "wakeful though contentless (nonintentional) consciousness" and attained precisely by a process of emptying. After all, if emptiness is just the *lack* of something (viz. intrinsic reality), how could it be different in different things? Wouldn't it be the same in all things, and wouldn't the experience of it therefore necessarily be universal? This is precisely what some in the Forman camp imply. Bernhardt argues that "If any two texts describe contentless events, then we might reasonably conclude that what is experienced in each case is phenomenally the same." (224) And Forman himself reasons: "If something is utterly forgotten, it does not form or cause or mediate or construct an experience. Hence, a formless trance in Buddhism may be experientially indistinguishable from one in Hinduism or Christianity." (39)

While some Buddhist schools might address this as some might expect, presenting emptiness as an unqualifiable and "pure" Reality pertaining equally to all things, and describing its experience by employing such well-known universal terms as its "one-tastedness" *(ekarasatva),* and so forth, the mainstream Dialecticist presentation may come at first as a big surprise. As Hopkins explains in two different contexts:

> The emptiness of one thing, though no different in color, shape and so forth from another emptiness, is not the emptiness of another thing.... One must understand that emptinesses are divided by way of their bases, that is, the things that are empty. *(ME:* 408)
>
> Ge-luk-pa scholars [following Tsong-kha-pa]... say that the emptiness of one thing and the emptiness of another are different despite the fact that the object to be negated, inherent existence, is not different *in type.* For them, if all emptinesses were one, then the bases of chese emptinesses — person, house, tree, and so on — would also be the same. *(Yoga of Emptiness,* 1987: 72)

These passages point to the DiaJecticist contention that the emptiness of something ultimately *is* its unique relativity. Understanding this equation helps one to avoid what Thurman has described as the "monistic absolutist"[52] misunderstanding of emptiness. "Emptiness" does not exist as a universal metaphysical thing or state any more than "whiteness" or "form" does; rather, Dialecticists speak of specific emptinesses relative to specific things - the lack (emptiness) of a previously presumed intrinsic reality in any particular thing. In this way emptiness is always specific and relative; it in fact *is* relativity itself. As Nágárjuna says: "Whatever is relativity, we proclaim that emptiness; It is dependent designation; It is also the central way." *{MMK:* XXIV, 18)[53] This is the "emptiness of emptiness."

Penetrating to an even deeper level of subtlety, Tsong Khapa argues that to realize emptiness does not just entail *not finding* intrinsic reality in things: "For Dzong-ka-ba an emptiness is an imputedly existent phenomenon like any other object, but for [some, like] Ngok [lotsawa,] it is only a designation pointing to this non-finding of objects by an analytical consciousness." *{ME:* 410; brackets added) Tsong Khapa's insistence that realization of emptiness does «oí just entail a mere non-finding prevents us from making the opposite "existentialist relativist" mistake of totally epistemologizing and ¿/«mtologizing the idea of emptiness.[54] For Tsong Khapa it is very important to argue that an emptiness is a particular object of knowledge *{prameya, shes byd),* as much of an ontological "thing" as anything can be, and not just an epistemológica! "way of knowing" (or "not knowing"). We will elaborate this much more in the following chapters; in the present context it is sufficient that we acknowledge that we have here a mainstream interpretation of a mainstream "mystical tradition" that

[52] This is one possible extreme misinterpretation of emptiness. See Thurman, *EE:* 149 *ff.*

[53] *Yah pratityasamutpadah s'unyatdm tarn pracaksmahe I Sd prajnaptirupdddya pratipatsaiva madhyamd.* Translation adapted from EE: 157. See also Nagarjuna's *Vigrahavydvartani,* v. 70.

[54] Again *cf. EE:* 149^Thurman also refers to this extreme as "nihilistic skepticism." *{EE:* 55)

does not fit the Forman camp's contention that any and all instances of "forgetting," *via negativa,* and so forth, must be "expcrientially indistinguishable" and hence universal.

Refraining the Question

Constructivists and univcrsalists seem deadlocked over the issue of context, content, and mediation. Their predicament is of course but one instantiation of the broader issues confronting postmodernists in general as discussed earlier in this chapter. This is the predicament of the hermcneutical circle. If some thing (an experience, a ritual form, a philosophical formulation, an aesthetic sensibility) has discernable *content* it must exist within (and be mediated by) a *context* (social, political, historical, geographical, ideological, and so on). It must participate dialectically within that specific context; "it" both produces and is produced by that context. As such, "it" must be in some inescapable sense contextually specific and unlike any other thing. In this way it seems "it" must be treated as intrinsically unique; there seems to be no real basis upon which one can make universal observations comparing it with anything else. Intra- and inter-cultural comparison and hence communication seem impossible. And yet such comparison and communication clearly does take place; and yet it seems it has no "real" basis; and yet it seems it should_____Post-structuralists (deconstructionists, constructivists, contextualists) and structuralists (universalists, perennialists) thus seem frozen in a stalemate.

Here Tsong Khapa and the Buddhist Dialecticists at the table may have something of great value to offer to resolve this predicament. By taking the deconstructivist enterprise to its fullest extent, by deconstructing and dissolving noc only all things but also any and all "contexts" in which they are perceived to function, and by further dissolving the sense of "nothing" that seems to be left after this dissolution of all things and contexts, we shall see that Tsong Khapa and his fellow Dialecticists thereby resuscitate relative, conventional, surface-level reality in a manner that can make communication, comparison, and so on meaningful in a non-absolute way.

Tsong Khapa accomplishes this not by answering the contextualist question or problem but by reframing it. "Concepts" and "content" *per se* are not the issue for Dialecticist Buddhists. It is only the concept and percept *of intrinsic reality* in persons and things that is deemed problematic, and thus freedom from or purity with respect to *this* mis-conception/perception *(avidya)* alone is the primary concern. Thus, with regard to Katz's "single epistemological assumption" (that there are no pure or unmediated experiences), we will see that for Dialecticists such as Tsong Khapa the primary concern is not whether or not there is *no* mediation. Rather, Tsong Khapa reframcs the question to ask whether or not a person's experience is mediated or contaminated specifically by the conception/perception of intrinsic reality. If *this* is routed out, he will argue, other types of conventional mediations will be epistemologically and soteriologically unproblematic (indeed, one will be freed to pursue the art of creative, liberative conventional mediation as a buddha).

Dialecticist deconstruction thus does not destroy everything and leave nothing in its wake. It destroys all fabricated reifications of intrinsic reality, including the reification of "nothing," leaving truly functional, relative, conventional reality in its wake. Thus, this deconstructive solution allows individuals and communities to *see or,* it means they *can* have determinate perceptions, recognize things as certain things, and so on, while simultaneously fully recognizing the sheer conventionality, arbitrariness, and constructedness of such perceptions. This is the Buddhist integration of the two truths, the perception of relative reality and the simultaneous critical, deconstructive awareness of its emptiness. Such "double-exposure" awareness allows full freedom of choice to deconstruct and reconstruct as needed, participating in the flexible co-perception/construction of any "context" or habitus needed to maximize one's own and others' freedom and happiness while remaining sensitively and wisely attuned to the variety of perspectives and experiences others may be having within this dialectically produced social habitus. Experience, perception, life itself then becomes an ongoing aesthetic act. The Buddhist art and science of this process will then be seen to be embodied in the esoteric practice of deity yoga which entails an integration of both the tro-

photropic and the ergotropic, the cataphatic and apophatic, the deconstructive and the reconstructive: the mind cognizing emptiness arising in the form of a deity.

CHAPTER IV: Tsong Khapa's Sources, Life, and Views

Tsong Khapa's Sources: Indo-Tibetan Canonical Development, Transmission, Reception, and Interpretation

Introduction

It is a hallmark of the Buddhist tradition to insist on the necessity of rational, critical analysis to interpret any "experience of reality." According to general Buddhist theory, any "experience" is relativistically constructed, and as such it is not "a given experience," it is rather a fundamentally and profoundly interpretive act. Deluded conceptions lead to deluded perceptions and experiences, which in turn feed back to reinforce and create more deluded conceptions. Rational, critical analysis is the key therapeutic tool necessary (even if not sufficient) to remedy this cycle of delusory conceptions and perceptions. As a natural corollary to this insistence, this tradition rejects any type of final reliance on scriptural authority in the determination of "what is true." Consistent with these principles, Tsong Khapa states the following early in the first chapter of the *NRG.*[55]

> The two [types of] scripture [Buddhist and non-Buddhist] are the objects to be scrutinized [to determine] which does or does not represent the truth. Therefore, to use them as a means to establish [the truth of] one's contentions would be inappropriate, and thus only reasoning should be used to analyze what does or does not represent the truth.

Given this clear statement, when one is first exposed to Tsong Khapa's encyclopedic *LRC* or *NRC* it may seem oddly inconsistent to see that he cites hundreds of passages from scores of canonical Buddhist texts in support of his arguments. The resolution of this apparent inconsistency comes from understanding both che nature of such "canonical" texts, as

[55] *lunggnyis ni bdenpaV don canyin min dpyodpa'igzhiyinpas rtsodgzhisgrub byeddu mi rung ba "iphyir rigs pa nyid kyis bden pa 'i don canyin min dbye bar bya 'o, (NRC:* 4a.2-3) *Cp. TT.* 87.

well as the way in which Tsong Khapa is using them. As this chapter will show, in its very nature and genesis the Buddhist canon is unusual, arising not through reference to "religious" authority but rather emerging as the culmination of centuries of the Buddhist cultures' rigorous conventional, rational, public debate and empirical verification. As such, it arguably could be considered more of a "cultural" or "scientific canon" than a "religious" one, and references to or citations from such a canon may be viewed as similar to a lawyer's citation of legal precedent or a scientist's citation of a well-established body of research or a well-tested theory. In all such contexts these citations will carry great weight in an argument - but not necessarily irrefutable weight. Rational, critical analysis - applied in specific, conventionally agreed upon ways and contexts, and subject to discourse, debate, and review among informed participants - will still be the final arbiter in a specific case.

Moreover, if we look at the way Tsong Khapa cites such passages, we will see that he uses them not as the primary means to "close a case" but rather as a supportive piece of evidence to accomplish the following types of limited objectives: (1) to refute an opponent who claims that the Buddhist tradition (or a certain sub-tradition, school, author, and so on) "never (or always) states such and such"; (2) to demonstrate that a particular author or text uses particular language, categories, and so on, such that it should be classified in a particular way, such that it thus may or may not be relevant to a particular context, an so on; (3) to demonstrate the wider context of a particular statement, text, or doctrine (a) in order to qualify it, to show its intended limits or applications, or (b) in order to add credence to his interpretation of it; (4) to amass (through multiple citations from multiple sources) a preponderance of evidence to prove that the Buddhist tradition (sub-tradition, school, author, and so on) should be understood in a particular way; and so on.

For Tsong Khapa then, as for the tradition as a whole, both reason (primarily) as well as scriptural citation (secondarily) are warranted. Thus, throughout his many writings Tsong Khapa repeatedly stresses what he sees as the urgent need for both educational exposure to the vast breadth of the sources of the Buddhist tradition (as embodied in its textual

canon(s)), as well as the analytical ability to critically penetrate the depths of such sources (and of reality itself). Unfortunately, he often laments, in his time there was too little of each. Thus, in the very opening verses to his exoteric *LRC he* states:[55]

> These days, those who strive at yoga study very little,
> And those who study a lot are unskilled in the keys of experiential cultivation.
> For the most part they look at the scriptures through partisan eyes,
> Lacking the ability to analyze the import of the treatises with reason.

And likewise in the very opening verses to his esoteric *NRC* he states:[57]

> Those for whom the scriptural traditions do not arise as precepts, content with just a part,
> Those unable to analyze the import of the treatises with immaculate reason,
> And those who study a lot but do not strive at practice
> Will be unable to please the Victors.

In each of these cases he then indicates his sincere motivation to write the respective books in order to help to remedy these imbalances.

Thus, as a complement to reasoned analysis, Tsong Khapa argues chat one can and should make use of scriptural citation. But simple scriptural citation alone is not enough. One must cite texts in context; this entails that one must plausibly demonstrate chat one's use and interpretation of a particular cited passage accords with the meaning of similar passages on the same topic, by the same author, within the same exegetical tradition, and so forth; and this in curn encails that one is well versed in the variety of topics, interpretive categories, methodologies, traditions, authors and lineages, and so forth that one cites.

Similar requirements are then placed on the reader of a text such as the *LRC* or *NRC* as well. A certain minimum level of background education in the above mentioned areas is re-

[56] *dengdus rnal 'byor brtson rnams thospa nyung, ,mang thos nyams len gnadla mi mkhas shing, , phal cher gsung rab blta la phyogs re'i mig, lung don rigs pas 'byedpa* V *mthu medpas, , (LRC* ACIP: 2a-b). *Cp.,* Snow I, 33-34.

[5'] *gzhung lugs gdams par ma shar phyogs res tshim, Jung don dri med rigs pas dpyod mi nus, , mangdu thos kyangsgrub la mi brtson pa, ,de yis rgyal ba dgyes par mi nus par, (NRC:* 2b.l—2). *Cp. TT:* 84-5.

quired and thus assumed for the reader of the these texts. Moreover, as I will show herein, many of the esoteric issues addressed in the *NRC* presuppose and require an understanding of (or at least a familiarity with) many of the exoteric issues raised in the *LRC*. Without such background, a reader of the A7?C will almost certainly misconstrue (or miss altogether) many of Tsong Khapa's intricately argued points. This then places a relatively large burden upon the would-be reader of the *NRC.*

For these reasons, the present chapter and the next chapter are included here to help alleviate this burden. The present chapter will fill in some of the minimal historical and canonical information required to properly contextualize the sources of the *NRC,* including a further exploration of the nature and genesis of the Indian Buddhist canon, its transmission to and reception in Tibet, some of the key Indian and Tibetan authors, translators, texts, and exegetical traditions involved in this history, and the life and times of Tsong Khapa himself. The next chapter will then briefly explore the history of ideas (particularly related to emptiness, conception, and perception) leading up to Tsong Khapa's time, and will then explore in depth some of these key issues as addressed by Tsong Khapa in an exoteric context in the *LRC*. This will then complete the minimal preparation for an exploration of the typologically related ideas Tsong Khapa addresses in an esoteric context in his *NRC.*

The Genesis and Interpretation of Exoteric Indian Buddhist Texts

Throughout Sakyamuni Buddha's forty-five year teaching career an extraordinary number and variety of teachings circulated under the rubric "the teaching of the teacher" *{sdstuh sdsanam)* or "the dispensation of the Buddha" *(buddhdnusdsanam),* and later "that spoken by the Buddha" *{buddhabhdsita)* or simply "the word of the Buddha" *[buddhavacand).* However, the Buddha cautioned his disciples that they should not just accept as authentic any teaching which someone *claimed* to be "the word of the Buddha." Thus, as these seemingly innumerable teachings surfaced by word of mouth, there arose an urgent need to establish criteria for authentication.

The Buddha certainly had ample time to oversee the production of a carefully edited corpus of teachings *(Sutras),* to clearly formulate a fixed list of rules for conduct *(vinaya),* and to appoint a chief successor within a hierarchical institutional structure to settle disputes that would emerge in his absence and after he was gone. However, he consistently refused many requests to do just such things, saying that he "does not think in such terms."[58] Moreover, though he was obviously an authoritative source for the teaching, he diffused the locus of such authority throughout the social matrix of his Community, thus decentering himself as the sole, indispensable source of truth.[59] Then, when he was about to pass into final nirvana, his disciple Ananda made one last attempt to persuade him to appoint an authoritative successor. The Buddha's final word on this matter is recorded in an oft-cited passage from the *Mahaparinibbana Sutta:*[60]

> ... Ananda, you should live as islands unto yourselves, being your own refuge, with no one else as your refuge, with the Dhamma as an island, with the Dhamma as your refuge, with no other refuge.

Thus, with his final word the Buddha diffused the locus of authority beyond *any* external person or source, emphasizing only self-reliance and reliance on che Dhamma (the teaching, or more broadly, "truth"). Later in the same *Sutta* the Buddha teiterates his emphasis on the teaching over the Teacher:[61]

[58] DTghanikaya (16.2.25 / ii.100). CyTWalshe, pp. 245.

[59] Thus, according to the well-known "four references to authority" *(caturmahdpades'a),* he stated that authoritative sources of the teaching included: (1) the Buddha; (2) a Sangha of elders; (3) a group of bhiksus specializing in the *dharma, vinaya,* or *mdtrka* (proto-*abhidharma);* or (4) A single bhiksu specializing in one of these areas. *Cf* Williams (WP89: 29); and Davidson (DR90: 300; and note 32 for further references).

[60] DTghanikaya (16.2.26 / ii.100). From Walshe, pp. 245. For a persuasive argument for translating *dipazs* "island" instead of "lamp" in this context, c/f Genjun H. Sasaki, *Linguistic Approach to Buddhist Thought,* 2nd ed. (Delhi: Motilal Banarsidass, 1992), 58-63.

[61] *DTghanikaya* (16.6.1 / ii.154). From Walshe, pp. 269-270. Also *cp. Gopakamoggallana-sutta (Majjhimanikaya* 108.9-10 / iii: 9-10), translated in Nanamaoli, pp. 881-882.

> Ananda, it may be that you will think: "The Teacher's instruction has ceased, now we have no teacher!" It should not be seen like this, Ananda, for what I have taught and explained to you as Dhamma and discipline *[vinaya]* will, at my passing, be your teacher.

Thus, after his passing, a question of fundamental importance arose: *What is* "the teaching"? This apparently simple question proved extremely resistant to simple answers. Early conservative Disciples tried to answer this through reference to the Saints' recitations of "the teaching" at the first Councils. However, even though the Saints were known to have developed perfect memories, and even though they could be implicitly trusted not to fabricate or distort teachings they had heard from the Buddha, reliance on such Council recitations for any sort of "final authority" would in principle still entail an acceptance of the kind of hearsay testimony that the Buddha himself had adamantly advised against throughout his life. Moreover, these early conservative Disciples were forced to acknowledge that no one Council could be proven to have been complete; and that the teachings therein recited contained many historical and philological discrepancies; and, therefore, that the Dhamma contained in the *siitranta* and the ethical guidelines contained in the *vinaya* would be thus difficult if not impossible to clearly delimit through recourse to such a supposedly "historical" approach.[62]

Now, while the Buddha might seem to have been vague about what he intended by "the teaching," he did suggest some guidelines. For example, in the *Mulasarvdstivada-vinaya,* after first reiterating that one should not accept a teaching as "the teaching of the teacher" simply because it is *claimed to* have issued directly from the Buddha's mouth, the Buddha indicates that one should accept it as such if: (a) it conforms to the *Sutra;* (b) it is reflected in the *vinaya;* and (c) it does not contradict reality *[dharmatdh ca na vilomayanti).*[63] Likewise, in

[62] See Davidson (DR90: 298, 302); Cabezon (CJ92: 225-27); Akira (1990: 128); and Williams (WP89: 7).

[63] *Mulasarvdstivada-vinaya* 24.24.52.29, as cited in DR90: 300. Interestingly, Davidson (p. 301, crediting Lamotte and Jaini) notes that criteria (c) is absent in the *Digha-nikdya* and

(Cont'd...)

the following passage from the *Mahapadesa Sutra* (cited often by Sravakayanists and Mahayanists alike), the Buddha again challenges the value of reference to hearsay authority, then provides these same three interpretive guidelines as criteria for authentication:[64]

> Simply because a monk says that he directly heard something, that he directly apprehended it from the Blessed One, one should not rejoice in his explanation, one should not be dazzled by it.... It should be commensurate with the *sutranta,* it should appear in the *vinaya,* it should be consistent with reality. If it is *made* to exist in the *sutranta* and *made* to appear in the *vinaya* but is not (actually) in the *sutranta,* does not actually appear in the *vinaya* and is not consistent with reality, then .... they are not the Dharma, they are not the *vinaya,* they are not the teachings of the teacher. Knowing this, you should give them up!

These three guidelines (particularly the third) as given in the *Mahapadesa Sutra* and in the *Mitlasarvdstivdda-vinaya* are, of course, still rather vague, or perhaps it should be said, wide open to interpretation. But this, I would argue, was precisely the point. With this emphasis the Buddha forced his followers to address a further, more philosophical set of questions: *What are* the *sutranta* and the *vinaya,* and what *is* reality? This type of approach - which precludes conservative and naive insistence on "history," lineal authority, and/or philology, and which rather encourages reliance on individual experience (of "reality") necessarily interpreted through critical, philosophical analysis - is consistent with the Buddha's method and central message.[65]

Anguttara-nikdya, but present in the extracanonical Theravada *Nettipakarana (cp.* Williams' observation about the *Mahapadesa Sutra* in note 64 above).

[64] *Mahapadesa Sutra,* as cited in CJ92: 231. also WP89: 31-32. Williams, citing Lamotte, notes that it is only in the Sanskrit versions of this *Sutra* that there occurs the qualification that a teaching "should also not contradict the nature of things *(dharmatd)...."*

[65] Davidson notes that the three guidelines given in the *Mahapadesa Sutra* and in the *Miila-sarvdstivdda-vinaya* "seem ... to allude to an early development of a doctrinal stricture missing in Theravada texts: the four bases — or 'refuges' - of comprehension *(catuhpratisarana)."* (DR90 301). These "four refuges" or "reliances" *{catuhpratisarana, rton pa bzhi)* are: "(1) Rely on the teaching, not the teacher('s authority); (2) Rely on the meaning, not the letter; (3) Rely on the definitive meaning, not the interpretable one; (4) Rely on (non-conceptual) wisdom, not on (dualistic) cognition." *(EE:* 113) These four (sometimes with slight

(Contd...)

Moreover, this approach is likewise quite central to the historical development of the educational movement of "Buddhism" itself. The early Ábhidhammikas used these very types of more open, philosophical, and content-based definitions to argue (eventually successfully) that their collations, systematizations, annotations, and analyses of the Buddha's teaching - as contained in their own scientific treatises (the *abhidhamma* texts) - should also qualify as *buddhavacana.* Then, after about the first century CE this situation became even more complex as an emerging Mahayána tradition presented texts with even more nuanced and sophisticated philosophical arguments which deconstructed and further opened up the definition, limits, and nature *of buddhavacana.* So, for example, in his Mahayána treatise on "proper exegesis" (Toh. 4061: *Vydkhydyukti; rnam bshad rigs pa)* Vasubandhu challenges a Srlvaka opponent relying on the *Mahdpadesa Sütra* by asking precisely our threefold question stated above. After some wrangling, the Srávaka opponent acknowledges that the *siardnta* and the *vinaya* are indeed difficult if not impossible to delimit on historical grounds, and so he tries changing to an argument based on content *qua* doctrine: "[Opponent:] Well then, let us say that (the Buddha's word) is that which is *not discordant* with what exists in the *siitrdnta* that teach the four noble truths, with (a notion of *vinaya)* as the disciplining of the afflictions and with a notion of reality as dependent origination." (CJ92: 232) The sweeping ramifications of such a definition are then succinctly summarized by Cabezón: "Vasubandhu makes it clear that he is quite willing to live with such a definition of the Buddha's word but hastens to add that the Mahayána is quite compatible with such a definition____[and that thus] any inter-canonical definition of the Buddha's word having a chance of success is bound to be general enough to allow for the authenticity of the Mahayána *Sütras."* (CJ92: 232-33; brackets added)

variations) appear in the *Catuhpratisarana-sütra,* the *Samdhinirmocana-siara,* the *Aksayamatinirdesa-sütra,* in Asañga's *Bodhisattva-bhibni,* and elsewhere. For further discussion, see *EE:* 113 *ff.; DE:* 445, note 311; *ME:* 425, 597; CJ94: 228; and SC96: 129.

The Mahayana *Sutras* themselves showed a keen awareness of these issues, often formulating even more nuanced philosophical arguments regarding the nature of *buddhavacana.* For example, one important Mahayana *Sutra, The Sutra Eliciting Unexcelled Thought* (Toh. 69: *Adhyasaya-sancodana-sutra, lhagpa'i bsampa bskulba'i mdo),* states that all "inspired speech" *(pratibhana)* should be considered *buddhabhasita (= buddhavacana),* provided that it meets the following four criteria:

1. It must be meaningful or significant *(arthopasarhhitd),* and not the opposite;
2. It must be endowed with Dharma *(dharmopasamhita),* and not its opposite;
3. It must destroy the addictions *(kles'ahapaka),* not cause their increase; and
4. It must show the benefits of nirvana, not increase the faults of sarhsara.[66]

These last two criteria suggest a circularity between a teaching's liberative potential and its status as *buddhavacana.* In other words, not only did the Buddha teach exclusively that which is liberative, but also, conversely, if an inspired statement is liberative, it can be classified as *buddhavacana.*[67] Moreover, the first two (more philosophical) criteria connect this with the criterion of "accordance with reality" discussed above, such that we may say that *buddhavacana* is that which accords with reality and which therefore, if realized, eliminates the addictions (which distort reality) and leads one to liberation (from that distorted reality). This *Sutra* makes precisely this connection with the following famous proclamation:

[66] Adapted from DR90: 310. See also Ruegg's discussion at R95: 180, n. 53. The *Ratnagotravibhdga* or *Uttaratantra* (V.18) revealed to Asañga by Maitreya Buddha lists these same four criteria, stating that that which meets these four criteria should be considered to be *rsivacana (= buddhavacana).* See translations by Obermiller (pp. 292-93), and by Ken & Katia Holmes (p. 156). Cabezón supposedly discusses this verse at CJ94: 44, but the four criteria he lists there seem very different. Maitreya's *Ornament of the Universal Vehicle Scriptures (Mahdydnasütralamkára)* likewise addresses this issue of the authenticity of the Mahayana right in its opening verses; its arguments are often cited by later Universal Vehicle scholars.

[67] Asañga makes a similar pragmatic point in the *Yogdcdrabhümi (cf.* DR90: 310).

> All that is well said *{subhdsita, legs par bshadpd)* is the speech of the Buddha.... The fact that it does not contradict reality is the proper definition (of the Buddha's word).[68]

Finally, complementing the philosophical widening of the meaning of *buddhavacana* as discussed above, many Mahayana *Sutras* and *iastras* also presented meditative and yogic methodologies designed to produce a wider range of psycho-physical experiences of "reality" (though still always subject to philosophical analysis and never considered to be substitute or superior gauges of "the truth"). Some of these set forth meditative methodologies whereby even an ordinary individual could visit different Buddha/ pure landf, receive teachings from those Buddhas as legitimate *buddhavacana,* and ultimately record those teachings as Mahayana *Sutras.* One of the earliest datable Mahayana *Sutras* is dedicated almost entirely to this end, as evidenced by its title: *The Sutra on the Samddhi of Direct Encounter with the Buddhas of the Present* (Toh. 133: *Pratyutpanna-buddha-sammukhdvasthita-samddhi-sutra).*[69] Also, perhaps not surprisingly, one of Maitreya's own texts (the *Abhisamaydlamkdra)* also sets forth the possibility of direct encounters with buddhas. This text states that any meditator on the Path of Accumulation who achieves the "Samadhi of the Dharma Stream" *(chos rgyun gyi ting nge 'dzin)* receives "the ability to actually see the Buddha and to actually hear the instructions *{gdams ngag)* from a Superior Nirmanakaya...."[70]

[68] Adapted from CJ92: 233. For further elaboration of these four criteria and this famous final line, see CJ92 and the varying translations and discussions in DR90: 310; WP89: 31-32; and. Qf also R95: 179-180 for further discussion of the possible levels of meaning of *subhdsita.* Ruegg points out in passing (R95: 180, n. 53) that a very similar statement appears in the Pali canon as well. This is significant in that it demonstrates the continuity of such thinking. The passage, cited by Ruegg from the *Uttaravipattisutta* (Ariguttaranikaya IV, 164), is as follows: *evam eva, devdnam inda, yam kind subhdsitam sabbam tarn tassa bhagavato vacanam arahato sammdsambuddhassa.*

[69] This *Sutra* has recendy been studied by Harrison (HP98), Williams (WP89: 30, 220*ff),* Mayer (MR94), and MacQueen. It is also interesting to note that this *Sutra* was one of the earliest texts translated into Tibetan, fuelling *the gter ma* tradition (MR94: 534).

[70] This according to Tsong Khapa's disciple Gyal Tshab, as cited in CJ94: 233, note 16. A "Superior Nirmanakaya" is the superior embodied form of a buddha.

In these ways *buddhavacana* came to be elaborated and understood not in the limited, authoritative, historical, or literal sense of *"the* word of *the* Buddha" but rather in the open, interpretive, yet theoretically universal sense of "buddha-word" or simply "enlightened speech" (both enlightened and enlightening speech, the *type* of teaching that *a* buddha arguably would give), or even just "true speech." Thus, as Cabezón has observed: "... the focus changes from considering the word of the Buddha to be true to considering truth to be the Buddha's word (or at least his ultimate intention or purport).... In the end, it is not so much that the words of the Buddha are true as it is that the enunciation of ultimate truth becomes the sole criterion of the Buddha's intention." (CJ94: 64, 70)

So now the question has become as broad as possible: *What is true}* And this in turn raises the following two corollary questions: *Who decides* (what is true)? And *How* is this to be decided?

In response to the first question (regarding *who decides* what is or is not well-said and true and what does or does not contradict reality) we may say that the answer is that ultimately the individual must decide (as stated in the passages from the *Mahaparinibbana Sutta* cited above). However, individuals are social beings; and, furthermore (as postmodernists and Mahiyanists alike would agree), the boundaries between individual and society are not naturally given but are rather to be problematized. Thus it would be more appropriate to broaden our response to say that by necessity it will be groups of individuals that will decide what is well-said and what does or does not contradict reality. And in response to the second question (which we may expand to: *How* have Buddhist communities gone about evaluating and reconciling the many truth claims contained in the multitude of statements classified as *buddhavacana),* it is clear that this had to be done in public dialogue and debate, and that reason and analysis (always anchored in and applied to experience) would have to be the provisionally final arbiter in such matters.

Now it might be objected that Buddhists' (especially the Maháyánists') almost total reliance on an ahistorical, philosophical approach for determining the "authenticity" of texts

seems naive by contemporary critical standards. While this objection certainly merits attention, my own assessment accords with the conclusion Cabezón draws after his careful review of this issue in his essay on Vasubandhu's *Vyákhyayukti:*

> It is tempting at this point to suggest the naivete of this latter approach.... I would suggest, however, that when Vasubandhu rejects historical and philological criteria as irrelevant in the discussion of the authenticity of texts, he does not do so naively, that is, unaware of historical or philological methods.... [T]he Maháyána scholastic rejection of history (or what Kapstein calls "historical realism" [in "The Purificatory Gem"]) in favor of a doctrinal or philosophical principle ("accordance with reality") as the ultimate criterion of authenticity is far from being an instance of hermencutical naivete. It is, in fact, the result of a considerable critical reflection. (CJ92: 234-35; brackets added)

Likewise, when we hear of the Mahayánists' almost total reliance on critical reason - as exercised in public, philosophical debate — for the determination of "truth" or "reality," we may hear an echo of the objection made by Wittgenstein's interlocutor in the *Philosophical Investigations* (§241): "So you are saying that human agreement decides what is true and what is false?" And here we would do well to recall Wittgenstein's response: "It is what human beings *say* that is true and false; and they agree in the *language* they use. That is not agreement in opinions but in form of life." Thus, such philosophical engagement with questions of "truth" (here in the form of debate over the nature of *buddhavacana)* is a very social process, a "language-game" necessarily played out in the public arena. Plumbing the deepest depths of reality has again brought us right back to the surface.[71]

The end result of these Maháyána philosophical and content-based definitions of *buddhavacana* was that - in principle, at least - the Indian Maháyána Buddhist "canon" would remain indefinitely open. Or to express this another way, it is probably incorrect to

[71] Wittgenstein's argument against the possibility of a logically private language and thus for the public, dialectical nature of language, philosophy, "experience," even "life" itself, is well-known. For its similarity with Buddhist Centrist thought, see Thurman's detailed argument in *EE* (esp. pp. 89-111). We will be further addressing this interdependency of the philosophical and the social spheres in the next chapter.

speak of there ever having been "*a* Mahâyâna canon" in Buddhist India. Certainly the many great monastic universities such as Nâlandâ, Vikramaslla, Odantapura, and so forth, amassed extensive library collections of Buddhist *Sutras* and *sàstras* (scholarly commentaries or independent works), and this supported the development of the most erudite regional as well as pan-Indic traditions of scholarly exegesis.[72] But while certain texts and traditions would have become thus famous and universally known, individuals at different times and places still would have had access to different sets of Mahâyâna texts, and it is unlikely that any individual or community in India would have had access to (or even necessarily known about) the entire vast spectrum of such texts, especially as this living tradition continued to create new texts and interpretive traditions. (HP96: 72)

The Genesis and Interpretation of Esoteric Indian Buddhist Texts

While the above observations held in principle with regard to the theoretically unlimited emergence of Mahâyâna texts deemed *"Sutras,"* we can observe that in practice the production of such *Sûtras* seems to have ended by around the fifth or sixth century **CE** (though of course *s'astric* commentarial literature would continue to be written, much considered authoritative enough to be considered essentially "canonical"). On the other hand, the production of such exoteric texts may have simply given way to (or evolved into) the production of the genre of inspired esoteric Mahâyâna Tantras which had begun to surface by this time. This genre is notoriously more difficult to trace, date, and so forth since the esoteric, Tantric mode of Buddhist theory and practice remained truly esoteric while in India (as contrasted with Tibet), such that the elaborate oral and written textual traditions that developed would have circulated among only a restricted set of initiates. Thus, it is even more difficult to speak of a coherent "Tantric canon" developing in India. As Paul Harrison has argued: "Although

[72] This has been abundantly documented in Western scholarly literature on Buddhism. For good overviews, see Cabezon's *Buddhism and Language* (CJ94), as well as his *Scholasticism: Cross-Cultural and Comparative Perspectives* (SUNY, 1998).

the *tantras* do indeed qualify as scriptures, given the circumstances of their production and use, a Tantric canon was even less likely to emerge [in India] than a Mahâyâna canon."[73] Regarding this, Davidson makes the following interesting observations:

> The pursuit of legendary embellishment was perhaps done at the expense of polemics, for I have found no significant polemical arguments developed in defense of the Mantrayâna in India. This may be contrasted to Tibet, where the twelfth to the fourteenth centuries saw both bSod-nams rtse-mo and Bu-ston defending the system with arguments largely developed from the first chapter of the *Mahâyânasùtrâlamkâra*........I can only assume that Mantryâna ... received no serious challenge from the Buddhist community in India.
>
> An apparent inference from the lack of polemics is that the Mantrayâna took its epithet of "secret" *(guhya)* seriously, so many of its methods were not widely publicized, unlike the [exoteric] Mahâyâna.... (DR90: 314-15; bracket added)

Nevertheless, and in spite of such secrecy, many centuries of assiduous Tibetan historical scholarship[74] (and more recently Western scholarship) have succeeded at piecing together a fairly clear picture of the genesis, developments, and transmission of the eventually widespread phenomena of Buddhist Tantra in India.[75] We turn now to briefly review some of the primary Indian transmitters and traditions of this secret Tantric Buddhist material. We will then turn in the subsequent section to the transmission of this Indian material to Tibet and to the Tibetans' reception and processing of it.

Indian Tantric transmissions: Exegetical (textual) traditions of the Àrya and Jnânapâda Schools

Of the many Buddhist Tantric treatises, traditions, and classes, the Unexcelled Yoga Tantra known as the *Esoteric Communion Tantra* (the *Guhyasamâja Tantra)* is one of the most

[73] HP96: 72; brackets added. Regarding the scriptural classification of the Tantras, the Dalai Lama has noted that they can be considered to form a part of the *Sûtra-pitaka (TT.* 51-52).

[74] By Bu ston, 'Gos lo-tsa-ba, Târanâtha, and many others.

[75] Even though truly esoteric and élite, Buddhist Tantra may be said to have become "widespread" and even "mainstream" in medieval India in the sense that a large number of the later heads of the major Indian Buddhist monastic universities were consummate Tantric yogis, scholars, and authors (as we shall see in the next section).

important sources for Tsong Khapa's analysis of esoteric Buddhist theory and practice. Two distinct exegetical traditions emerged with regard to this Tantric system, the Àrya and the Jnânapâda traditions. Tsong Khapa distinguishes these quite carefully, and while he is known for relying primarily on the Àrya tradition, he makes extensive use of both traditions in the *NRC.* Thus, to properly contextualize and understand the sources upon which Tsong Khapa bases most of his arguments and observations in the *NRC,* it is necessary here to briefly describe the historical genesis and distinguishing exegetical characteristics of these two traditions.

According to traditional accounts, the *Esoteric Communion Tantra* was taught by Sàkyamuni Buddha himself (c. the sixth century BCE).[76] Modern scholars assign the redaction of the text of the root *Tantra* as it now exists to the fourth to sixth century CE.' In any event, all agree that after the Buddha none of the first several individuals in the lineage of transmission composed commentaries on the *Esoteric Communion* (or at least none survive).[78] Then about the time of Saraha (late eighth c.) there appears the first *Esoteric Communion* commentary, the *Guhyasiddhi* (Toh. 2217), by a *Èn* Mahisukhanâtha (a.k.a. Padmavajra or Devacandra). It is also at about this time that the two distinct *Esoteric Communion* exegetical lineages first emerge.

The Arya exegetical school

Nâgârjuna founded the Arya school, whose lineage, style and interpretation Tsong Khapa usually (though not at all exclusively) follows. [9] The *Blue Annals*[80] indicates that

[6] See for example, the *Blue Annals:* 359-60.

[77] Wayman constructs a plausible textual/historical argument *(YGST.* 96-102) by which he tentatively assigns the root *Guhyasamâja Tantra* itself to the fourth century CE.

[78] This according to Tsong Khapa's *rim Inga gsalsgron,* as cited at *YGST:* 90.

[79] Nâgârjuna wrote the following key commentaries on the *Esoteric Communion Tantra:* 1) *Pindïkrta-sâdhana* (Toh. 1796), on the Creation Stage; 2) *Pancakrama* (Toh. 1802), on the Perfection Stage; 3) *Astâdasa-patala-vistara-vyâkhyâ* (Toh. 1784A = P2649), a commentary

(Contd...)

Nagarjuna "had many disciples, but the chiefones were the four: **Sakyamitra (Sakya** bscs gnen), Aryadcva, Nagabodhi (kLu'i byari-chub) and Candraklrti."[81] (359-360) Krsnacarya (Nag po pa) is then listed as another important Indian figure in this lineage two generations later, and Ansa is included in this lineage in the eleventh century. (364) Important Tibetans later in this lineage include 'Gos lhas-brtsas and his long line of descendants, including the important translators PaTshab and Chag Iotsawa (see below), and then Bu-ston Rinpoche, Khyung-po Lhas-pa, and of course finally Tsong Khapa. (360-67)

Of greatest importance to the Arya school is the Tantric hermeneutic developed in Candraklrti's *Brilliant Lamp* (Toh. 1785: *Pradipoddyotana, sgrongsat).* This text elaborates upon the hermeneutical scheme of the "Seven Ornaments" revealed in the *Intuition Vajra Compendium* (Toh. 447: *Vajrajnanasamuccaya* , one of the *Esoteric Communion* commentarial *[vydkhya]* Tantras). Among these Seven are included, for example, such hermeneutical categories as the "Four Bounds" and the "Six Parameters" described as keys designed to unlock different levels and shades of meaning appropriate to different yogic levels in various Tantric

on the *Guhyasamaja Uttaratantra* (18th chapter), important since Candraklrti's *Brilliant Lamp (Pradipoddyotana,* Toh. 1785) does not cover this; and 4) *Tantratika* (Toh. 1784), on the Root *Guhyasamaja Tantra* (overshadowed by Candraklrti's *Pradipoddyotana). Cf. YGST: 91 ff*

[80] The *Blue Annals (deb ther sngon po)* is the authoritative Tibetan historical chronicle by gZhon nu dpal (1392-1481). All citations from the *Blue Annals* herein are from the translation by Roerich (1976).

[81] The traditional Buddhist position is that these Tantric authors are the same authors who wrote the Dialecticist Centrist philosophical texts. Moreover, Tsong Khapa and others present persuasive arguments that the philosophical views expressed in the Dialecticist texts accord with the views and methodologies of the Tantras. While modern Western scholars typically assert that these must be later authors who adopted the same names, I concur with Wedemeyer (Ph.D. dissertation, Columbia University, 1999) that these scholars have not proven their case either with any irrefutable historical data or with any methodologically sound historiography. For these reasons, I see no justification for dismissing or revising the traditional attributions and will accordingly accept and use them (even if provisionally) throughout this dissertation.

passages.[82] According to this Arya tradition, the Tantras *cannot* be properly and fully understood without these keys.[83] Use of this particular hermcneutical system may in fact be said to characterize the Arya school and to distinguish it from the Jrianapada school - as Wayman correctly observes: "[While v]arious commentaries on the *[Guhyasamdja] mula-tantra* belong to the Jrianapada school... probably the freedom from Candraklrti's classifying terms in the later commentaries is the best indication of inclusion in that [Jnanapada] school." *(YGST.* 95; brackets added)

Besides Candraklrti's *Brilliant Lamp,* other important Arya texts which follow this hermeneutic and which Tsong Khapa cites more than once or twice in the sections of the *NRC* translated herein include: Nagarjuna's *The Five Stages* (Toh. 1802: *Pahcakrama, rim Inga)* and *Abbreviated Practice* (Toh. 1796: *Pindikrtasadhana, sgrub pa* V *thabs mdor byaspa);* Aryadeva's *Compendium of Practices* (Toh. 1803: *Carydmeldpakapradipa, spyod bsdus);* and Nagabodhi's *Graded Presentation of the Esoteric Communion Practice* (Toh. 1809: *Samdja-sddbana-vyavastdli-ndma* [a.k.a *Vyavasthdnakramd), 'duspa "i sgrub pa "i thabs mam par gzhag pa i rim pa).*[84]

The Jnanapada exegetical school

Buddhasrijnana (a.k.a. Jrianapada) founded the Jrianapada school in the late eighth century. He studied at Nalanda University, focusing particularly on *Prajndparamitd* under

[82] For an elaboration of these complex categories, *cf.* Robert Thurman, "Vajra Hermeneutics," in *Buddhist Hermeneutics,* ed. by Donald Lopez (Honolulu: University of Hawaii Press, 1988), 119-148.

[83] Tsong Khapa corroborates this, indicating that this Arya Tantric hermeneutic was essential to his understanding of the theory and method of the Tantras in general. For this reason he is commonly known to have relied primarily on the Arya tradition's esoteric exegesis of the *Esoteric Communion Tantra* for his understanding. *Cf* for example *EE:* 76 *ff;* and "Destiny Fulfilled," in *Life & Teachings of Tsong Khapa.*

[84] *Cf.* Wedemeyer (1999) for an excellent study of the Arya Tantric tradition as a whole and for translations of key Tantric works by Aryadeva.

Haribhadra, and thus he adopted the Idealist Dogmaticist Centrist philosophical view *(cf* below, p. 110) of that Madhyamaka master.[85] Then, according to the *Blue Annals,* after teaching at Nalanda for a time he left for Oddlyana in search of Tantric teaching, and there he studied many Action and Yoga Tantras. *(BA:* 367) He then traveled and studied with several yoginls, learning Unexcelled Yoga Tantra from them. He studied "Prajna Tantra" (that is, YoginI Tantra) from a man named Young Child, and "Upaya Tantra" (that is, Yoga Tantra) from Raksitapada, who was (interestingly) a disciple of acarya Nagarjuna. Finally, failing to "perceive the Ultimate Essence" *(Dharmata)* under this teacher, he traveled to the Kupaja forest north of Bodhgaya co study under the acarya Manjusrlmitra. At one point Manjusrlmitra "transformed himself into a mandala of Manjughosa" and, after Jnanapada made some prayers,

> Then the lord of the Mandala ('Jam-dpal dbyaris [Manjughosa]) bestowed on him [Jnanapada] his oral instructions (Zal-lun *[Mukhagama],* Tg. 1854). The acarya then understood the Ultimate Essence *[Dharmata]* and he became a yogin possessed of pure wisdom.[86] Manjughosa in order to benefit future living beings, permitted the acarya to compose... fourteen treatises[87] in agreement with the Scriptures.... *{BlueAnnals:* 370; brackets added)

Thus, with the direct revelation of the *Mukhagama* (lit. "a teaching from the mouth [of the Teacher]," hence a "direct transmission") from Manjughosa, the bodhisattva of wisdom, we see with Jnanapada a Tantric continuation of the kind of revealed *buddhavacana* discussed above.

Tsong Khapa frequently refers to and cites the texts of this influential master and of many of his key disciples throughout the Creation Stage sections of the *NRC* translated in

[85] Ruegg, *Literature of the Madhyamaka School of Philosophy in India:* 101-103.

[86] As high a level as this obviously is, the *Blue Annals* later notes: "It is said that the acarya Buddhasrijnana was able to realize the manifestation of the Ultimate Essence on the Higher Stage (lam mthon-po), but could not transform his physical body (gzugs-kyi phuri-po, rupa-skandha) into that of Vajrakaya." *(Blue Annals:* 371)

[87] See the *Blue Annals* (370-71) for a list and discussion of the these treatises.

the Appendix herein. In fact, interestingly, in this context he cites them far more often than those from the Arya school. (Of the fourteen texts which Manjughosa "permitted the acarya to compose" we will see that Jnanapada's *The Samantabhadra Sddhana* (Toh. 1855) is of particular importance to Tsong Khapa's exegesis of deity yoga and the Creation Stage.) In these sections Tsong Khapa regularly makes statements such as: "... Regarding the way to indivisibly unite both the perception ... and the wisdom ... in the context of the first stage [that is, the Creation Stage], ... Jnanapada's tradition is clear." *(NRC* 399a-b) Later on in our translation, after innumerable citations from and references to texts by Jnanapada and many others in his lineage, Tsong Khapa concludes with a succinct summary of Jnanapada's characterization of deity yoga, followed by a clear indication of the vast scope of this master's influence: "Jnanapada explains the yoga of the nonduality of the profound and the vivid in which one develops *(drangs)* certitude about emptiness and [has that certitude] arise as the objective aspect *(gzung rnam),* the deity; and [many other] Indian adepts explain [deity yoga like this] using precisely this [explanation by Jnanapada] as a source...." *(NRC* 402b) Then, as an example of one such Indian adept, Tsong Khapa cites Sridhara who says: "...The supreme ones such as Jnanapada and so forth clearly explain these very things"; and Tsong Khapa concludes simply by indicating that "there are also many others who follow this [great master Jnanapada]." *(NRC* 402b)

Regarding other important figures within this school, Jnanapada is said to have had eighteen "excellent disciples," four of whom "attained the degree of Great Vajradharas (... i.e. Buddhahood) in this very life." *(Blue Annals:* 371) These four are Dlparikarabhadra, Pra-s'antamitra, Rahulabhadra, and Mahasukhatavajra. Other famous direct disciples include Vitapada, Buddhaguhya, and Buddhasanta; and later on this school claims Santipa (Ratna-karas'anti), Thagana, Sradhakara, Padmakara, Abhayakaragupta, Smrti, SunyasVl, Balin acarya (Krsnapada the junior), Karnapa (Ratnavajra), as well as many famous Tibetans (Rinchen Zangpo, Bu-ston, and 'Gos lo-tsa-ba himself are listed within one lineage in the *Blue Annals).* Again, we will see that most of these Indian masters from this lineage are cited a great many

times by Tsong Khapa in the section of the *NRC* translated herein, and that their commentaries on Jnanapada's *The Samantabhadra Sadhana* are of particular importance to Tsong Khapa.

Abhaydkaragupta

Of the many Jnanapada scholars Tsong Khapa cites, one late author deserves special mention due to his universally acknowledged authority and his great importance to the presentation in the *NRC*. This is the early to mid twelfth century scholar Abhayakaragupta. The *Blue Annals* indicates that he was a disciple of Naropa, (795) and that "his works belong to the system of... Jnanapada... [because] he mainly followed on the dKyil-'khor-gyi cho-ga bzi-brgya lria-bcu-pa."[88] (371-72)

All traditional as well as contemporary sources are unanimous in according Abhaya (as the Tibetans call him) the highest praise.[89] The *Blue Annals* says simply of him that he "was endowed with a mind free of illusions in regard to any of the systems of the Prajnaparamita orTantra, from the Lesser sciences (rig-gnas phra-mo) to the Anuttara-yoga-Tantra." (1046) Alex Wayman, who refers often to Abhaya's works in his *YGST*, describes Abhaya simply as a "towering tantric commentator of the last period of Indian Buddhism" *{YGST.* 95); and Sukumar Dutt states that "All the Indian teachers of the Mahayana who came after him openly accepted him as the standard...." (1962: 346)

[88] Toh. 1865: ***Sri**-guhyasamdja-mandala-vidhi-ndma (The Mandala Rite of the Glorious Esoteric Communion; a.k.a. "The Four Hundred and Fifty [Verses]")* by Jnanapada's direct disciple Dlparikarabhadra. This text as well as several commentaries on it are also cited often in the *NRC.*

[89] This makes it all the more strange how very little has been written in any Western language on this extremely important and influential master.

The Tibetan historian Taranatha (b. 1575) offers the most informative account of Abhaya's prestige in his famous *History of Buddhism in India* (the *rgya gar chos 'byung,* written in 1608):[90]

> Shortly after... [king Ramapala] became king, the great *acarya* "Abhayakaragupta was invited to act as the *upadhydya* of Vajrasana [Mahabodhi Monastery at Bodh Gaya]. After many years he was appointed as the *upadhydya* of "Vikramaslla and "Nalendra [= Nalanda]....
>
> Among the Mahayanls of the time, the foremost was *acarya* "Abhayakara.... Even the Sravakas had high regard for him as an expert in Vinaya.... Of particular significance was the reformation of the Law [Dharma] by him, and the *s'dstra-s* he composed were widely read in the later period....
>
> The two *dcdrya-s,* namely this *acarya* and *acarya* *Ratnakarasanti-pa,... who came later, were comparable in qualities to the older *mahd-dcdrya-s* like "Vasubandhu and others....
>
> It is remarked that this *mahd-dcdrya* Abhayakara was practically the last among the most famous great *dcdrya-s* who fully nourished the Law with their scholarship, compassion, power and wealth. And this is true. Hence he is to be viewed as having transmitted the thoughts *of the jina* and his spiritual sons to the later living beings. Therefore, his works should be respected more than those of the *dcdrya-s* that came after the Six Jewels. His greatness is obviously proved by his holy words. (313-14; brackets added)

Thus, for Tsong Khapa to back up his arguments in the *NRCwith* canonical citations (that is, to persuasively cite the consensus view on Tantric *buddhavacand)* it is clear that he could not have chosen a more respected and authoritative source than Abhayakaragupta.

Regarding his works, according to my count of the thorough cataloguing done in the Dharma Publishing Index of the Tibetan canon, Abhaya authored more than thirty texts included in the Tanjur,[91] and he collaborated on the translation of almost 150 texts. According to the *Blue Annals* (1046) Abhaya composed the following three texts in particular in accor-

[90] The following translation from Tibetan is from: Taranatha, *Taranatha's History of Buddhism in India,* trans. Lama Chimpa and Alaka Chattopadhyaya, ed. Debiprasad Chattopadhyaya (Atlantic Highlands, NJ: Humanities Press, 1981).

[91] Chattopadhyaya suggests that the Tanjur attributes about fifty works to Abhaya. (Taranatha's *History:* 434) He does not explain how he made this estimate.

dance with instructions he received from VajrayoginI in a dream: *Abhaya's Commentary on the Buddha-Skullbowl Tantra* (Toh. 1654: *Abhayapaddhatt),* the *Sheaf of Instructions* (Toh. 1198: *Amndyamahjart),* and the *Vajra Rosary* (Toh. 3140: *Vajrdvali).* The latter two of these (which are included among the texts Abhaya also personally helped to translate into Tibetan)[92] are relied on and cited extensively by Tsong Khapa in the *NRC* (the *Sheaf of Instructions* is cited far more times than any other source).

Differences between the Arya andjnanapdda exegetical schools

We have already commented above that Nagarjuna, Aryadeva, Candraklrti and others of the Arya school can be expected to infuse their Tantric writings with an underlying Dia-Iecticist Centrist *("Prdsangika-Madhyamaka)* flavor. Regarding the effect that Jnanapada's philosophical view (Idealist Dogmaticist Centrism *[Yogdcdra-Svdtantrika-Madhyamaka])* would have had on his Tantric writings, Wayman remarks:

> Buddhasrljnana studied the Prajnaparamita under the celebrated specialist Haribhadra, and this part of his training is quite evident in his tantric works. He adopted an interpretive position in which at each point the explanations of

[92] It is interesting to note that the translations of these two texts were both revised within a few generations after Abhaya. Chag lotsawa (1197-1265, acc. *Blue Annals:* 1047) revised the *Vajrdvali,* and dPyal Chos kyi bzang po (1189-1260, acc. *Blue Annals:* 518—19) with the Kas"mïri Mahâpandita Sàkyasrïbhadra (1127-1225, acc. *Blue Annals:* 1064) revised the *AmndyamanjarL* That these revisions were made in spite of the fact that Abhaya himself had personally overseen the original translations of his texts presumably indicates that these later scholars saw the need to (re) translate them (contra Napper) "into the current idiom of the culture" of thirteenth century Tibet.

Apparently the *Vajrdvali was* a favorite text for scholars to (re) translate, again presumably due to enthusiasm to try out different idioms, nuances, evocative connotations, interpretations, and so forth (similar to Nâgârjuna's *KdrikâsoT* Sântideva's *Bodhicdrydvatdra* today). As the *Blue Annals* says: "The Vajrâvali having been translated by many lo-tsl-bas, there exist many different versions (of it). Nowadays most people favor the translation by Chag (lo-tsi-ba)." (1047—48) Here we can also note that after all this creative translation activity there did emerge a consensus of "most people"— a preponderance of evidence - that one translation, Chag's, was superior. Chag's is then the only version of the Vajrâvali that ultimately makes it into all of the extant Tanjur editions (as catalogued in the Dharma Index).

> the Guhyasamaja are tied in with Mahayana Buddhism, particularly of the Prajnaparamita type. *(YGST:* 94)

Moreover, in terms of overall style, my experience has been that the writings of Jnanapada, Abhayakaragupta, and others in the Jnanapada school tend to be much more readable than those of the Arya school. As Wayman puts it, "The Jnanapada school took greater care with literary polish than the Arya school." *(YGST.* 95) However, whether this greater clarity is due to having taken "greater care," or whether it may be due to some other factors (histories of the promulgation and redaction of the different texts, differing commitments to clarity vs. obscurity,[93] and so on) is no doubt an open question.

Regarding Tantric exegesis, we have already noted above that the complex Seven Ornament hermeneutic was unique to the Arya school. Wayman highlights yet another Tantric emphasis unique to this school (and connected with the Seven Ornament hermeneutic) when he notes that Nagarjuna's works "... stressed the three lights and the Clear Light, the theory of eighty *prakrtis* or *vikalpas* going with three *vijnanas,* interpreted with Yogacara-type vocabulary probably adopted from the *Lankavatara-sutra." (YGST:* 91) This emphasis does indeed (perhaps surprisingly) appear to be one of the distinguishing characteristics of the Arya school, for the Jnanapada school, "... at least as far as its literary products are concerned, does not bother with the topics of the three lights and the Clear Light so prevalent in the works of the 'Arya' school." *(YGST:* 94) Wayman elaborates this observation with a hypothetical illustration:

> If the Jnanapada school comes across a term in the *Guhyasamajatantra* like *'prakrtiprabhasvard',* it would be prone to explain it just as in non-tantric Buddhism, to wit 'intrinsically clear' (said of the pure consciousness); while a writer of the Arya school would be likely to say it means (in what is called the 'pregnant sense') 'the Clear Light along with the (80) *prakrtis* (of the three lights').

C/f Thurman, "Vajra Hermeneutics."

"However," he then prudently notes, "... it may well be the case that the Jnanapada school does not deny that 'pregnant sense' but reserves it for the oral tradition, rigorously kept apart from the written works." *(YGST:* 94)

These differentiating interpretive characteristics pertaining to what Wayman terms the three lights, the Clear Light, and the eighty *prakrtis* (what I will refer to respectively as the three luminance-intuitions, the eighty instincts, and Clear Light/Transparency) relate specifically to the subtle and extremely subtle psycho-somatic states encountered in the process of ordinary death and transformed only through Unexcelled Yoga Perfection Stage practice.[94] Thus, we may note that while the Arya hermeneutical analysis may be critical to a deeper understanding of Tantra in general, it should be clarified that it is the Perfection Stage in particular that it illumines. Moreover, while the perspective gained from this Arya hermeneutic does indeed also shed crucial light on particular issues pertaining to the topics of Creation Stage yoga and deity yoga in general, it seems that for Tsong Khapa many issues pertaining to the Creation Stage are explained more than adequately (and often much more thoroughly) by Jnanapada and members of his tradition.

These differences then have a direct and discernable effect on Tsong Khapa's exegesis of the topics of deity yoga and the Creation Stage in the *NRC.* In most cases, when he needs to explicate some general aspect of these topics (what the steps and procedures are, and so forth) or some theoretical issue (such as how birth, death, and the between state *generally* correspond to the three buddha Bodies; or one of the central issues that concerns us herein, viz. that the conceptual mind of deity yoga is compatible with a mind ascertaining emptiness), Tsong Khapa will cite texts from the Jnanapada tradition. Since Tsong Khapa is more often than not engaged with such general issues in the sections of the *NRC* concerning us herein, he cites texts from the Jnanapada tradition far more often than those from the Arya tradition.

Cf our final chapter herein.

Furthermore, it can be noted that as the Jnanapada tradition relied more on the Tantric literature associated with the *Hevajra* and *Supreme Bliss (Cakrasamvara)* Tantras, we see accordingly the texts from these Tantric systems cited far more frequently than others in the *NRCs* discussions of Creation Stage and general deity yoga. However, when Tsong Khapa needs to address issues pertaining to the specific "realities" or "bases" corresponding to the symbolic elements of the Creation Stage (how various symbolic elements *specifically* correspond to the subtle psycho-somatic luminance-intuitions manifest at death, and so forth), he will cite texts from the Arya tradition.[95]

In conclusion, we can note how Tsong Khapa alludes to several of the above points in the following passage from our translation of the *NRC:*

> **@421a** ··· With regard to just setting up similar properties *('dra chos)* in the process of *(nas)* arranging similarities with the basis of purification [that is, the ordinary birth/death world] - ignoring *(dor)* the [specific] explanations that wish to identify *(ngo phrod)* the basis of purification and the means of purification - the acquisition of a [general] understanding such as was previously explained is what is indispensable to the literature of *[Guhyasamaja-J Manjuvajra, Supreme Bliss (Cakrasamvara), Hevajra,* and *The Slayer of Death (Yamaril Yamantaka).* **@421b** However, for the Arya tradition the unexcelled way of identifying *(ngo sprod)* the basis of purification and the means of purification which accords *(bstun)* with birth, death, and the between [state] is the excellent explanation of the import which emerges in the treatise of Sri Nagabodhi....

Closure of the Indian Buddhist canon(s)

Returning now to our historical narrative, we can note that while the *sutric* canon(s) began to close up around the fifth or sixth century **CE**, the overall canon(s) (at least the *sastric* and Tantric) must have remained open in India well into the transmission of Buddhism into Tibet (from the "early transmission" of the seventh century at least through the end of the "later transmission" of the twelfth century). Eventually, however, with the wholesale destruc-

[95] We will see in the final chapter that it is precisely these "realities" or "bases" that are evoked, stimulated, and preliminarily developed through Creation Stage yogas in preparation for their full development and fruition through the Perfection Stage yogas.

cion of Buddhist institutions and communities in India at the hands of Turkic invaders in the twelfth century, the production of such *iastras* and Tantras effectively ended in India and we can say that at around that time there was a *de facto* closure of what may be retrospectively considered a finite canon of exoteric and esoteric Indian Mahayana texts.[96] It would then be left to the Tibetans to undertake the enormous bibliographic project of attempting to locate, verify, collect, and collate all the extant Indian Sanskrit Mahayana texts, translate and/or re-translate them into Tibetan, and then organize them (itself a profoundly interpretive act) into the first coherent Indie Mahayana Buddhist "canon."

Tibetan Reception, Organization, and Interpretation of Buddhist Texts

Overview

The initial stages of the "early transmission" *(snga dar)* of Buddhism to Tibet *(ca.* 620-838 CE)[97] was complicated by at least three factors: (1) the plurality of views generated by the openness of the Indian Mahayana Buddhist "canon" discussed already; (2) the "haphazard and irregular" nature of the early acquisition and translation into Tibetan of the Sanskrit Buddhist texts from this "canon" (HP96: 73; ^"also *CHT:* 115); and (3) the presence of numerous esoteric guru-disciple oral lineages, each with its own meditative techniques, and each claiming "experiential" authority. In addition, by the early ninth century the methods and practices of both analytic philosophy and yogic praxis had become quite refined, and differences in opinion regarding the relationship (the tension, or balance) between these two dimensions of the Path (theory and praxis) had become quite pronounced, thereby further complicating (while enriching) issues pertaining to the transmission and reception, canonical development, and hermeneutical interpretation of the Indian Buddhist tradition(s).

Cf comments at CJ90: 13, and the discussion of the Tibetan *bka' 'gyur* below.

LK92: 268

In the following section we will look at these factors first as they relate to the early transmission of exoteric texts. We will see that this phase ends in a "dark" period of persecution, chaos and dormancy in Tibet. However, during this same period Indian Buddhist theory and practice continued to develop and be debated, many more texts continued to be written, new esoteric lineages emerged, and so on. Thus, as we shall see in the subsequent section, during the "later transmission" *(phyi dar)* of Buddhism to Tibet *(ca.* 978-1153)[98] the same complicating factors present during the early transmission are compounded and the situation gets quite complex. New developments in Indian Buddhist philosophical views (and/or yogic experiences) cause new generations of Tibetan scholars to translate new texts differently, and often to revise previous translations of the early transmission. These understandings and decisions in turn affect how the *buddhadharma* is hermeneuticized overall (ultimately into philosophical and yogic "canons") and how the whole emerging Tibetan Buddhist canon is organized, which in turn reflects and influences the schema outlined for both exoteric and esoteric "stages of the Path" *(lam rim* and *sngags rim),* and so forth.

Early exoteric translations and hermeneutics; The Samye Debate and the establishment of "official" Buddhism

Tibet's initial absorption of Buddhism from India, China, and Central Asia from the mid seventh through the late eighth centuries produced a dizzying array of competing Buddhist traditions, doctrines, texts and translations, practices, lineages, and so forth. Thus, according to Tibetan history/legend, at the end of the eighth century the Tibetan king Trisong Detsun convened the so-called "Great Debate" of Samye (now widely considered to have been a series of debates or perhaps even just an overall "climate of debates" during the 790s)

[98] Beginning with the "six men from Q and Tsang" and ending after Gampopa. See below, pp. 112 and 116, and note 106.

in an attempt to bring some official order to this confused state of affairs.[99] The stated goal of this debate was to determine whether Tibet should officially adopt those forms of Buddhism coming in from China or from India. The situation was in fact more complex than this in that typologically related elements of the so-called "Chinese" view could also be found within various Indian traditions, and likewise key elements of the "Indian" approach were certainly upheld by many Chinese Buddhist traditions. In any event, it can be said that this debate centered around certain doctrinal and practical issues which were considered to be *characteristically* "Chinese" and "Indian." Some of the key issues of essential relevance to the present dissertation centered around the relationship between philosophical analysis (and other forms of "conceptuality") and liberation.

Those adopting the Chinese side of the debate, represented by one Hva-shang Mahá-yána, propounded a type of "sudden enlightenment" (or subitism) to be achieved through ethical, spiritual, and conceptual quietism. According to this side, any type of intentional activity (ethical, conceptual, analytical, or otherwise) must necessarily involve constructive, reificatory thought and thus could function only as a hindrance to the realization of the type of liberative "nonconceptual wisdom" advocated by the Buddha. A naturally pre-existent state of enlightenment could thus be realized suddenly (and only) by means of a thorough-going abandonment of all such intentional activity. By stark contrast, those adopting the Indian side of the debate, represented by Santaraksita's *(ca.* 740-810) student Kamalaslla *{ca.* 760-815),[100] propounded a "gradual" approach to enlightenment. According to this side, intentional activity (ethical, conceptual, philosophical) was *not* necessarily reificatorily

[99] Many books and essays have been written on this subject. *Cf* in particular R89a and the references therein. We will be exploring the various inter-related themes connected with this debate in the next chapter and throughout the remainder of this dissertation.

[100] These are Thurman's dates (from *EE).* Ruegg maintains that Santaraksita died *ca.* 788, and that Kamalaslla lived *ca.* 740—795. *Cf.* Ruegg's *Literature of the Madhyamaka School of Philosophy in India:* 89, 93.

constructive, and even when it was in certain ways conceptually constructive it was not necessarily of no use in the realization of nonconceptual wisdom. For them, philosophy was therapeutic, and thus through a gradual process of analytical, deconstructivc investigation at increasingly subtler levels throughout the Path one could gradually develop nonconceptual (that is, *non-reificatory)* perception and eventually awaken to enlightenment.

Kamalaiïla is said to have won the debate (either by imperial decree, or by overall popular consensus if we accept the current model that this was a "climate of debates"), and thenceforth Tibet was to officially adopt his Indian gradualist positions. However, while what we may call "mainstream" Tibetan thought does thereafter decisively adopt the Indian position, the Samye legend ends with Hva-Shang Mahâyâna dropping his shoe as he and his followers are chased out of Tibet, ominously intimating that remnants of his subitistic, anti-conceptual (mis)interpretation would remain lurking as a menacing undercurrent in certain streams of future Tibetan thought.

The same fervent climate that inspired the legendary Samye debate to settle issues of orthodoxy and orthopraxy also inspired the development of official Sanskrit-Tibetan lexicons to bring some level of context-sensitive standardization to the process of translation of different doctrinal genres. Thus, in the years immediately following the Great Debate teams of scholars completed the compilation of the *Mahâvyutpatti* and the *sGra sbyor bam po gnyis pa* lexicons in an attempt to facilitate and normalize such processes. Old translations were then revised using these guidelines, and a steady stream of new translations continued to commence.[101]

[101] It should be noted that not all Tibetans were thrilled with all of the ongoing "updates" to the older translations. As John Powers explains: "The translations produced during ... [the early] period continued to be favored by the Nyingma school, which considers them to be more faithful to the original spirit of the texts than the later translations, prepared during the 'second dissemination' of Buddhism." (PJ95: 134) Powers further elaborates: "This school's preference for the early translations [particularly of tantric texts] is due to the feeling of many Nyingma teachers that although the newer translations are often more technically polished,

(Cont'd...)

In addition to these various translation lexicons, catalogues *(dkar chags)* of the many resulting translated Indian textual collections were also being made on an ongoing basis during this period.[102] Only one such catalogue, the *lDan kar ma,* survives from this early period. This catalogue, created during the reign of Ralpachen (r. 815—838),[103] contained a list of all the translations that had been completed through king Trisong Detsen's reign (755-797?). Harrison explains the significance of early catalogues such as the *lDan kar ma:*

> The *lDan kar ma* provides no evidence that there was any move at this time towards setting limits to a Tibetan canon as such, presumably because no Mahayana or Vajrayana canon existed in India. What is does show, however, is that even at this early stage Tibetans were beginning to classify Buddhist literature according to certain principles; and as we shall see, it is this attempt to order the scriptures, rather than to circumscribe them, which is most constitutive of Tibetan canon formation. (HP96: 73)

It is interesting to note that the *lDan dkar ma* includes several texts by Candraklrti, Buddhapalita and Santideva - authors who would later be classified as Dialecticist Centrists *(Prdsangika Madhyamikas).* (LK92: 270) However, as we will see below, these works were not well understood or well translated in Tibet at this early time; the Dogmaticist/Dialecticist *(Svdtantrika vs. Prdsangika)* distinction was not clarified until the later transmission in the eleventh-twelfth centuries, and thus Santaraksita's and Kamalaslla's hybrid hermeneutic known as Idealist Dogmaticist Centrism *(Yogdcdra-Svatantrika-Madhyamaka)* prevailed as the most influential hermeneutic system in Tibet until the early twelfth century.[104]

the early translations were prepared by realized masters whose own spiritual attainments guided their translations." (PJ95: 319; brackets added)

[102] *Cf* the very useful essay by Dan Martin entitled "Tables of Contents *(dKar chagj"* in *77-betan Literature: Studies in Genre,* ed. José Cabezón and Roger Jackson (Ithaca: Snow Lion, 1996).

[103] HP96: 73. Powers (PJ95: 133-34), Snellgrove *(Indo-Tibetan Buddhism:* 441 *jfi),* and Lang (LK92: 270) give slightly different dates and reigns for the compilations of these catalogues. I will be using Lang's dates throughout this section.

[104] See *EE:* 50-54 for an excellent summary overview of the various philosophical schools and trends in India and Tibet during the early propagation. See also Lang, 1992: 267-68, 272.

The importance, impact and influence of new translators

After Ralpachen there was a significant disruption in the transmission and translation of Buddhism to Tibet (at least Central Tibet) during the period of persecution instigated by the reactionary king Lang Darma (r. 838-842).[105] This king severely suppressed at least state-sponsored Buddhism and thus brought to an end the early transmission of Buddhism to Tibet. With Lang Darma's assassination in 842 the Yarlung dynasty which had united Tibet collapsed and Tibet entered a period of political chaos and fragmentation for over a century.[106]

Although little is known about this "dark period," it seems evident that Buddhism continued to be taught and practiced to some extent in the various splinter kingdoms of both Eastern and Western Tibet during this time.[107] With the collapse of central authority (and/or the diffusion of the institutional means for the expression of general scholarly consensus) coming only a few short decades after the imperial decisions (or popular consensus) of the Samye debate, it seems likely that those propounding doctrines related to the Hva-shang's would have been able to maintain their influence. Then in the ensuing unregulated "dark period" of over a century such "unorthodox" views and their associated "unorthoprax" practices would have had ample opportunity to spread and take root.

[105] The exact dates are uncertain. *Cf* Roerich's Introduction to the *Blue Annals,* pp. xiii-xiv.

[106] This political chaos would have been further exacerbated by the collapse of the T'ang dynasty in China shortly thereafter in 905. Again, there seems to have been much confusion and uncertainty among Tibetan historians regarding how much time elapsed between the persecution and the renaissance of Buddhism (estimates vary from 65 to 137 years). Roerich sorts this all out in pp. xiii-xviii, establishing convincingly the year 978 as the year when Buddhism began to be revived, thus giving a period of 137 years (841-978) during which time Buddhism was suppressed (or at least in chaos) and about which time very little is known. Snellgrove and Richardson {*A Cultural History of Tibet,* p. 112) are also quite clear about the date 978.

Cf Blue Annals: xvii; *CHT:* 94.

Then in the year 978 the famous "six men from 0 and Tsang" returned from their Eastern Tibetan refuge to Central Tibet to begin a Buddhist renaissance there, marking the beginning of the "later transmission" of Buddhism in Tibet.[108] In the ensuing century Tibet experienced a period of strong economic recovery which enabled ever greater patronage of educational and religious activities. Thus, by the beginning of the eleventh century, during the Indian Pala dynasty, many gifted scholars were sponsored to go to the great Indian monastic universities (Nalanda, Vikramasila, Bodhgaya, Odantapura, and others) to learn Sanskrit, study with the Indian Buddhist Pandits and yogis, collect teachings, texts and transmissions, and to translate and bring these treasures back to Tibet. Sukumar Dutt describes the close Indo-Tibetan scholastic relationship during this period as follows:

> At Vikramasila, Tibetan lamas seem to have been held in great esteem. At least one Tibetan scholar is known to have been appointed a *dvara-pala* [gatekeeper] of Vikramasila.... Here Tibetan scholars ... translated Sanskrit works into Tibetan. Indian monks of these Pala establishments seem thus, through contacts with the lamas, to have become conversant with the Tibetan language.[109]

Of particular importance at the outset of this period were the activities of Rinchen Zangpo (958-1055). Generously sponsored by the western Tibetan king Yeshe O, Rinchen Zangpo along with twenty others went to northwest India three times for a total of seventeen years, during which time he studied under seventy-five panditas. He translated an enormous number of *Sutras,* Tantras and commentaries, and revised numerous previous translations. He had "many learned disciples" and "more than ten translators who were able to correct translations" *{Blue Annals:* 68-69).[110] Significantly, he translated Candraklrti's *Brilliant Lamp*

[108] The information below regarding these translators is condensed primarily from *CHT,* the *Blue Annals, EE,* LK92, and Powers.

[109] Sukumar Dutt, *Buddhist Monks and Monasteries of India* (Motilal: Delhi, 1988 [reprint of 1962 original]), p. 351 (brackets added). *Cf also CHT.* 112-115.

[110] For many of the names of Rinchen Zangpo's disciples, as well as the many texts translated, *cf Blue Annals:* 351-356. Philosophically, he "followed the Dogmaticist Centrist

(Cont'd...)

(sec above, p. 96), although this would later be revised by the Dialecticist translator PaTshab. {*Blue Annals:* 342—43) The *Blue Annals* says that "The 'later* spread of the Tantras in Tibet was greater than the 'early' spread (of the Tantras), and this was chiefly due to this translator (lo-tsa-ba)." (68) Rinchen Zangpo is also the first to have introduced the Jnanapada school to (Central) Tibet. (372) It was another important translator, the Indian scholar **Smrti[-jnana-kirti]** (10th—11th c.),[111] who introduced the Jnanapada school of Tantric exegesis in (Eastern) Tibet, and it was in fact his many Tantric translations which were the first to be referred to as the "New Tantras." *(Blue Annals:* 204)

Of the greatest importance to Tibet during this period (and later to Tsong Khapa) were the activities of **Dlpankarasrijnana (Atlsa)** (982-1054). This great Indian pandit was ordained and studied with Ratnakarasanti and others at Nalanda. He then moved on to study at Odantapura, before moving to Vikramaslla to accept the prestigious position as its head *(adhyaksd).* There he came to know and work with many students and scholars from Tibet. With the help of Vtryasimha he translated several of his own works into Tibetan (he would later author his works directly in Tibetan). (Dutt, 1988: 362-66) After declining several invitations to travel to Tibet to spearhead a "reform" of aberrant (especially Tantric) doctrines and practices, he finally accepted the invitation of king Changchup O (Yeshe O's nephew and successor) and arrived in Tibet in 1042. Atlsa spent the last thirteen years of his life (1042-1054) in Tibet, translating with Rinchen Zangpo and spreading his own teachings and writings.[112] One of his main Tibetan disciples, Dromdon (1008-1064), founded Reting

tendencies of the Ornament of Realizations [Maitreya's *Abhisamaydlarhkara]* and its commentarial literature" *(EE:* 54).

[111] Regarding the dates for this important translator, the *Blue Annals* simply states that "it seems that these (translations [by Smrti]) were earlier than the translations of Tantric texts made by the great lo-tsa-ba Rin-chen bzari-po." (205)

[112] Regarding Ansa's philosophical orientation, many Tibetans considered him to have been a Dialecticist Centrist. However, Lang (LK92: 273-74) gives Serdog Panchen's reasoning for why it is unlikely that this was so.

monastery and the Kadampa Order. Ansa's reform must be considered an unprecedented success as virtually all aspects of later Tibetan Buddhism can be seen to have been profoundly impacted and shaped by the activities of this "second buddha." Tsong Khapa would base his own reform on Ansa's example and would model his encyclopedic "stages of the path" books (the *lam rim* texts *LRC* and *NRQ* on Ansa's *Lamp for the Path to Enlightenment (Bodhipathapradipa)*.

Also of great importance early on were **'Brog mi Lo-tsa-ba** (992-1072), who studied at Vikramaslla under **Santipa** for eight years, translated and propagated the *Hevajra Tantra* and other "Yoginl" (that is, Mother) Tantras *(Blue Annals:* 205), and became the teacher of Khon dKon-mchog rgyal-po whose son and student Sa-chen kun-dga' snying-po (1092-1158) founded the Sakya Order in Tibet; and **Marpa Lo-tsa-ba** (1012-96), who studied some with 'Brog mi, became a student of the Mahasiddha Naropa in India for sixteen years, returned to Tibet to translate and transmit the famed "Six Yogas of Naropa," and became the teacher of Milarepa whose student Gampopa (1079-1153) founded the Kagyu Order in Tibet. Thus, significantly, we can note that all the major later orders (Sakya, Kagyu, and Kadam) were founded by bi-cultural Tibetan translators.

Finally, toward the end of this period, we have the important and influential translators **Ngog** Loden **Sherab** (1059-1109) and **PaTshab Nyima Drag** (1055-1142?). Ngog is primarily known for his many translations, revisions, summaries, comments, and systematizations of the main texts of the Dogmaticist Centrist school *("Svatantrika-Madhyamakd).* (LK92: 274) He did study in Kashmir for seventeen years (1076-93) where many of the panditas had adopted a view which would soon be dubbed the "Dialecticist Centrist" view *(*Prasangika-Madhyamaka)*, (LK92: 281) and he was among the first to translate some important Dialecticist treatises by Candraklrti and others as well, *(EE:* 54) but certain influential contemporaries as well later scholars (including Tsong Khapa) found Ngog's understanding and hence translations of the Dialecticist treatises inadequate.

Tsong Khapa considered Ngog's type of subde misunderstanding to have widespread negative ramifications not only with respect to exoteric, philosophical issues regarding emptiness, but also with respect to esoteric issues regarding deity yoga. It is thus valuable here to briefly introduce the nature of Ngog's subtle philosophical mistake (a type of mistake that is not uncommon even today). Thurman explains:

> ... rNgog-lo ... [had] difficulty interpreting the fine points of the Diaiecticist Centrist position [and this difficulty] had to do with his notion of the way word and concept relate to ultimate truth. He held the Dogmaticist-Centrist position in general, according to subsequent authorities, but his main error was not one for which Bhavaviveka could be held responsible. He held that ultimate reality was beyond the sphere of word and concept, therefore utterly lacking in any sort of characteristic whatsoever, and therefore not an object of knowledge at all. ... rNgog-lo's position seems ... to resemble a distorted version of the Diaiecticist Centrist's insistence on the radical transcendentality of the ultimate, ... that the Centrist should hold no "thesis" or "philosophical position" *{paksa)* at all. Tsong Khapa discusses the misunderstanding of this radical position as nihilistic skepticism. *(EE:* 54—55; brackets added)

As always, translators' philosophical understandings directly impact their translations. Thus, as Thurman continues a little later:

> ... it is recorded [in the *Blue Annals, p. 272]* that the great Kadampa Master Shar-ba-pa (eleventh to twelfth centuries) expressed reservations when he used rNgog-lo's translations of the *Supreme Tantra* [Maitreya's *Uttaratantra]* and of central way texts, and asked the translator Pha-cshab to work with the Indian Jayananda to retranslate or correct them. Thus, Tsong Khapa is following the tradition of Atisha's direct disciples in finding fault with rNgog-lo's understanding [and translations]. *(EE:* 55-56; brackets added)

Ngog's contemporary Pa Tshab Nyima Drag also left Tibet in his late teens to study with panditas in Kashmir for over two decades. After his return to Tibet in 1101 his fame quickly grew when the famous Kadampa geshe Shar-ba-pa (1070-1141) endorsed him and started sending him some of his 3600 students."[3] He rapidly became one of the most important and influential translators of the new transmission, clearly differentiating for the first

[113] *Cf Blue Annals: 272;* LK92: 277, 279.

time the Dogmaticist and Dialecticist views with his subtle and incisive philosophical understanding and his many correspondingly superior translations of the texts of Candraklrti and others. (LK92: 268) Thus, the *Blue Annals* and other historical sources credit him with first introducing the Dialecticist view to Tibet and persuading many Tibetans to adopt this philosophical view. (LK92: 280)

In addition to this groundbreaking Centrist work, Pa Tshab also made some important Tantric translations and revisions. He studied the esoteric translation method of the famous 'Gos (lHas-bTsas)"[4] under the translator Shung-ke. Through him he learned the Ârya tradition of the *Esoteric Communion Tantra (thegsang dus 'phags 'khor),* but he "did not like it in translation" and thus he "made a translation of it and its branches with the assistance ofTilakalasa who acted as pandita, and later taught it as well." *(Blue Annals:* 366) In this way Pa Tshab brought his nuanced understanding of the exoteric Ârya Centrist tradition *(dBu-ma phags-skor)* to bear on the esoteric Arya Tantric tradition *(gsang dus 'phags 'khor).*

Tibetan canon formation: The Kanjur/Tanjur craze

By the mid twelfth century almost the entirety of known Sanskrit Buddhist texts and traditions had been authoritatively translated and transmitted to Tibet, just in time to preserve them before the waves ofTurkic invaders tragically laid waste to the originals in their homeland. At this point we then reach another critical juncture in Indo-Tibetan Buddhist history as "the age of the translator" transitions into the age of the independent Tibetan scholar as compiler, redactor, and interpreter of this living tradition. As Snellgrove and Richardson explain:

> With *sGam-po-pa* [1079-1153] we pass from the age of the translator to that of the Tibetan Buddhist scholar who is now able to write dissertations on the doctrine on the basis of Tibetan translations which are available to him thanks

[114] *Cf* the *Blue Annals:* 360-66. The enormous influence of'Gos lo-tsa-ba is evidenced by the great number of translations and revisions by him (and his disciples) in the Kanjur and Tanjur.

> to the quite extraordinary labours of others. Translators are still needed, but they are now subservient to master-scholars, who often know little or no Sanskrit.
>
> ... As the period of translations came to an end, the main task of the new generation of Tibetan Buddhist scholars was the compilation of the Tibetan canon, which must surely be the apotheosis of the Tibetan bent for selection, analysis and compilation. The destruction of the great Buddhist centers in India had left the Tibetans to work over the vast quantities of texts which they had translated and accumulated in the course of some five centuries of endeavour. *{CHT.* 169)

Exoteric and esoteric Buddhist texts from India which had continually poured into Tibet over these five centuries *(ca.* 620—1150) had been housed and recorded in catalogues *(dkar chags)* in countless Tibetan libraries. While these catalogues served a primarily descriptive function during these centuries, with the effective closure of the Indian canon they began to be seen as potential prescriptive (delimiting) lists. (HP96: 74) Thus, according to the *Blue Annals,* just such a significant change in the use of these *dkar chags* occurred in the thirteenth century (just a couple of generations prior to Tsong Khapa's birth) when a scholar named bCom Idan rig(s) pa'i ral gri edited, categorized, and printed an edition of all of the Buddhist texts he could compile at sNar thang monastery. As Harrison has discerned, this was a monumental and relatively comprehensive undertaking: "... the sNar thang 'edition' was the result of the gathering in of texts from various monastic libraries in gTsang and surrounding areas, and at the same time the culmination of several centuries of collecting and cataloguing activity at a number of centers, including Sakya." (HP96: 77)[115]

Following the compilation of this so-called Old sNar thang collection, the famous Sakya polymath Bu ston Rinpoche (1290-1364) further edited, arranged, added to and subtracted from this collection. When deciding which of the thousands of texts now extant in Tibetan merited inclusion in an authoritative Buddhist collection, Bu ston used the some-

[115] This more detailed information is not included in the account from the *Blue Annals.* Rather, it has been gleaned by Harrison from the colophons to the Tshal pa *bka' 'gyur* which were preserved in the Li thang and other *bka' 'gyur* editions.

what arbitrary (necessary if not sufficient) criterion of the demonstrable existence of a verifiably authentic Sanskrit original manuscript. If a Tibetan text could not be definitively shown to have been translated from a Sanskrit original it would be set aside and kept out of this particular collection (its "authenticity" neither necessarily impugned nor confirmed). The resulting collection then came to comprise the uniquely Tibetan divisions of the Kanjur *(bka'gyur,* or "translations of *fbuddhajvacana")* and the Tanjur *(bstan 'gyur,* or "translations of authoritative *sdstras"),* and it was this collection (and its associated *dkar chag)* that produced the first truly normative Tibetan Buddhist "canon.""[6] From this first canon edition come all subsequent *bka' 'gyur*and *bstan 'gyur*editions."[7]Thus, as Harrison comments, "gZhon nu dpal paints a vivid picture [in the *Blue Annals]* of the veritable explosion of bKa' 'gyur and bsTan 'gyur copies from sNar thang in the fourteenth and fifteenth centuries, as Tibet was swept by what we might call a 'bKa' 'gyur craze.'" (HP96: 77) It was into this vibrant, rich, and historically unprecedented context that Tsong Khapa was then born.

[116] For a description of this vast process of compilation, verification, and editing see Snellgrove, *Indo-Tibetan Buddhism:* 507; and *Blue Annals:* 337-38. It should be emphasized that this Tibetan canon was truly unique in Buddhist history in that it was (and remains) the only collection and translation of virtually #//extant Sanskrit Buddhist texts.

[117] Such is the traditional account. Harrison has a very plausible "working hypothesis" that there were in fact two different collections produced based on the original Old sNar thang: (1) the Tshal pa, commissioned by a local ruler, and (2) the Zha lu ma, worked on by Bu ston. These two "editions" then serve as an "Eastern" and a "Western" source from which most later editions descend (with complex and significant cross-contamination evident between them). *Cf* HP96: 78-80.

Je Tsong Khapa

Life and Times[118]

Je Tsong Khapa (1357-1419) was the fourth of six sons born to a family in the Tsong Kha ("Onion") Valley, near lake Kokonor, in Amclo province in far northeastern Tibet. According to traditional Tibetan biographies, his birth had been prophesied both by Sakyamuni Buddha and by Padmasambhava. Accordingly, in the year before his birth both of his parents had many auspicious dreams, and likewise his birth was attended by numerous auspicious omens. Several of these signs were interpreted to mean that he was to be an emanation of both Avalokitesvara and ManjusrI.

As was common among such "high incarnations," Tsong Khapa got a very early start in his religious career, receiving layman's vows *(updsaka, dge bsnyen)* at the age of three from the Kagyu Lama Rolpay Dorje. *{Blue Annals:* 504) Shortly thereafter, guided by a prophecy from the contemporary Tibetan adept Losang Dragpa, the great Kadampa teacher Choje Dondrup Rinchen[119] from Dewachen monastery in far away sNye-thang (just south-west of Lhasa) made the long journey to visit the three year old boy in Tsong Kha. The boy's parents were greatly honored by the visit and willingly consented to let Choje Dondrup Rinchen take their miraculous son back to Dewachen monastery as his disciple. This lama thus became Tsong Khapa's primary teacher for the bulk of his childhood and adolescence, until he was age sixteen. During these years this master directed Tsong Khapa to study the five treatises of

[118] The biographical material in this section is drawn from the following: (1) Thurman, *Central Philosophy of Tibet,* pp. 65-89; (2) Geshe Ngawang Dhargyey, "A Short Biography," pp. 4-39 in *Life & Teachings of Tsong Khapa;* (3) John Powers, *Introduction to Tibetan Buddhism,* pp. 402-12; (4) Go Lotsawa, *The Blue Annals;* and (5) Snellgrove, *Indo-Tibetan Buddhism.*

[119] Roerich offers only the following scant information regarding this important teacher in a parenthetical comment in the *Blue Annals:* "Don-grub rin-chen ... was a native of Amdo and studied in Central Tibet. He founded the famous monastery of Bya-khyuri dgon-pa in Amdo /near Pa-yen/, which is considered to have been the first of all the dGe-lugs-pa monasteries." *{Blue Annals:* 1073)

Maitrcya (as an "Armor of Knowledge"), the seven treatises of Dharmaklrti, and the six Centrist treatises by Nagarjuna.

At age seven Tsong Khapa took the novice monk's vows and received the name he would soon make internationally famous,[120] Losang Dragpa (after the contemporary adept). Also during this year he performed the long retreat of the Unexcelled Yoga deity Hcruka, followed by its high Completion Stage practice of self-initiation *(svadhisthana),* and he had a visionary encounter with Atlsa *(EE:* 75), founder of the Kadampas, which helped to inspire the neo-Kadampa orientation and emphasis he would adopt for the rest of his life.

Thus, during his thirteen year apprenticeship under Choje Dondrup Rinchen, Tsong Khapa had the fortunate and (at that time) unusual opportunity to learn and practice both many exoteric as well as many esoteric teachings. This laid the theoretical and experiential foundation for his conviction that exoteric and esoteric teachings should be considered to be compatible. As Thurman succinctly explains:

> Tsong Khapa..., having... practiced much under Don-grub Rin-chen in his youth,... recognized how philosophical insights reach a practical consummation in the aesthetic and yogic contemplations of the Tantras_____Tsong Khapa's pursuit of extensive learning included an encyclopedic knowledge and thorough practice of the Tantras, which he felt to be the essential complement of his philosophical studies, and not a contradictory alternative. *(EE:* 69; 71)

Such an integrative perspective was of course not at all new — neither Choje Dondrup Rinchen nor Tsong Khapa (nor any Tibetan, for that matter) originated it - but by Tsong Khapa's time Tibetans had become quite polarized over the nature of the relationship between exoteric and esoteric teachings:

> Although there were certain great individuals, such as the Kagyu, Sakya, and Nyingma hierarchs, or Bu-ston himself, who were equally masters of exoteric philosophical studies and of esoteric Tantric studies, the prevailing view in Ti-

[120] Not only would Tsong Khapa Losang Drakpa become renowned throughout Tibet, but the Emperor of China would request that he serve as Imperial Tutor (a position Tsong Khapa would decline).

> bet at the time was that the two were mutually exclusive paths. Those proficient in scholarship were highly suspicious of the wild men of Tantric yoga, the mad yogis and ascetic saints, and the ascetic saints tended to be contemptuous of the "book-learning" of the scholars, whom they considered merely erudite and quite unenlightened. *(EE:* 68-69)

Just as Tsong Khapa's integrative perspective was nothing new, so this perceived exoteric/esoteric split which he laments — like the study/practice split we noted in the introduction to this chapter (p. 83) - was nothing new; if anything, it was a perennially recurring, distorted undercurrent of thought which, although never representative of the central current of what we may arguably call mainstream Buddhist thought, would at times exert a powerful enough pull to drag under a majority of Tibetans. As Geshe Ngawang Dhargyey comments, this distorted perspective became dominant during the "dark period" which ensued right after the repressive regime of Lang Darma (r. 838—842); it recurred during the time of Ansa (1042-1054); and, as we've now seen, it had surfaced again by Tsong Khapa's time (1357-1419):

> After the repression of the Doctrine by King Lang Darma, there was a period in Tibet when a very degenerate form of religion was practiced. During this time, no one could find compatibility between the systems of sutra and tantra, which were considered to be an irreconcilable dichotomy. It was Atisha who dispelled such views and started the Kadam tradition. Later, when people could not see how learning and yogic practice were to be united, Tsong Khapa came and revealed the correct path. *(Life & Teachings:* 34)

With some reflection we can see how these themes are intricately related to the issues debated at Samye; and we will see throughout the remainder of this dissertation that these interrelated issues have a direct relevance to Tsong Khapa's handling of the issues of "conceptuality" pertaining to deity yoga and the Creation Stage.

Thus, under Choje Dondrup Rinchen Tsong Khapa began a career which, as we shall see next, would soon culminate in his unquestionably mastering both the scholarly as well as the yogic traditions from within all of Tibet's major orders. This rare feat would command him the authority necessary to clarify and advocate a much needed hermeneutic schema capable of harmonizing the various exoteric and esoteric approaches. As he would later argue in

books such as the *NRC,* these two levels of teaching should neither be viewed as incompatible (as an cither/or choice) nor should they be indiscriminately combined (confusing views and methodologies); rather, they should be understood as two complementary levels of teaching. In brief: exoteric teachings provide the final philosophical view (of emptiness), as well as some fundamental methodologies (six transcendences, bodhicitta, and so on). Esoteric teachings do not provide a different philosophical view; rather, they provide more advanced, technical methodologies (especially deity yoga, which includes a more advanced *aesthetic* "view") which - if and only if grounded in the exoteric philosophical view - can more quickly actualize the socio-physical implications (Form Bodies) of the exoteric view (Truth Body).

Tsong Khapa continued his life of study and practice under Choje Dondrup Rinchen until the age of sixteen (1373), at which point he went to Central Tibet (U-Tsang) for further instruction. He went to the Kagyupa monastery of Drigung where he studied many Mahayana topics as well as Mahamudra teachings under the head of the Drigung Kagyu school, Chen-nga Chokyi Gyalpo (b. 1335).[121] Some years later, after receiving full ordination,[122] he would return to this great Kagyu lama to learn the Six Yogas of Naropa,[123] the teachings of Je Phagmo Drupa (one of Gampopa's main disciples, b. 1110), and all of the teachings given by Marpa to Milarepa and to Ngogchu Dorje. Tsong Khapa complemented such esoteric pursuits with study in the related field of Tibetan medicine, and by the age of seventeen (1374) his fame as an accomplished Tibetan physician was already spreading.

[121] sPyan-sNga Chos-kyi-rgyal-po. *Cf The Blue Annals,* p. 610. Regarding Tsong Khapa's Dialecticist Centrist understanding of such Mahamudra teachings, see Thurman's comments at *EE:* 62.

[122] At age 25 (presumably 1382), according to Snellgrove &C Richardson *(CHT.* 180).

[123] Tsong Khapa also learned the Six Yogas from Tshe bZhi-pa *[The Blue Annals:* 585-86). Tsong Khapa's writings on the Six Yogas of Naropa are explored in Mullin, 1996, and 1997.

He then returned to sNye-thang for intensive *Prajndparamitd* study from age seventeen to nineteen (1374—76), this time under the Kadampa master Tashi Scnge, among others.[124] By this time (1376) Tsong Khapa was becoming renowned as a great scholar of the *Prajnd-paramitd* teachings, and he embarked on a debate tour of U and Tsang during which time he visited, debated, and studied at many of the greatest monasteries of the time, including Samye, Zhalu, and Sakya. Thus, by his early twenties he had studied under more than fifty of Tibet's greatest teachers, *(EE:* 66) learning and debating at the major centers of all of the Tibetan orders of his day, Kagyu, Nyingma, Kadam, and Sakya.

It was during this same period that Tsong Khapa first met Rendawa (Red mda ba gzhon nu bio gros, 1349-1412), the great Sakya scholar who would become his primary philosophical teacher of Abhidharma, Pramana (epistemology and logic), and Madhyamaka (emphasizing Dialectical Centrism). *(EE:* 74-75) In the ensuing years Tsong Khapa would alternately study with Rendawa (either at Sakya, on tour, or in retreat) and voyage out to various other teachers and monasteries for additional teachings. Within just a few years he took his exams at Sakya monastery in all five areas of study (Abhidharma, Pramana, Madhyamaka, Vinaya, and Prajnaparamita).[125]

His contribution to Buddhist philosophy reached a first milestone in his early thirties when he wrote a master commentary on the *Prajndparamitd* literature entitled *Golden Rosary of Eloquence (legs bhadgser phreng).* This work brings together all 21 of the commentaries that were written on the text that his early teacher Choje Dondrup Rinchen had most emphasized, the *Abhisamaydlamkdra Sutra* (itself a commentary on the *Prajndparamitd).*

[124] *EE:* 72. It is not clear to me whether or not Choje Dondrup Rinchen had passed away by this time.

[125] *Life and Teachings,* p. 11. The Sakya curriculum is briefly outlined in Powers, PJ95: 390—91. The marginally different curriculum that would come to characterize later Gelugpa education is outlined at PJ95: 412-14.

With regard to his esoteric training during this middle phase of his education, in addition to the teachings and yogas he received and practiced at the Drigung Kagyu monastery, he also studied the *Hevajra Tantra* while at Sakya under Dorje Rinchen. During his early thirties his Tantric studies and practices continued to blossom. He became concerned that the *Kdlacakra Tantra* was in danger of disappearing, so he applied himself assiduously to receiving many different lineage transmissions of this practice.[126] Later on he engaged in an intensive retreat on the "six branch yoga" of the Kalacakra system (not to be confused with Naropa's sue yogas) during which he received a vision of Kalacakra and a prophecy from him.[127] He also engaged in an intensive retreat on the Six Yogas of Naropa and of Niguma, and became very successful at Tum-mo (psychic heat) practice. In addition to such Unexcelled Yoga practices, he also received numerous initiations and teachings in the other three classes of Tantra (especially favoring Saraswati as a protector). He sought out and received a complete set of initiations into the three lower Tantra classes as well as several Unexcelled Yoga Tantras from Khyung-po Lhas-pa, one of Bu-ston's disciples living at Zhalu.[128] During this period Tsong Khapa began giving various Tantric initiations and teachings from all four classes of Tantra.

Tsong Khapa received many Tantric teachings and initiations from Rendawa.[129] Still, Rendawa apparently thought that Tsong Khapa became too enthusiastic for the Tantras, and there ensued a disagreement between the two regarding this.[130] Thus, from the age of thirty-

[126] This according to Powers, p. 405. Various sources thus mention different Kalacakra lineages which Tsong Khapa received; see: *Life & Teachings:* 13, 15; *The Blue Annals:* 795; *EE:* 69-70.

[127] *Life & Teachings,* p. 20.

[128] For more on this important master, whom Thurman *(EE:* 79) describes as "the Tantric heir of Bu-ston," see *Blue Annals:* 366; and *Life & Teachings:* 15-16.

[129] There are numerous references to this throughout "A Short Biography" in *Life & Teachings.*

[130] *Cf. EE:* 69; 77-78.

three (1390), Tsong Khapa's main Tantric guru was a cowherd from Amdo named Lama Umapa Pawo Dorje. According to Khay Drub's *Secret Biography of Tsong* Khapa,[131] Umapa was well-known to have had a special connection with Black ManjusrT (or Manjuirl Dharmacakra) and was able to speak to him directly. Thus, by using Umapa as a medium/translator, Tsong Khapa was fortunate to be able to address various exoteric and esoteric questions directly to ManjusrT himself. After Tsong Khapa had studied with Umapa for a while, they both entered a retreat together when Tsong Khapa was about thirty-five (1392). Within this retreat Tsong Khapa received many initiations from Umapa, including his specialty, Black ManjusrT. Tsong Khapa himself then began to have direct visions of Manjuirl in his more familiar orange Arapacana form. From this time forward, Tsong Khapa gained the ability himself to directly see and speak to this form of ManjusrT whenever the need arose.

At this time Tsong Khapa and Umapa went separate ways, and at ManjusrT's advice, Tsong Khapa and eight advanced disciples entered a series of intensive retreats from late 1392-95 and again from 1395-97. Finally, in the late spring of 1398 Tsong Khapa is said to have attained the extraordinarily rare achievement of full awakening. Interestingly, as Thurman reports, "He said later that his view of the world changed radically, that it had been exactly upside down before, and that the authentic view was precisely the opposite from what he had expected." *(EE:* 84)[132]

After this, Tsong Khapa would spend his remaining two decades extensively traveling, teaching, composing further treatises, conducting and/or participating in huge public socio-religious events, and engaging in further meditation retreats (seemingly always in community with at least several close disciples). Such activities throughout his life were so extensive that Geshe Ngawang Dhargyey has commented:

[131] The following references to and excerpts from this *Secret Biography (gsang ba'i rnam thar)* are from *EE:* 78-82.

[132] See *EE:* 84-85 for a discussion of this rare event. See also NE89: 6.

> ... on careful consideration of the list of Tsong Khapa's discourses and teachings, it would... appear that he must have spent his whole life discoursing. Yet from the point of view of his daily practice it seems that he spent his life in meditative retreat. But on reading his literary output, it would seem that he could only have read and composed texts. His Holiness the Dalai Lama feels that Je Rinpoche's greatest feat was to have done all three. *(Life & Teachings:* 28)

Regarding Tsong Khapa's immense literary output, his "collected works" *(gsung 'bum)* include over two hundred treatises filling eighteen volumes and spanning all topics of exoteric and esoteric Buddhist theory and praxis.[133] He completed his most famous and influential treatise on the *Stages of the Path to Enlightenment* (the *LRQ* in 1402 at Rva-sgreng, and its esoteric sequel on the *Stages of the Mantra Path* (the *NRQ* in 1405 at 'OI kha. The other important treatise which concerns us herein is his *Essence of Eloquence (EE),* which he completed between 1407-8 at the hermitage at Rakha Rock.[134]

Of all of Tsong Khapa's numberless accomplishments and contributions to Tibetan Buddhist history, thought, and practice there is an enumeration of a particular set of "four major deeds" for which he is often remembered.[135] Given that Tsong Khapa is often thought of for his remarkable scholarly achievements, it is worthwhile to note the socially engaged nature of each of these deeds. The four major deeds are: (1) In 1395, during a break in his retreats with the eight disciples, he rallied public support and resources to restore a statue of Maitreya at 'Dzing ji which had fallen into great disrepair. Galvanizing the community to work together in a meditative and spiritually focused atmosphere to restore this representation of the future Buddha set an example and precedent for the importance of creating communal cohesiveness and intention centered around Universal Vehicle goals and ideals.

[133] NE89: 7. Napper discusses many of Tsong Khapa's key philosophical texts in this section.

[134] *Cf.* above, p. 16, note 21.

[135] These "four major deeds" are described at *Life and Teachings* 18—29, and by Thurman at *EE:* 85-87; 89. It is curious that they are not mentioned in the main section on Tsong Khapa in the *Blue Annals* (pp. 1073-79).

(2) When Tsong Khapa was about forty[136] he, Rcndawa, and a lama named Kyabchog Palzang gave an extensive teaching on monastic discipline *(Vinaya)* over several months to thousands of monks from all four orders at gNam rTsc ldeng monastery. The social dimension of such *Vtnaya* exegesis becomes clearly evident when we consider that such "personal rules of discipline" are largely concerned with the impact a person's conduct will have within the social contexts of the ordained Sangha and of the society at large.[137] (3) Tsong Khapa's third great deed (no doubt his most remembered and celebrated) was the establishment of an annual, two-week long Great Prayer Festival *(smon lam chen mo)* with 8,000 monks in Lhasa in 1409. Thurman describes and comments on the profound, socially transformative, and visionary nature of this act:

> This was an unusual act for a great intellectual, and shows the far-reaching social concern of Tsong Khapa____by this time, pressure was building on him to establish a new seat of his own. Before letting this take place, he decided instead to devote all the wealth now at his disposal to a great popular festival to be held in the city of Lhasa....
>
> This socially far-reaching move seems to have been designed to diminish the Tibetan tendency to sectarianism, which was the religious institutions' continuation of the age-old Tibetan political regionalism, and could have been predicted to intensify still further as the various monastic orders became ever more powerful and entrenched economically and socially. For the festival established a tradition whereby all Tbetan Buddhists of all orders would come to Lhasa at Tibetan New Year, and spend two weeks... commemorating the fortnight of miracles enacted by Shakyamuni before the kings and people of India at Shravasti. It created two weeks of "liminality," in Turner's word, when people could rise above their sectarian identities and affirm a universally shared participation in the miracle of enlightenment. So Tsong Khapa gave everything

[136] *Life and Teachings* 23. I have been unable to find a reference to an exact date for this event.

[137] For a sustained argument regarding the socially engaged nature of monasticism (and hence, by implication, of the rules of monastic discipline), see Robert Thurman, "Tibet and the Monastic Army of Peace," in K. Kraft, ed., *Inner Peace, World Peace* (Albany: SUNY Press, 1992). Thurman therein describes what he argues is "the nonviolent strategy and social policy instituted by Shakyamuni Buddha," (84) concluding that: "Shakyamuni's original strategy for conquering violence through nonviolence was intended to operate not only on an individual level but also on the scale of an entire society." (86)

> he had to the support of this great festival, and he was joined by all the powers of the land as well as by the Chinese emperor and other neighboring kings. *(EE:* 86)

And finally, (4) his fourth great deed was the commissioning, building, installation, and consecration in 1417 of three-dimensional, golden, bejewelcd, mandalas of the thirty-two deity *Esoteric Communion Tantra,* the sixty-two deity *Supreme Bliss Tantra,* and the thirteen deity *Vajrabhairava (Yamdntaka) Tantra* at Ganden monastery. Tsong Khapa had this monastery built starting in 1410 with the express intention of ultimately housing these large, three-dimensional mandalas. Ganden monastery would remain for over five hundred years (until its tragic destruction during the Chinese "cultural revolution") to inform and inspire Buddhists with its three-dimensional mandalic blueprints for an alternative, awakened habitus.

This fourth deed is of direct importance to our central thesis, for by constructing the special Tannic chapel within Ganden monastery in order to house these special mandalas Tsong Khapa began the process of institutionalizing the esoteric perception side. At this same time he founded two Mantric Colleges *(sngagspa'igrva tshang)* at Ganden, Gyuto *(rgyud stog/stod/thog)* and Gyurmay *(rgyudsmad),* to inaugurate an unprecedented, advanced Mantrie curriculum to enable monks and nuns to cultivate the esoteric arts more systematically than had ever been previously possible.

Tsong Khapa's Views

The perception side as the antidote to absolutism

Returning now to some of Tsong Khapa's principal insights, we can note that Tsong Khapa's decision to elaborate and emphasize the perception side had some very interesting and at first surprising effects on his writings. For example, it is a standard Buddhist tenet that all things are empty yet appear (or are perceived); most Buddhist Centrist philosophical writings explain here that statements emphasizing the emptiness of things are intended to negate absolutist reifications in these things, and that statements emphasizing the manifest, relative appearance of things are intended to negate the total, nihilistic denial of those things.

While this correspondence is certainly sensible and is well-attested in Centrist literature, Tsong Khapa reverses this correspondence in the third of the following important verses from his *Three Principles of the Path (Lam gtso rnam gsum):*[138]

> Appearance as inevitably relative,
> And emptiness as free of all assertions —
> As long as these are understood apart,
> The Victor's intent is not yet known.
>
> But, when they are simultaneous without alternation,
> The mere sight of inevitable relativity
> Becomes sure knowledge rid of objective habit-patterns,
> And the investigation of authentic view is complete.
>
> Further, while appearance eliminates absolutism,
> Emptiness eliminates nihilism,
> And you know emptiness manifest as cause and effect —
> Then, you will not be deprived by extremist views.

What then is the significance of Tsong Khapa's reversing the expected order? When something seems to "appear" before one (as if independently), one is in fact engaged in a relative, dialectical, constructive process of *perception.* The "thing" apparently doing the "appearing" could not in fact be an absolute (independent, non-relative, non-conventional) thing if one is relating to it. Thus, to the critically sharpest person, the very experience of perceiving an object (or a process, and so on) itself proves that object's lack of absolute status; so Tsong Khapa says "appearance eliminates absolutism." Likewise, the sharpest person realizes that one cannot have emptiness in the abstract, that there can *only* be an "emptiness" *of* something, specifically of some presumed absolute status in some conventional, designative

[138] *snang ba rten 'brel bslu ba medpa dang, ,stongpa khas len bral ba "t go ba gnyis, ,ji srid so sor snang ba de srid du, ,da dung thub pa 'i dgongs pa rtogs pa med, , nam zhig re 'jog med par cig car du, ,rten 'brel mi bslur mthong ba tsam nyid nas, ,nges shesyulgyi 'dzin stangs kun 'jig na, ,de tshe Ita ba Vdpyadpa rdzogspa lags, ,gzhanyangsnangbasyodmtha'selba dang, .stongpas med mtha'selzhingstongpa nyid, ,rgyu dang 'bras bur 'char ba'i tshulshes na, .mthar 'dzin Ita ba'i phrogpar mi 'gyurro,,* (Tsong Khapa's *gsung 'bum,* text 5275: 2b.2—4) This is Thurman's translation from *Life & Teachings,* p. 58. Thurman also gives a slightly different translation of the final verse above in *The Central Philosophy of Tibet,* p. 170.

base. Thus, for "emptiness" to **be** meaningful at all, a relative, superficial basis of designation is presupposed; the sharpest person thus can not reify "emptiness" into some sort of an abstract real "nothingness," so Tsong Khapa says "emptiness eliminates nihilism."

Realizing these two truths in this apparently reversed order drives home the point of the essential nonduality between emptiness and appearance/perception, that is, between emptiness and the relative world of causation (the world that is, in Berger's terms, "ongo-ingly, dialectically co-produced"). To **sec** the functionings of relative causes and effects *is* to see emptiness, and *vice versa* (form is empty, emptiness is form.) So Tsong Khapa says, "you know emptiness manifest as cause and effect." Only then, with such a thoroughgoing non-dualistic view, will one "not be deprived by extremist views."

This analysis then sheds light on Tsong Khapa's first two verses above. When appear-ance and emptiness are understood or recognized "simultaneously without alternation" such that "the *mere sight* of inevitable relativity" automatically engenders "certainty free of objec-tive habit-patterns," then the goal of the view part of the Buddhist path is complete, and one has attained the *"complete* clarity" of which Wittgenstein spoke.

Simultaneous awareness of the emptiness and perception sides

This emphasis upon the importance and possibility of ascertaining emptiness and rela-tivity (the perception side) *simultaneously without alternation* is crucial to the themes under consideration throughout our present study. Now such simultaneity should entail one's being able to see both the duck and the rabbit aspects of Wittgenstein's duck-rabbit at the same time with full perceptual and cognitive force:

Figure 1: Wittgenstein's duck-rabbit

This ability would be enabled by the fact that, even in spite of one's cultural conditioning, one would not be *captivated by* the "recognition" of any particular configuration of the dots on the page; that is, one would not see the dots as themselves *intrinsically* representing any one thing. This awareness and perception of the lack of any intrinsic "duckness," and so on, in the dots would be the ascertainment of the "emptiness" of the dots and their patterns, and this would in turn free one up to conceptually and perceptually "connect the dots" in virtually any way one wanted, enabling the possible perception/construction of an infinite variety of simultaneous possible configurations and meanings. Thus, the full intuition of emptiness would enable not only the simultaneous perception of the duck and its emptiness, or of the rabbit and its emptiness; it would unlock unprecedented aesthetic and cognitive abilities to simultaneously perceive the duck, the rabbit, and an infinite number of other possibilities, *all* qualified by emptiness.

Such simultaneity of deconstructive and reconstructive awareness/perception does not seem to have been even considered as a possibility within the Western deconstructive traditions discussed above. For example, *The Oxford Companion to Philosophy* describes the duck-rabbit as "A visually ambiguous drawing, introduced by J. Jastrow [which]... constitutes the starting-point for Wittgenstein's study, in *Philosophical Investigations,* II. be, of aspect perception...," but then adds that "It can be perceived either as a duck or as a rabbit, but not both simultaneously."[139] Nor am I aware of any real discussion of such a possibility within any of the other Western deconstructive disciplines we have considered herein.

[139] *The Oxford Companion to Philosophy,* ed. Ted Honderich (New York: Oxford University Press, 1995), 207. This entry was contributed by Dr. Peter Hacker of St John's College, Oxford. I am not certain myself that Wittgenstein would have agreed that simultaneity is impossible in all ways in all contexts. However, he does admittedly state the following in his *Philosophical Investigations* discussion of this topic: "...the *impression* is not simultaneously of a picture-duck and a picture-rabbit." (p. 199)

Even within the exoteric Buddhist traditions there are heated debates as to whether or not one can simultaneously perceive an object and its emptiness while on the path (though all agree that such an ability is a defining characteristic of enlightened awareness); and Tsong Khapa's own position on this (in an exoteric or *"Sutra"* context) is apparently at best uncertain. For example, Napper says that this is "a much debated topic among Ge-luk-ba scholars," but that "the major monastic colleges" maintain that in the Sutra system (according to a Dialecticist interpretation) one does *not* perceive an object and its emptiness simultaneously. (NE89: 422)[140] She then says that the Gelugpa scholar Ngawang Palden is one who disagrees with this supposedly mainstream interpretation, that in his *sngags kyi sa lam* he reads certain passages in the *LRC'm* such away as to support the possibility of such simultaneity on che exoteric path. However, Hopkins *(YT.* 224 *jfi)* cites the very same passage from the same text by Ngawang Palden and draws the opposite conclusion. (This is clearly a complex, subtle, and controversial issue!) Finally, we can note that the present Dalai Lama seems to indicate in the following passage that it *is* more of a mainstream Gelugpa view that Tsong Khapa *did* maintain the possibility of such simultaneity in an exoteric context:

> Among the sutra interpretations there are two systems with regard to whether a phenomenon qualified by emptiness appears to a mind that inferentially cognises that emptiness. Some say that an object qualified by an empty nature appears during inferential cognition of its emptiness, and others say that the appearance of the object is no longer present when its emptiness is being understood. In Tsong-ka-pa's *Great Exposition of the Stages of the Path Common to the Vehicles [LRC],* it seems that the phenomenon qualified by emptiness does appear to an inferential consciousness cognising emptiness, but in some monastery textbooks the opposite is held. *{TP.* 64; bracket added)

My own inclination, based on my reading of Tsong Khapa's writings and on what seems reasonable, would be to agree with the Dalai Lama that Tsong Khapa would have maintained the possibility of such simultaneity while on the exoteric (Sutra) path. In any event, Tsong Khapa and all later scholars in his Gelugpa tradition are unanimous in maintaining that it is

Cf her further consideration of this at NE89: 59; and 819 n586, 587.

a hallmark of *esoteric* (Tantric) theory and practice that simultaneous awareness of emptiness and vivid perception are possible and indeed necessary while on the path. We will be discussing this further at length in our later sections on deity yoga and on conccptuality within an esoteric context.

The nonduality of perception and emptiness: Two sides of one Klein

That "the two realities" should be simultaneously perceivable is of course due to the fact that these two are said to be *not* really two. However, neither is it ever said that they are "one" *(eka, gcig).* They are relatively different, but they arc ultimately nondifferent. This makes it difficult to develop terminology to convey this unusual relationship. The Buddha's solution was to say that the two realities are "nondual" *(advaya, gnyis med).* Describing their relationship as one of "nondifference" or "nonduality" rather than as one of "sameness" or "oneness" helps to convey their *relative* difference while allowing for their *ultimate* nondifference.

Just as it is difficult to develop terminology to convey this relationship, so it has been difficult to develop analogies and examples to evoke an understanding of it. The best analogy would be one that would present something which (1) would *appear* to have two distinctly different aspects which (2) were in fact inseparable (or not two), and which (3) could conceivably be simultaneously perceived (as not two). We have already considered the example of the duck-rabbit above, which to some extent satisfies these requirements. A similar solution was suggested by Tai Unno with the example of a photographic double exposure, which Thurman suggests "seems most apt for the balance of opposites of the central way." *(EE:* 170 n228) Here, for example, we would have a photograph with a picture of a duck superimposed on top of a picture of a rabbit.

The other example most often used is the classic analogy of "the two sides of one coin." This has the obvious advantage of referring to "sides," thereby mirroring the Buddhist use of the term "side" *(paksa, phyogs)* in its presentation of a "perception side" and an "empty side."

Moreover, this example has a more subtle advantage. One can seem to perceive and speak of one side of the coin or the other *as if*"it existed as an independent entity, even though we can in fact ascertain that each side is completely dependent on the other for its very existence. If side A of the coin existed independently of side B it should be possible to remove or destroy side B and still have side A remain, unchanged. However, this is clearly impossible: As we begin to shave off side B of the coin in an attempt to destroy that one side, that side may become transfigured (marred, scratched, pocked, and so on), but there will continue to be a surface that will continue to function as "side B" of "the coin." The moment when we will have completely shaved down and destroyed side B will be the moment when we have completely destroyed the coin, at which point of course side A of the coin will also no longer exist. Thus, the coin, side A, and side B are all thoroughly mutually interdependent for their very existence. Or to nuance this a bit, what we *call "the* coin," "side A," and "side B" are mutually interdependent; they gain their meaning and utility only in relationship to each other.

A similar relationship thus exists between the empty side and the perception side. Here "the coin" represents reality, side A is the empty side, and side B is the perception side. The first important implication made clear with the coin analogy is that emptiness does not represent the "inside" of the coin but rather represents one interdependent side or aspect of the whole coin. This expresses the fact that emptiness should not be understood as some "inner essence" which dwells *in* things, hidden beneath the surface if only we could discover it; rather, it *is* the surface, or one part or aspect of the surface, one "side" of the truth (of reality), completely and necessarily interdependent on the other "side" (the perception side, or the relative/conventional side) for its very existence (or, in the more nuanced sense, for its meaning).

We can improve upon this coin analogy by at least one step by using a Möbius loop. With the Möbius loop we have a better analogy to try to evoke the idea of the nondual relationship that pertains with respect to the empty "side" and the perception "side" - they do

indeed appear to be two distinguishable "sides," yet they are in fact more like one nondually integrated *surface.* This example of a Möbius loop then helps to illumine Thurman's insightful and extremely useful description of the two realities given in his introduction to Tsong Khapa's *Essence of Eloquence.*

> Tsong Khapa provides a clue about the complex balance required on the central way of nondualism. Everything disappears in ultimacy-seeking experience.... And yet the world is not destroyed. It is there on the surface, when not subjected to absolutist standards. In a sense it *is* the surface of the ultimate, which is ultimately one inconceivably multifaceted surface. *[EE:* 168)

But we can in fact improve our analogy one step further with a "Klein bottle." This theoretical object is a "one-sided" bottle with *no* boundary edge that can only exist in four dimensions. It technically has no inside or outside; it wraps around to contain itself. This four-dimensional object (or perhaps a higher, more multi-dimensional version of it) may be the best analogy we have to represent the Buddhist nondual insight that "ultimate [reality *(pâramârtha-satya = sünyata)}* ... is ultimately one inconceivably multifaceted surface [reality *(samvrti-satya)}."* The analogy of a Klein bottle helps to remove the habitual idea that there has to be something "beneath" every surface; it leaves us to *engage with* that perceived surface reality, while at the same time removing the negative connotation we associate with the word "superficial" and replacing it instead with the highly optimistic connotation of a infinite array of possibilities. Thus, we may perhaps most profitably say that the empty side and the perception side represent "the two sides of one Klein." [141]

Perception, Emptiness, and Intrinsic Reality

The key to understanding both the Dialecticist Buddhist presentation of the "compatibility" of the two sides, relativity and emptiness, as well as the possibility of the simultaneous

[141] For a more detailed explanation of the geometrical properties of the Mobius loop and the Klein bottle and a further consideration of the implications and advantages of using these objects to represent the nonduality of the empty and perception sides, see Appendix VII.

intuition of both, lies in understanding what it is that Tsong Khapa and his Dialccticist sources maintain "emptiness" negates.

At the end of the previous chapter we briefly introduced the Buddhist notion of "intrinsic reality" *(svabhava, rangbzhin),* the main target to be deconstructed by Dialecticist Buddhists. Although this key term will resurface and be discussed at length in multiple contexts throughout the remainder of this study (especially in chapter V) it will be helpful to briefly unpack this term here, ahead of these further explorations.

Tsong Khapa asks in the *EE:* "What sort of mental habit holds things to be intrinsically identifiable?" He answers with an example, explaining that when "[non-Dialecticist] philosophers... investigate the meaning of the conventional expression 'person' [they]... cannot rest content with the mere use of the expression 'person." Thus, he says, they investigate the bases of the designation "person" (such as "his" mental and physical constituents) to determine if "the person" is (1) the same as these bases or (2) different from these bases (for example, some abstract "Self that somehow dwells in or controls those constituent parts). Tsong Khapa then concludes that "such establishment of 'person' through analytic investigation into the referent of the conventional expression 'person' is the establishment of person as having intrinsically identifiable status *[svalaksana-siddhi, ranggi mtshan nyid kyisgrub pa]."* *{EE:* 291; brackets added)[142] In other words, if one thinks that one can find *any* sort of objective basis to which the term "person" refers then one has just made the error of imputing intrinsic reality, for one has conceived/perceived that there is something *intrinsic* to that basis which can properly function as the anchor for the term "person."

Hopkins explains it this way:

> Phenomena are empty of a certain mode of being called 'inherent existence', 'objective existence', or 'natural existence'. This 'inherent existence' is not a concept superimposed by philosophical systems but refers to our ordinary sense of the way that things exist—as if they concretely exist in and of themselves,

[142] See also Thurman's discussion of this passage at *EE:* 93-94.

> covering their parts. Phenomena arc the things which are empty of inherent existence, and inherent existence is that of which phenomena are empty. Emptiness or, more properly, *an* emptiness is a phenomenon's lack of inherent existence; an emptiness is a negative or utter absence of this concrete mode of being with which we are so familiar. *(ME:* 9-10; brackets added)[143]

While Hopkins here mentions three types of existence or reality status that are falsely imputed to things, he later enumerates seventeen distinct types of reality status that are discussed in Buddhist discourse, *(ME:* 36 *ff)* and he lays these out quite helpfully in a table *(ME:* 39) to help sort out which Buddhist philosophical systems *(siddhanta, grub mtha)* accept or reject which types of reality status in things.[144] For the purposes of the present discussion we do not need to enumerate all of these types of reality status and explore all of their subtle distinctions; we are here primarily interested in introducing only the subtlest type of reality status, intrinsic reality. The matter of how the two Centrist philosophical schools *assess* all of these reality statuses (and the status of intrinsic reality in particular) is fairly easy to outline: the Dogmaticist Centrists *(Svdtantrika-Madhyamikas)* say that ultimately emptiness refutes all such statuses in all things, but their view amounts to saying that it is necessary to maintain that there is a *conventional* intrinsic reality in conventionally valid things. They

[143] In this passage we encounter Hopkins' less satisfactory use of the term "inherent existence" for *svabhava-siddhi (rang bzhin gyis grub pa).* "Inherent" is less satisfactory than "intrinsic" for the simple reason that "inherent" implies that some external reality *inheres in* the object, whereas the conception/perception of *svabhava* entails that one conceives/perceives that the object itself has its own independent reality that is its very nature and is thus *intrinsic to* what it is. Furthermore, I assume that Hopkins' use of the term "objective existence" in the above passage refers to the more commonly encountered *svarupa-siddhi (rang ngos nas grub pa* or *ranggi ngo bo nyid kyi grub pa),* for which this translation is fine, although he usually uses this English term to translate the less common *visaya-siddhi (yulgyi steng nas grub pa).* Finally, while his translation of "natural existence" for *svalaksana-siddhi (ranggi mtshan nyid kyis grub pa)* is okay, I prefer and will use the translation "intrinsically identifiable existence/truth-status" as this better preserves and conveys the sense of an identifying mark *(laksana).* Needless to say, such terminological qualms notwithstanding, the scholarship of Hopkins and many others in his "school" (such as Napper) is invaluable and of the highest quality, and thus I do not hesitate to rely on and cite them herein.

[144] Thurman refers to this as Hopkins' "brilliant layout," and he borrows it (as "a salute to his ingenuity") and discusses it himself quite usefully at *EE:* 137—40.

grant, for example, that *ultimately* one cannot find an intrinsically identifiable reality in a given subjectivity, or in a table, and so on. But they maintain that one can and must allow for a *conventionally* existent intrinsic identity in all such things, for to say that emptiness repudiates even *that* would be to fall to the extreme of nihilism. The view of the Dialecticist Centrists *(Prasarigika-Madhyamikas),* on the other hand, is even easier to outline (though the subtlest and hardest to understand), for they maintain simply that *none* of the various reality statuses (including intrinsic reality) — all of which they view as functionally synonymous *(ME:* 36—7) - can be said to exist in any thing, either conventionally or ultimately.

Of course, this Dialecticist position has led their opponents to doubt whether they maintain *any* sort of "reality" whatsoever, and to charge that they are in fact advocating a completely nihilistic position. The Dialecticists respond adamantly that they are not nihilists, for they do maintain that things have a relative, conventional reality (just no "conventional *intrinsic* reality"). The following explanation by Thurman helps to provide a preliminary glimpse now of how it is that Tsong Khapa and his Dialecticist sources maintain that their rejection of intrinsic reality not only does *not* result in a nihilistic nothingness but in fact is the key to *avoiding* nihilism through the successful (non-reificatory) reaffirmation of the conventional, relative, perception side:

> The proof of realitylessness is the logical iron rail that directs the cognition to full confrontation with the total dissolution of all subjectivity and objectivity into an experience of absolute nothingness. But it is also the catapult beyond this great cognitive "black hole" of absolute compression, since its critical wisdom energy dissolves the apparent objective existence of objective non-existence. Thus, emptiness dawns immediately as the magnificent panorama of relativity, through its absolute negation of the intrinsic reality of nothingness.
>
> ... In fact, it would seem that the transcendent experience of a "real nothingness" is simply the final isolation of the private object, the distilling of its essence by squeezing it analytically out of the differentiated objects in which it is habitually invested, and the direct confrontation of it itself. When it too is realized to be non-existent objectively, the world is back, but this time a real world of relativity, understood as empty of intrinsic identity. Finally the philosopher *intuitively* knows that "nothing" refers to nothing! *(EE:* 169-70)

With the overview presented in this chapter we now have the minimal necessary historical and philosophical background to proceed in chapter V with the more detailed investigation of Tsong Khapa's exoteric presentation of the conception and perception of intrinsic reality and emptiness.

CHAPTER V: Buddhist Dialecticist Deconstruction and Negation: A Qualified Enterprise, A Surgical Strike

Overview: Ontological, Epistemológica!, and Conceptual/Perceptual Spheres

This chapter will explore howTsong Khapa strives to demonstrate that for an enormous variety of dcconstructivc, negational terms in a multitude of Buddhist contexts, *intrinsic reality* is the deconstructive target, and proper qualification is consistently the key to proper exegesis of deconstructive scriptural statements. Thus, this chapter will further expand upon the key notion introduced in chapters III and IV, viz. *intrinsic reality,* the primary negandum for Tsong Khapa and the Dialecticists, thereby further developing Tsong Khapa's Buddhist contribution to the discourse about deconstruction begun in chapter III. We will see how the identification of intrinsic reality as the prime target enables Tsong Khapa to tackle the "constructivist" problem from a new perspective, nuancing and reframing some of the most vexing questions within that deadlocked discourse.

A few contemporary buddhologists (particularly Napper, Hopkins, and Ruegg) have done important groundwork in this area in varying contexts (ontological, epistemológica!, and experiential [conceptual/perceptual]). However, none has drawn together all these disparate observations in such a way as to trace this issue ofqualification (more importantly the *type* ofqualification) as an important theme in itself. This is what I will strive to do in the present chapter. Then in the next chapter (VI) I will further develop and apply these observations to my own thesis, tracing how this same theme ofqualification (re: intrinsic reality) carries over as an essential component ofTsong Khapa's esoteric thought and exegesis in che *NRC.* In this way the present exoteric chapter will lay the necessary foundation for understanding typologically related esoteric themes in chapter VI.

In the present chapter we will see how Tsong Khapa uses reason and canonical citation and exegesis to argue that terms like "intrinsic" *(sua-, rang-)* or "intrinsically real [status]" *(svabhdvafsiddhaj, rang bzhin [gyisgrub paj)* muse be inserted before almost all deconstructive negations in almost all contexts. Thus, when canonical statements use the tctralemma to reject the ontological status of a certain X, Tsong Khapa shows that it is rarely the very reality of X itself that is being rejected, but that it is rather almost always the *intrinsic* reality of X, or the intrinsically real status of X, *sva-X,* that is being rejected. Moreover, we will see that the ontological sphere was not the only sphere of concern, nor was "emptiness" the only negational term thus in need of such qualification and delimitation. In the sphere of epistemology we will see that qualification of scriptural philosophical statements is likewise needed to "rescue" relative reality, and we will see that Tsong Khapa accomplishes this in his exoteric philosophical writings through his ingenious harmonizing of the Centrists' deconstructive drive with Dharmaklrti's logical and epistemológica! methodologies, explicating Dharmaklrti's "validating cognition" *(pramdna, tshadma)* as *"transactional* validating cognition" *(vydvahdrika-pramdna, tha snyadpa'i tshadma),* that is, as a cognition which can produce valid knowledge about things on the transactional, practical, conventional level. Likewise, we will see that Tsong Khapa discerned similar issues and a similar need to affix qualifications in his analysis of statements regarding more "experiential" spheres having to do with "conceptuality" (as well as perception) and a host of other related negative terms such as "non-conceptual" *[avikalpalnirvikapa),* "non-mentation" *(amanasikdra)*, and so forth.

Accordingly, in the first section of this chapter we will explore how Tsong Khapa argues for the need to apply qualifications to ontological statements, and in the second section we will explore how he applies a similar analysis in an epistemológica! arena pertaining to validating cognitions *(pramanaJprameya; vyavahdrika-pramdna)*, syllogistic argumentation, and so forth. Finally, building upon the previous ontological and epistemológica! discussions, in the third section we will explore how Tsong Khapa applies these same insights to what we may call more "experiential" arenas pertaining to perception (**abhasa, snang ba)* and concep-

tion {*kalpand, rtogpa;* and the related but significantly different terms *vikalpa, rnam par rtog pa;* as well as other sets of terms often too grossly translated as "conceptuality"). We will see that in general (in an exoteric context) terms such as "nonconceptual" do not in fact reject conceptions and conceptuality entirely; rather, these negational terms must be understood in a qualified sense, as rejecting specifically conceptions *of intrinsic reality.* (This will then lead directly into esoteric issues in the next chapter when we will explore in detail the role of "conceptuality" and the meaning of "nonconceptuality" in the context of deity yoga.) We will see, for example, that Tsong Khapa frequently cites KamalasTla (over six centuries prior to him) who develops a powerful argument that analytic thought (among other things) is not only non-problematic, but is in fact necessary for much or all of the path. The conception and perception of things *as having intrinsic reality* is the problem (the cause of unhappiness and suffering, the block to liberation), but conceptual thought processes that cut through this are an essential part of the solution.

When we take account of the many sources that KamalasTla cites in the late eighth century, we see that the positions against which he argued — positions derived from what he considered to be misunderstandings regarding the nature and role of (non)conceptuality (what I will call an "anti-conceptual" position) - were extremely widespread and ancient, dating indeed back to the time of the Buddha (and presumably before). Reading Tsong Khapa we see that typologically related misunderstandings were still widespread and entrenched six centuries after KamalasTla, and similar if not identical misunderstandings seem to have cyclically reemerged in the six centuries following Tsong Khapa both throughout Asian and more recendy contemporary Western contexts (popular and scholarly). The PCE agenda of Forman et al., recast in this light, will be seen to be a continuation of these perennial "anti-conceptual" views.

While conceptions of intrinsic reality are the root problem in general in Buddhist discourse, in the next chapters we will see that in a Tantric context a major manifestation of intrinsic reality that is targeted is the "conception and perception of ordinariness." With at

least the coarse conceptual ground cleared so that one no longer conceives or perceives things as having intrinsic reality, one realizes that how one perceives/experiences things is largely (if not entirely) a matter of habitual conditioning. In principle this should be aesthetically modifiable.[145] The Tantric technique of deity yoga will then be seen to be the practical art for effecting the radical transformation of one's ordinary (stultified, routinized, sarhsaric) conception and perception of reality into the extraordinary (liberated and liberating, profound and magnificent) conception and perception of buddhahood.

Ontological Deconstruction/Negation

Delimiting the scope of negational deconstruction through careful qualification

Through reasoned analysis and careful textual exegesis Tsong Khapa addressed the need to emphasize the "perception side" *(snangphyogs)*[146] by precisely *qualifying* and *delimiting* exactly what is and what is not to be refuted by "emptiness" and by other negational terms. Without such careful qualification, Tsong Khapa and later Gelugpas would argue, philosophers will tend to overemphasize the emptiness side, resulting in what José Cabezón has termed "a form of radical ontological nihilism." As Cabezón explains:

> ... the dGe lugs pas criticize a form of radical ontological nihilism known to them as *the view that things are neither existent nor non existent (yod min med min kyi ¿ta ba).* According to this view, the Madhyamaka critique is to be carried out in regard to existence, causality, and so forth *in general* without the

[145] For an example of an exoteric Buddhist presentation of "beauty is in the eye of the beholder," see the opening scene in the *Vimalakirti Sutra* where, in response to the declaration by Sariputra that "I see this great earth, with its highs and lows, its thorns, its precipices, its peaks, and its abysses as if it were entirely filled with ordure," he is instructed: "The fact that you see such a buddha-field as this as if it were so impure, reverend Siriputra, is a sure sign that there are highs and lows in your mind and that your positive thought in regard to the buddha-gnosis is not pure either. Reverend Sariputra, those whose minds are impartial toward all living beings and whose positive thoughts toward the buddha-gnosis are pure see this buddha-field as perfectly pure." *(VKN:* 18)

[146] Or to borrow an apt phrase from David Ruegg, to "save the appearances" on "the level of pragmatic usage *(tha snad- vyavahara)."* (R89a: 306 n88). See below.

> need to affix the qualifier *ultimately,* that is, without it being necessary to qualify what is being repudiated as "ultimate" existence, or "true" causality. This view derives from a literal interpretation of certain passages in the Madhyamaka literature that, on the surface, repudiate the law of noncontradiction. (CJ94: 8-9)[147]

Indeed, as I outlined above, the pervasive existence of such "radical ontological nihilism" by Tsong Khapa's time necessitated that Tsong Khapa emphasize qualification in order to "save the appearances." As Napper explains:

> ... Dzong-ka-ba's audience was quite different. The Madhyamika interpretation prevalent in Tibet at his time was one that he considered nihilistic, most who claimed to be Madhyamikas asserting, according to Dzong-ka-ba's description, that in fact all phenomena were negated by the Madhyamika reasoning and hence did not exist. Thus, for Dzong-ka-ba it was important to emphasize the affixing of a qualification in the negation of phenomena and, delimiting carefully the extent of the Madhyamika negation, to stress the maintenance of conventional existence. (NE89: 37—38)

Why not always supply qualifiers?

Before commencing our investigation of qualification it is reasonable to ask: If specific qualifications are not always explicidy used in scriptural negations, what justification does Tsong Khapa have for insisting that they always should be implicitly understood? And if such specific qualifications are so important, then why are they not always used? Regarding the first question, Tsong Khapa himself was of course aware that he had his work cut out for himself. Accordingly, he eloquently expressed such objections (the *purvapaksa)* raised by his opponents at numerous places throughout the *LRC* and elsewhere.[148] We will not rehearse these objections here, but suffice it to say (as we have) that by Tsong Khapa's time a great many Tibetans were using detailed exegesis and argumentation of their own to defend an

[147] Cabezon's notes 29 and 30 to this passage refer the reader to his *Dose of Emptiness,* pp. 269-70 and 102-106, for further exploration of these points.

[148] For example, see the *LRC* chapter which Napper entitles "Misidentifying the Object of Negation" (NE89: 176-180, [csp. 178-80]; *CMDR:* 188-191; Snow III: 125-129; *LRC* ACIP: 374b-376b).

wnqualified form of negation which Tsong Khapa perceived resulted in an inappropriate and dangerous form of over-negation.[149]

Perhaps the simplest answer to the first question is that negations (in *Transcendent Wisdom* literature, and so on) that do not include specific qualifications are simply shorthand abbreviations for similar negations elsewhere that *do* include specific qualifications. To ascertain the correct, intended meaning, one should locate the more elaborated, expanded expressions and apply their *qualified* meanings to the shorthand ones. As we shall see, this is precisely what Tsong Khapa argues for and does - he finds justification for this approach in both scripture and in arguing logically that to not so qualify results in a form of incoherent and dangerous nihilism that no critical Buddhist philosopher would accept.

There are perhaps two answers to the second, more general question, "Why aren't qualifications always used?" The first answer is that abbreviated, unqualified negations pack a greater punch; while these shorthand formulations must always be read in a qualified light, they *should not* always be explicitly expanded as their brevity gives them a certain pedagogical force and impact, a certain "shock value," as it were. Moreover, once the full implications of the nuanced meaning can be assumed to be clear (through adequate education in the overall tradition, and so on), it is far more economical to use the shorter expressions. The second an-

[149] While Tsong Khapa himself rarely names names, later Gelukpa commentators have suggested which Tibetans in particular were characteristic over-negators. For example, Napper (NE89: 52 and note 75; 178 and note 336) cites A-kya Yongs-'dzin (18th c.) as identifying the following as important, influential pre-Tsong Khapa over-negators: *rngog lo tsa ba bio Idan shes rab* (1059-1109) and others in his lineage (who *are* identified in Tsong Khapa's *EE); thangsagpal zhang thang sag pa ye shes 'byunggnas* and followers, including especially *phyapa chos kyisengge* (1109-1169), *kun mkhyen rongston* (1367—1449), and *bo dongphyogs las rnam rgyal* (1306—1386[?]). An important post-Tsong Khapa over-negator is *pan chen shakya mchogldan* (1428—1507). For more on these Tibetans, see the Napper references given above in this note. See also Thurman, *EE:* 54 *ff.* and 149-155 (while they focus on different aspects, we can provisionally align Napper's under- and over-negators respectively with Thurman's "transcendentalists / monistic absolutists" and "immanentists / existential relativists" - however, see note 151 below). It is odd that A-kya Yongs-'dzin identifies *phya pa chos kyi seng ge* as an over-negator, as he is usually considered an under-negator *(cfi*Thurman, *EE:* 56-57).

swer is chat while qualifications are not *always* used, we can certainly perceive that *they are used more frequently over time,* from Buddha to Nagarjuna to Candraklrti and finally to Tsong Khapa. This greater explicit use can perhaps be seen as a necessary and expected evolution: as the shock value gradually wears off, and as successive generations become increasingly sharp in their critical, deconstructive insights, they will tend more toward a nihilistic (unqualified) form of negation.[150]

Extremes of deconstruction: Under-negation and over-negation

Throughout his *EE, LRC,* and elsewhere Tsong Khapa elaborates two broad *types* of what he considered to be mistaken understandings of the Centrist view prevalent in his day. In brief, neither interpretation presents the correct "central way," one because it does not negate enough and the other because it negates too much. The former (mis)understands emptiness and other negations in such a way as to not negate enough, leaving behind some reified substance or substrata in either ultimate or conventional reality. The latter (mis)understands emptiness and other negations in such a way as to negate too much, resulting in a repudiation of either ultimate or (more commonly, and dangerously) conventional reality. The fine distinctions which lead to these two types of errors in interpretation are quite subtle, and for chis reason, even though Tsong Khapa's views were very influential on a majority of later Tibetans, his later Gelugpa successors would maintain that such errors have persisted in Tibetan scholarship right up to the present. Indeed, in a contemporary Western concexc this analysis has been continued by scholars like Napper, Thurman, Ruegg, and other Gelugpa interpreters who have aligned various modern interpreters (Murti, Streng, and so on) with these same subtly mistaken views.[151]

[150] *Cp.* also Napper's comments at NE89: 37-38.

[151] It would be useful to normalize how Thurman's useful categories of "transcendentalists/ monistic absolutists" and "immanentists/existential relacivists" map onto Nappet's under- and over-negators (see also note 149 above). Regarding negation, note there are four options: under- and over-negating the conventional, and under- and over-negating the ultimate.

(Contd...)

As we have discussed above, Tsong Khapa considered the mistake of over-negation to be far more problematic in his day, and accordingly he spent a great deal more effort on this extreme than on that of under-negation. For this reason, and because sufficient scholarship exists on under-negation in an exoteric context,[152] in the present (exoteric) section we shall restrict our examination to over-negation. Napper explains:

> Far more prevalent than Madhyamika interpretations that, from Dzong-ka-ba's viewpoint, negate too little are those that negate too much. These would include the views that [1] Madhyamika is an attack on all conceptuality, or [2] on all conventional phenomena, as well as the opinions of those who, while not necessarily claiming that Madhyamika refutes all conventionalities, say that [3] Madhyamikas have no view or system or theses of their own and merely rely on others for the presentations of conventionalities. These positions are all very much intertwined, but in the interests of clarity will be discussed in isolation as much as possible. (NE89: 101; brackets added)

Indeed, as Napper says, these views are all very much "intertwined," through their overlapping threads of family resemblances.[153] In this regard, we will be concerning ourselves largely with Tsong Khapa's presentation and refutation of the first (false) view, namely that the Centrist presentation of emptiness refutes conceptuality *in general* (that is, without qualification), and to some extent of the second view, that the Centrist presentation of emptiness refutes conventional reality and conventionally valid cognition *in general* (again, without

There does not seem to be a simple one-to-one correspondence between Thurman's and Napper's analyses. For example, Thurman classifies *gzhan-stong-pas* like Dolpopa as "transcendentalists/monistic absolutists" because they reify a "real" absolute which transcends the conventional at the expense of the latter. In general this would be considered a form of undernegation, because by not taking the deconstructive thrust of *s'unyatd* far enough this view allows something to remain as a reified ultimate reality; but one could also say that this view overnegates with respect to conventional reality because it ends up repudiating that reality.

[152] See NE89, *EE, ME,* and other sources cited herein.

[153] These views also intertwine with the view that is our primary concern in this dissertation, viz. that view which in an esoteric context undervalues or repudiates the status and value of deity yoga in general and the Creation Stage of Unexcelled YogaTantra in particular.

qualification). We will not be concerning ourselves directly with the third related view (that Centrists have no position, and so on) as that has been dealt with extensively elsewhere.[154]

Elsewhere Napper explains this usefully in terms of Tsong Khapa's emphasis on the primary need to reconcile the two realities, relativity (or "dependent arising," *pratityasamut-páda)* and emptiness:

> Dzong-ka-ba... singles out as the uncommon feature of Mádhyamika the compatibility of dependent-arisings and an emptiness of inherent existence, which Nágarjuna and Chandrakirti emphasized in defending their views from charges by Proponents of True Existence that the Mádhyamika view was nihilistic. Dzong-ka-ba reasons that Proponents of True Existence and those Tibetans whom he feels negate too much could be considered to be similar in that both deny the compatibility of dependent-arisings and emptiness, although they draw different conclusions from that incompatibility. Proponents of True Existence see conventional phenomena and the Mádhyamika emptiness as incompatible and hence reject the Mádhyamika emptiness in order to preserve conventionalities; the Tibetans Dzong-ka-ba is refuting see the two as incompatible but choose the Mádhyamika view as they understand it at the expense of conventionalities______[Dzong-ka-ba then] has to prove that he has understood... [Nágarjuna and Chandrakirti] correctly and to show how one can interpret Mádhyamika in such a way that conventional existence is preserved. This is the task of the "Great Exposition" *[LRC].* (NE89: 53-54; brackets added)

Again, the preservation of conventional existence (Ruegg's "saving of appearances") is not only the task of the *LRC;* as we shall see in the next chapter, it is also the task of the *NRC.* In that esoteric context Tsong Khapa will also seek to prove that he has understood Tantric authors correctly and to show how one can interpret Tantric theory and practice in such a way that conventional existence is preserved — which in the Tantric context will come down to validating deity yoga in general and the Creation Stage of Unexcelled Yoga Tantra in particular.

[154] See for example NE89: 111-122; *EE:* 154-163, 329-31; *ME;* and especially Ruegg essay on this topic: "Does the Mädhyamaka Have a Thesis and Philosophical Position?" in *Buddhist Logic and Epistemology,* ed. B.K. Matilal and R. D. Evans (Boston: D. Reidel Publishing, 1986), 229-237.

The problem of overnegation; Objects of negation

The great emphasis upon apophatic/deconstructive language in Buddhist philosophical discourse is amply demonstrated by a quick review of the wide array of negational terms employed in this discourse. In the abbreviated list of topics and terms I have compiled below (almost all of which will be discussed in this chapter), it will be noted that with the exception of *sunyata* all of the negative terms included under each topic are comprised of a negative particle or prefix (variations of *a-, nir-,* or *vi-)* affixed to an important philosophical concept or category (persons, things, signs, concepts, notions, and so on):

Transcendence of Wisdom
  "Matter is empty" *(ruparh siinyam)*

The three doors of liberation *(vimoksamukhd)*
  sunyata (emptiness)
  animittata (signlessness)
  apranihitatd (wishlessness)

The two types of "selflessness" *(nairdtmyd)*
  pudgala-nairatmya (personal selflessness)
  dharma-nairdtmyd (objective selflessness)

Three things emphasized by the Chinese Abbot Hva Shang Mahayana
  asmrti (absence of recollective attention)
  amanasikdra (absence of mentation)
  cittanirodha (cessation of mind)

Value on the Arya path of
  samjndvedayita-nirodha (cessation of all notions/ideas and sensations)

Value of and relationship between
  andlambana (no cognitive objectification)
  anabhinivesa (no conceptual attraction)
  animitta (no [cognition of] objective/phenomenal signs)

Value of other negatives
  nisprapanca (non-elaboration)
  nirvikalpa I akalpand (nonconceptuality)
  acintya (inconceivable) and *bio las das pa* (transcending the intellect)

Candraklrti's statements that superficial reality *(samvrti satya)* is
  viparydsamdtra (error only)

The important and natural question is: Are all such terms to be taken at face value in all contexts? Do they really mean no self *whatsoever,* no signs *whatsoever,* no conceptualiry

whatsoever? If so, if such terms repudiate any and all types of reality status (including the conventional) in their neganda, then as we have seen Tsong Khapa would argue that this would amount to a repudiation of relativity *{pratltyasamutpáda)*, with devastating consequences in ethical, soteriological, and other spheres. But, Tsong Khapa's opponents would argue, such unqualified negations *do* in fact occur throughout Buddhist literature; and, they would further argue, Centrist logical analysis *does* refute any type of reality status, whether existence, non-existence, both, or neither. Nappcr summarizes this opponents' position (the *purvapaksd)* into four succinct points:

> So-called "Madhyamikas" who negate too much say that in the Mádhyamika system all phenomena are refuted by the reasoning settling emptiness, that is, by reasoning analyzing reality. Their reasons in support of such a view, in condensed form, are:
>
> 1 because phenomena cannot withstand analysis by the reasoning of ultimate analysis;
>
> 2 because valid cognition certifying conventional phenomena does not exist;
>
> 3 because Buddha refuted all four alternatives - existence, non-existence, both, and neither - and there are no phenomena not included within these four;
>
> 4 because the production of things can be limited to the four - from self, from other, both, and causelessly - and all four of those are refuted. (NE89: 54)

She concludes: "To refute this thesis and the reasons in support of it, Dzong-ka-ba has to make some fine distinctions." (NE89: 54)[155] Indeed, these are not simple matters; many of the most respected, acute philosophical minds of the day held such views.

We will first explore the rationale behind the opponents' reasons three and four. These reasons are similar and related, an analysis of one yielding similar conclusions for the other. Accordingly, in the following section we will explore this type of reasoning though focusing

[155] Napper then considers each of these reasons in turn (pp. 55-64). Thurman discusses these same four at *EE:* 326, n. 117.

on Tsong Khapa's analysis (and refutation) of reason three, the famous tetralemma. Tsong Khapa's reasoning and exegesis demonstrating the need for different qualifications for each of the ontologically negational terms in the tetralemma will prove paradigmatic for the qualification of other negational terms in other contexts. One such context occurs in epistcmology, raised above by the opponents' reasons one and two (also interrelated). We shall consider these reasons under the subsequent section "Epistemológica! Deconstruction/Negation" (p. 162). Finally, equipped with this necessary, deeper understanding of the need for qualifications of negations in ontological and epistemological contexts, we will turn in a third section to the need for qualifications of negations concerning "conceptuality" and the like, which will have direct ramifications for the theory and practice of deity yoga.

Paradigmatic example of the need for qualification: The tetralemma

The tetralemma is well-attested throughout *Transcendent Wisdom (Prajñápáramitá)* literature. It can be found in two forms, a positive one and a negative one, which we can schematize as follows. The positive form states that one can say that X is the case, that X is not the case, that X both is and is not the case, and that X neither is nor is not the case. The negative form simply reverses this, stating that one can *not* say that X is the case, that X is not the case, that X both is and is not the case, or that X neither is nor is not the case. Throughout this literature our placeholder subject X is replaced with any topic to be deconstructed, from any and all mundane "things" to more lofty subjects such as the Buddha or nirvana. "Being the case" is usually replaced with some form of the verb (or verbal) "to exist," "to be real," and so forth. Nagárjuna's *MMKXVlll.8* provides us with an example of a positive tetralemma:

> Everything is real and is not real,
> Both real and not real,
> Neither real nor not real.
> This is Lord Buddha's teaching. (GJ95: 250)

MMKXXVA7—18 provide us with examples of a negative tetralemma:

> Having passed into nirvana, the Victorious Conqueror
> Is neither said to be existent
> Nor said to be non-existent.
> Neither both nor neither arc said.
>
> So, when the victorious one abides, he
> Is neither said to be existent
> Nor said to be non-existent.
> Neither both nor neither are said. (GJ95: 330)

We saw above that the overncgators cited the tetralemma as their third reason. Tsong Khapa of course agrees with his overnegating opponents that these tetralemma are authoritative, but he differs substantially in his interpretation of them. In brief, one of Tsong Khapa's major contributions can be said to be his demonstration that each of the four members of such tetralemma must be individually and differently qualified. Given that he claims to demonstrate this not only through reasoning but also through scriptural and commentarial exegesis, he would of course insist that his interpretation is not an innovation, that it is in line with the interpretations of the great commentators of the past and is not some major new contribution. However, while the abundant canonical passages which Tsong Khapa musters in defense of his interpretation do indeed locate him definitively within a pre-existent commentarial tradition (the Arya tradition), we may arguably say that his highlighting, emphasizing, clarifying, and nuancing of the need for such qualification still does distinguish his work as making a major contribution to Buddhist hermeneutics.

What we will see again and again throughout the following sections is that according to Tsong Khapa's analysis many statements in Buddhist texts require the qualifiers "ultimate" or "intrinsic" on the one hand, or "relative" or "conventional" on the other. Things exist *(conventionally,* in a *relative* or *relational* way), but they do not exist *(ultimately* or *intrinsically).* Napper offers a concise summary of the qualifications Tsong Khapa argues are required when considering "existence" and "non-existence" in the context of the tetralemma (and, by extension, within Buddhist philosophical contexts in general):

> ...Dzong-ka-ba ... offers his own interpretation of the four positions of the tetralemma, focusing on the first two ....[156] He makes a careful differentiation between existence, inherent existence, no inherent existence, and utter non-existence,[157] and says that when the first of the four alternatives, existence, is denied, what is meant is that there is no *inherent* existence. When the second of the four alternatives, non-existence, is denied, what is denied is *utter* non-existence. Thus, when it is said that phenomena are neither existent nor non-existent, what is meant is that they are neither inherently existent nor utterly non-existent. Phenomena do exist - conventionally — but they do not exist inherently. (NE89: 62)[158]

Ruegg gives us more technical, terminological detail regarding the same:

> Therefore, to use Tsoh kha pa's terminology, it is necessary clearly to distinguish between unspecified (i.e. total and nihilistic) non-existence *{med pa)* — which the Madhyamika as an advocate of the Middle Way between eternalism and annihilationism certainly does **NOT** assert — and non-existence specified in respect to hypostatic self-existence *(rati gi no bos med pa,* i.e. non-substantiality, *nairdtmya, nihsvabhdvatd)* — which the Madhyamika does maintain. Correspondingly, it is necessary clearly to distinguish between unspecified (i.e. pure and simple) existence *(yodpa)* - which the Madhyamika accepts in the sense of surface-level existence in *samvrti (kun rdzob tu yod pa)* - and existence in the absolute *pdramdrthika* sense *{don dam du yod pa)* - which the Madhyamika does not accept. (R89a: 297-98)

We can summarize these existential terms and the type of "specifications" (or qualifications) they require to make them acceptable as follows:

> *med pa* (which is not accepted) ^ *ranggi ngo bos med pa* (which is accepted)
> *yod pa* (which is not accepted) ^ *kun rdzob tuyodpa* (which is accepted)

If we now return to the positive tetralemma cited above *(MMICXVIU.8),* we can see how and why the translator Jay Garfield - being by his own admission "heavily influenced by

[156] Napper's note 84 here points to *ME:* 850 n500, which explains that the following is not the *only* tactic Tsong Khapa used to qualify the tetralemma.

[157] *Cf* NE89 translation pp. 199-200; Tib. 384a-b; *CMDR:* 203; Snow III: 142-143. *Cf.* also NE89 translation p. 215; Tib. p. 391a; *CMDR:* 214; Snow III: 153 *{EE:* 326-328 nl 14 also has an alternate translation). *Cf.* also Tib. 453a; *CMDR:* 319; Snow III: 260.

[158] See also related discussion at NE89: 84.

the Tibetan Geluk-pa tradition" (p. 97) - supplies these types of qualifications in his own commentary to this verse:

> This is the positive tetralemma regarding existence. Everything is conventionally real. Everything is ultimately unreal (that is, not unreal in just any sense, but unreal when seen from the ultimate standpoint). Everything has both characteristics—that is, everything is both conventionally real and ultimately unreal. Nothing is ultimately real or completely nonexistent. That is, everything is neither real in one sense nor not-real in another sense. (GJ95: 250)

Garfield then notes how this same type of tetralemma can be (and is) asserted in an opposite, negative form, with a similar meaning:

> Interestingly, the tetralemma can also be asserted in a negative form with some of the same force: Nothing is real (ultimately). Nothing is not-real (everything has a kind of reality). Nothing is both real and not-real (in the same sense—that would be contradictory). Nothing is neither real nor not-real (the law of the excluded middle). Both [positive and negative] forms of the tetralemma are found within this text. (GJ95: 251)[159]

Detailed examination of qualifications for existence:
Tsong Khapa on intrinsic reality vs. mere existence

We are now ready to examine in detail arguments from Tsong Khapa's *LRC* regarding this most important issue of existence, non-existence, and how they are to be qualified. Over the next several pages (to p. 162) we will be looking at major portions of his arguments as sec forth in various key passages from the *LRC.* We will see that Tsong Khapa relies on sustained reasoned argumentation to make his case, and that he backs this up with clear scriptural citations from key Centrists (Candraklrti, Aryadeva, and Bhavaviveka) who themselves present reasoned arguments for these same points.

[159] Garfield adds an intriguing observation in a note at this point: "... It is interesting to note ... that Nagarjuna typically resorts to positive forms of the tetralemma when emphasizing claims about conventional phenomena and to negative forms when emphasizing the impossibility of the literal assertion of ultimate truths. Ng (1993), pp. 99-105, notices this point as well." (GJ95: 251 n95)

Tsong Khapa argues in the *LRC:*[160]

> Therefore, regarding this [rhetorical] declaration that "if there is no intrinsic reality entailing an intrinsically objective status *(rang gi ngo bos grub pa*V *rang bzhin),* then what else is there!?"- undoubtedly it is clear that this fails to distinguish between the non-existence of a sprout's intrinsic reality and the non-existence of a sprout. Moreover, since due to that one will also not distinguish between the existence of a sprout and the intrinsically objective status of a sprout, [@384a] it is clear that one would thus assert that if something exists it exists with an intrinsic objectivity, and that [if something lacks][161] an intrinsically objective status it does not exist. Were that not the case, why would one say [as the opponent implied above] that the reasoning which refutes intrinsically objective status refutes mere existence, mere production and cessation, and so forth? When in that way one says that inasmuch as one asserts the existence of sprouts, etc., [that existence] is an intrinsically objective existence, and when one says that if something utterly lacks an intrinsically objective status then it is utterly non-existent, then one has undoubtedly fallen to the two extremes, and thus this is not different from the Realists' *(bhavavadin, dngos por smra bd)* way of understanding. For as [CandrakTrti's] *Commentary on [Aryadeva's] "Four Hundred*[162] clearly states:
>
>> According to the Realists *(vastusatpaddrthavddin, dngos po yod par smra bd),* inasmuch as there is an existence *(astitvam, yod pa nyid)* of a thing *(vastu, dngos po)* there is also an intrinsic objectivity *(svariipa, rang gi ngo bo)* [of that thing], because for them [the Realists] when things are bereft of intrinsic objectivity then those things are in every way non-existent, like the horns of a donkey. Thus, since they do not transcend dualism, all of the explicit claims of this [position] are difficult to reconcile.[163]
>
> As long as one does not realize this distinction by Arya Candraklrti between these four - intrinsic existence and intrinsic non-existence [on the one hand]

[160] All of the Tibetan and available Sanskrit for these next few pages is presented in *Appendix V: Tibetan Text of LRC Secitons on "Existence" and "Non-Existence" (383b-385a; 385b-386b; 390b—39lb).* All translations are my own; references to alternate translations will be cited in the notes to each passage. Alternate translations for the present passage *(LRC:* 383b—384b), as well as for the continuation of this passage (384b-385a) given below (p. 157), can be found at: NE89: 199-201; *CMDR:* 202-204; Snow III: 142-144.

[161] *med na* seems to be missing in this edition; however, it is clearly evident from the translations at NE89: 199, *CMDR:* 202, and Snow III: 142.

[162] Aryadeva's root text is Toh. 3846: *Catuhiataka-sastra-kàrikâ-nàma;* Candraklrti's commentary on this is Toh. 3865: *Bodhisattvayogâcâra-catuhSataka-tïkâ.*

[163] This last phrase could also read: "everything they most cherish is difficult to justify."

> and [mere] existence and non-existence [on the other] — one will undoubtedly fall to the two extremes and will thus not realize the import of the central way free of extremes. For when a thing has come to have utterly no intrinsically objective status it will [for such a person] have come to be utterly non-existent, and since in that case there will be absolutely no [way to] present cause and effect within an emptifness] which is empty with respect to an intrinsic reality, one will fall to the extreme of nihilism; whereas as long as one claims that that thing exists [@384b] one will necessarily have to assert its intrinsically objective status, and since in that case one will not be able to take cause and effect which lack an intrinsic reality as being like an illusion which is [merely] *perceived* as such [i.e., as having an intrinsic reality], one will fall to the extreme of permanence. *(LRC:* 383b-384b)

Much later (453a), Tsong Khapa reiterates more succincdy this extremely important point regarding the need to make (and the difficulty of making) these distinctions. Before continuing (p. 157) with our translation of the above passage, it will be useful to cite this short synopsis of the argument so far:[164]

> ... As long as persons have not ascertained the view of intrinsic reaiitylessness, they will not be able to differentiate between mere existence *(yod pa tsam, " bhdva-matra)* and existence with intrinsically identifiable status *(ranggi mtshan nyid kyis grub pa'i yod pa, svalaksanasiddha-bhava)* — because, as was previously cited from [Candraklrti's] *Commentary on [Aryadeva's] "Four Hundred,* '[*65] they will take anything that exists to be concomitant with existence with intrinsically objective status. Because of that, having also taken intrinsic reaiitylessness (or non-intrinsic existence, *rang bzhin medpa, nihsvabhava)* to be concomitant with [utter] non-existence *{medpa, abhavd),* they will protest in many ways

[164] ... *rang bzhin medpa* V *Ita ba ma rnyedgong du gang zag de dag gis yod pa tsam dang ranggi mtshan nyid kyis grub pa 'i yod pa gnyis so sor phyed pa mi srid de, yod pa gang y in la sngar bzhi brgya pa 'i 'grelpa drangs pa Itar rang gi ngo bos grub pa 'iyodpas khyab par 'dzin pa* **"i** *phyir ro, , de* **"i** *gnad kyis rang bzhin medpa la ang medpas khyab par bzung nas rang bzhin gyis stong pa la rgyu 'bras bzhag* ***tu*** *mi rung ngo zhes mangdu rgol bayin no, , {LRC:* 453a). *Cp. CMDR:* 319; Snow III: 260. Napper did not translate the section in which this important passage occurs, though she refers to it implicitly in her introduction when she notes, "it is said that prior to realization of emptiness, it is almost impossible to distinguish between existence and inherent existence...." (NE89: 37).

[165] This is a reference to the passage translated just above, p. 155. *Cf.* also above, p. 155, where Candraklrti says, "According to the Realists, inasmuch as there is an existence of a thing there is also an intrinsic objectivity [of that thing], because for them when things are bereft of intrinsic objectivity then those things are in every way nonexistent, like the horns of a donkey."

> that "you cannot possibly present cause and effect for that which is empty of intrinsic reality!" *(LRC:* 453a)

We can perhaps get even further clarity by looking at Ruegg's paraphrase of this key passage:

> .... [S]o long as the theory *(dariana)* of *nairdtmya* or *nihsvabhdvata* has not been attained, a person cannot actually differentiate between simple existence *(yod pa [tsamj)* and existence established in virtue of self-characteristic *(raň gi mtshan ňidkyis grub pa'i yod pa). So* it is because they still take absence of self-existence to be pervaded by (nihilistic) nonexistence *(medpa)* that philosophers have often held that the system of cause and effect *(rgyu 'bras)* cannot be set forth for that which is empty of *svabhava.* (R89a: 305-306)

Finally, Ruegg comments on this in a note (still citing the *LRC):*

> According to Tsoň kha pa, in order not to fall into the extreme of nihilism the follower of the Middle Way has to 'save the appearances' by means of the system *(mam bzag = vyavastha)* of action and agent *(bya byed)* and of cause and effect *(rgyu 'bras),* which operates on the level of pragmatic usage *(tha snad = vyavahara).* (R89a: 306 n88)[166]

Thus, there does indeed seem to be an important causal connection between (1) distinguishing the import of mere existence *(yodpa tsam)* and (2) saving the appearance (or perception) side *(snangphyogs, "ábhása-paksa).*

Now continuing with our *LRC* passage from above, Tsong Khapa writes:[167]

> [@384b] ... Therefore, through realizing that all things from the beginning lack even an atom of intrinsically objective status, one does not fall to the extreme of existence; and when one comes to the definite understanding which is certain that, even though it is that way [i.e., things lack intrinsically objective status], entities like sprouts and so forth do *not* amount to being non-things which are empty with respect to being functionally efficacious *(don byed pa 'i nus pa)* [but rather] each have the power to perform their own functions, then one abandons the extreme of non-existence.

[166] Though Ruegg seems to be quoting the phrase "save the appearances" from somewhere, I could not find this specific phrase in Tibetan. He is perhaps here just citing the colloquial British phrase for social formalities to paraphrase the Buddhist idea (which, of course, goes well beyond such concern for politeness).

[167] Again, the Tibetan and Sanskrit are in *Appendix V.* For references to alternate translations, *cf.* note 160 above.

[Candraklrti's] *Lucid Exposition*[16*] also makes a clear distinction between the non-existence of intrinsic reality and non-existence:

> [The Buddhist Realist] says: "If you posit in that way that things do not have an intrinsic reality, well then since in this way you repudiate *(bsal ba)* all of the Transcendent Lord's statements [such as] 'The maturation of the actions one has committed will be experienced by oneself alone,' and since you [thus] denigrate actions and effects, you are the chief of Nihilists!"
>
> [Answer:] We are not Nihilists. Having refuted the assertions regarding both existence and non-existence, we clearly distinguish the nondual path which leads to the city of nirvana. Moreover, we do *not* assert "actions, agents, effects, and so forth do not exist *(ndsti, med)."* So what do we assert? We posit "these things do not have an *intrinsic* reality *(nihsvabhdvam, rang bzhin med)."*
>
> If you think, "since things which do not have an intrinsic reality [@385a] cannot perform actions, [your view] is flawed!" That is also not the case - because it is only things which [supposedly] *have* an intrinsic reality that are *not* seen to act, and because it is only things which do *not* have an intrinsic reality that *are* seen to act.

Regarding that, the Realist's declaration that "if there is no intrinsic reality, then that refutation of intrinsic reality repudiates the arising of maturations from actions" is a claim which is not different from the claim [by pseudo-Centrists] that the reasoning which refutes intrinsic reality refutes cause and effect.

Both Centrists and Realists make the same claim that "if you refute cause and effect then you are the chief of those with a nihilistic view." However, whereas Centrists do *not* claim to refute cause and effect, Realists, thinking that if you refute intrinsic reality then you necessarily certainly refute cause and effect as well, call Centrists "Nihilists" *(med pa pa)* or "Ones with a nihilistic view" *(chad Ita ba).*

The majority of Tibetans pretending to be Centrists seem to agree with the Realists in claiming that if you refute intrinsic reality then that reasoning necessarily refutes cause and effect as well; and furthermore, taking the reasoned refutation of cause and effect to be the Centrist system, that's what they seem to admire. *(LRC:* 384b-385a)

Tsong Khapa then gives some further phrase-by-phrase commentary to the passage just cited from Candraklrti's *Lucid Exposition,* before then citing two more supportive passages

Toh. 3860: *Mülamadhyamaka-vrtti-prasannapadd-ndma.*

from Candraklrti's *Commentary on [Aryadeva's] "Four Hundred."* The first passage further elucidates the key subject under consideration here, namely intrinsic reality. In this passage (the commentarial preface to XTV.23), translated below, we shall see that Candraklrti specifically links (indeed equates) the lack of an intrinsic reality to relativity *(pratityasamutpdda).* Therein he says that (1) Centrists are not Unrealists *(dngospo medpar smra bd)* because they are Relativists *(rten cing 'brelpar 'byungba smra ba),* and that (2) likewise they are not Realists *(dngos par smra ba)* again because they are Relativists. In other words, to be a Relativist is to avoid both of these extremes. Then in answer to the question, "Well then, what is this 'relativity' that you Centrists assert?" he states that (3) 'relativity' means precisely the lack of intrinsic reality and (continuing the pragmatic/causal thread seen in the above passage) the lack of intrinsically real production *(rang bzhin ma skyespa* V *don).* Finally, elaborating the latter, he says that such intrinsically unreal production produces effects which are like illusions, dreams, and so forth. The passage reads:[169]

> Again, [Candraklrti's] *Commentary on [Aryadeva's] "Four Hundred"states:*
>
>> We are not Unrealists, because we are Relativists. If you ask, "Well then, are you Realists?" - No, because of the fact that we are Relativists. If you ask, "Well then, what *do* you propound?" - We propound relativity. If you ask, "So what is the meaning of 'relativity'?" - It means intrinsic realitylessness *(nihsvabdva, rang bzhin med pa),* and that means not being produced with intrinsic reality [or "that means intrinsic productionlessness"], and it means the arisal of effects which have the nature *(svabdva, rang bzhin)* of illusions, mirages, reflections, *gandharvas'* cities, emanations, and dreams, and it means emptiness and selflessness.
>
> Thus [Candraklrti] demonstrates how, through asserting relativity, [@386a] one avoids propounding the two extremes of Realism and Unrealism. Moreover, through explaining that relativity means not being produced with intrinsic reality, he avoids being a Realist; and through demonstrating that the arisal of effects - which are like an illusion, and so forth - is the meaning of relativity, he avoids being an Unrealist. *(LRC:* 385b—386a)

[169] The Tibetan is *in Appendix V(the* Sanskrit is not extant). *Cp.* NE89: 202-203; *CMDR:* 205-206; Snow III: 144-145.

In preparation for the discussion of the second Candraklrti passage, Tsong Khapa next devotes one short paragraph to a discussion of the word "thing" *(vastul bhava, dngospo)* which forms part of the word "Realist" *(bhavavadin, dngos po smra ba).* The passage reads:[170]

> [@386a] ... Therefore, 'thing' *(bhavalvastu, dngos po)* can be taken as cither 'intrinsically real [thing]' or as 'functionally efficacious [thing].' The [type of] 'thing' [being rejected] in [saying 'we are not] Realists' [lit. 'we do not propound that things exist'] is to be taken only as 'intrinsically real [thing],' whereas the [type of] 'thing' [being rejected] in [saying 'we are not] Unrealists' [lit. 'we do not propound that things do *not* exist'] is to be taken as 'functionally efficacious thing' - because when [Candraklrti] repudiates those two [extremes of existence and non-existence], he rejects intrinsic reality while indicating that illusory causes and effects do exist. *(LRC:* 386a)

Tsong Khapa's second citation from Candraklrti then reads as follows:[171]

> Again, [Candraklrti's] *Commentary on [Aryadeva's] "Four Hundred"states:*[172]
>
> > [If someone wonders:] "Does the recollection of a past subject *(yul can, visayin)* not exist *(med)?"* [We answer:] "Who would say 'it does not exit'?! We do not repudiate relativity. He [Aryadeva] explains the way in which it exists:
> >
> > > "Recollection" arises only as a false [subjectivity]
> > > Regarding a false object *(don, artha).* [XI.25cd]
> >
> > ... "False [/unreal / deceptive]" *(logpa, mithyd)* means nothing other than [@386b] "lacking intrinsic reality" and "relativistic" - "false" does not mean that [functional] things do not exist.
> >
> > A past thing is not non-existent in all ways, because it is an object of recollection *(dran par bya ba)* and because we do see its effects. However, it is not intrinsically objectively existent *(rang gi ngo bosyodpa),* because that would absurdly entail that it [the "past" thing] would be permanent and that it would be actually ascertained [in the present].
>
> So [Candraklrti] states that these past things and so forth are not utterly non-existent *(ye med),* yet neither are they intrinsically objectively real; and that

[170] The Tibetan is in *Appendix V. Cp.* NE89: 203; *CMDR:* 206; Snow III: 145.

[171] The Tibetan is in *Appendix* V(the Sanskrit is not extant). *Cp.* NE89: 203-205; *CMDR:* 206—207; Snow III: 145-146. Note that Wayman's translation contains some major errors.

[172] An alternate translation for this Candraklrti/Aryadeva passage can be found in Ruth Sonam's *Yogic Deeds of Bodhisattvas,* vs. 275 on p. 237.

> 'false' or 'deceptive' *(logpa'am rdzunpa)* means 'relativistic' and docs not mean that things do not exist. Therefore, if you claim that these phenomena are intrinsically objectively real you arc a Realist or you fall to the extreme of existence; but if you assert [as Candraklrti does] that they *merely* exist you are neither a Realist nor an [Intrinsic-] Existentialist *(yod smra ba).* Likewise, if you claim that outer and inner things are non-things which are empty of being functionally efficacious, then you are an Unrealist or you fall to the extreme of non-existence; but by asserting [as Candraklrti docs] that they lack *intrinsic* reality you do not fall to the extreme of non-existence. *(LRC:* (386a-b)

Finally, in the conclusion to this chapter of the *LRC,* Tsong Khapa says:[173]

> Therefore, not letting emptiness amount to an emptiness which entails being devoid of functional efficacy, [@391a] one must have a way of positing relativity which entails cause and effect, even though there is no intrinsic reality. As [Candraklrti's] *Commentary on [Aryadeva's] "Four Hundred"* states:[174]
>
> > And that being so, regarding any object *(don)* [Aryadeva states]:
> >
> > > With respect to production, it does not come [from anywhere]
> > > And likewise, with respect to cessation, it does not go [anywhere]. [XV.lOab]
> >
> > So it definitely has no intrinsic reality.
> >
> > If you ask, "If those [objects] have no intrinsic reality, then what [else] is there!?"[1'5] - [we answer:] Whatever things *(ngo bo, bhava)* are caused by the thoroughly addicted and by the completely pure — that is, relativistically originated [things] - that's what there is ....
>
> With this [Candraklrti] clearly answers the question, "If there is no intrinsic reality, then what [else] is there!?" *(LRC.* 390b-391a)

[173] The Tibetan is in *Appendix* V(the Sanskrit is not extant). *Cp.* NE89: 214-15; *CMDR:* 213-14; Snow III: 152-53.

[174] An alternate translation for this Candraklrti/Aryadeva passage can be found in Ruth Sonam's *Yogic Deeds ofBodhisattvas,* vs. 360 on p. 281.

[175] *Cp.* the same question (and subsequent discussion) above at the very outset of this *LRC* translation (@383b), where Tsong Khapa said: "Therefore, regarding this [rhetorical] declaration that 'if there is no intrinsic reality entailing an intrinsically objective status *(ranggi ngo bos grub pa* V *rang bzhin),* then what else is there!?'- undoubtedly it is clear that this fails to distinguish between the non-existence of a sprout's intrinsic reality and the non-existence of a sprout...."

Having extensively quoted Candraklrti and Aryadeva (two key Dialecticist Centrists) in order to establish his contention that Centrists must contcxtually *qualify* statements regarding reality or existence, always differentiating between *mere* existence and *intrinsic* existence, Tsong Khapa then cites a passage in which Bhavaviveka (a Dogmaticist Centrist) clearly differentiates between an accepted mere "existence" *{yodpa)* as "dependendy designative status" *(brten nas gdags par grub pa)(—* "relativistic origination"), and an untenable "intrinsically objective status" *(ranggi ngo bos grub pa).* In this way Tsong Khapa further establishes implicitly that such differentiations and qualifications are common among *all* Centrists - they are not just his own interpolations, nor are they only Dialecticist views.

Tsong Khapa then concludes this chapter with the following summary statement:[176]

> In this way, if you differentiate between the four — intrinsic reality and intrinsic realitylessness *(rang bzhin yod med, svabhdva-nihsvabhavd),* and existence and non-existence *(yod med, bhdva-abhdva)* - you will reverse immeasurable wrong notions and you will not make the mistake [of thinking] that the reasonings that refute intrinsic existence refute mere existence. Thus, [@391b] since the Centrists' main response to Realist scholars is in terms of these four, I have explained this [here] somewhat. *(LRC:* 391a-b)

Epistemological Deconstruction/Negation[177]

Overview

In Buddhist discourse epistemology is discussed in terms of "validating] cognition" *(pramdna, tshad ma)* - that is, this discourse is concerned to determine which types of cognitions are validating with respect to their objects, or which types are productive of valid

[176] The Tibetan is *in Appendix V. Cp.* NE89: 214-15; *CMDR:* 213-14; Snow III: 152-53.

[177] Much of the discussion in this section draws from Ruegg's masterful essay "On *Pramdna* Theory in Tsoh Kha Pa's Madhyamaka Philosophy" (R89a), as well as from Napper's *Dependent-Arising and Emptiness* (NE89). Further elucidation of many of these points can be found in Tsong Khapa's extended discussion at *EE:* 336 *ff.,* and in Georges Dreyfus' tour de force *Recognizing Reality.*

knowledge. General Buddhist consensus is that there are two types of validating cognition: direct perception *{pratyaksa)* and inference *(anumdna).* The former raises some of the onto-logical issues raised in the preceding section, and it also raises epistemological issues regarding the interrelationship between perception (**abhdsa, snang ba)* and conception *{niveia, zhen pa;* also *[vi]kalpana, [rnam par] rtogpd)* which will be treated later. The latter type of validating cognition is subdivided into logical inferences which one deduces for oneself *{svartha-anumdna)* and inferences which one causes others to deduce *(pdrdrtha-anumdna)* through public discussion, debate, and so forth. This last subcategory directly links the topic of epis-temology in general *{pramdna)* with the topic of public syllogistic reasoning and debate *iprayogavdkya).*

The previous section discussed the nuancing and qualifying of ontological statements - what it means to say that something exists or does not exist. There we saw (p. 160 above), for example, that in an ontological context Candraklrti discriminated between saying that a functional thing is "false" *{logpa, mithyd)* and saying that it is "non-existent" in every respect *{dngos po med pa).* We will see in the present section that precisely the same types of distinc-tions will be drawn in an epistemological context. So, for example, we will see (p. 165 below) that in the context of syllogistic argumentation, although for a Dialecticist Centrist the topic in an inference (the *dharmin)* lacks intrinsic objectivity *{svarupasiddha, ranggi ngo bo grub pa)* and truth status *{satyasiddha, bden par grub pa),* this does not mean that it has *no* reality status *whatsoever {asiddha, mi grub pa).* Likewise, in a more general epistemological context we will see (p. 169 below) that to say that the perceived world is "error only" *{viparydsa-mdtra, phyin ci log tsam)* does not entail that everything within it is utterly "unfindable" by a *any and all* validating cognitions. What will hopefully begin to emerge from all of this is an understanding of the *type of reality status* appropriately attributable to the perceived relative, conventional, transactional world, and the reasons given for how it is that such relative, perceived reality is not only wot contradictory with but is in fact entirely compatible with the ultimate reality of emptiness. Only once these complex and essential points are understood

we will be prepared to address the same issues of perceptions and emptiness in an esoteric, Tantric context in the next chapter.

Centrist Qualifications of Validating Cognitions and Syllogistic Arguments

Just as Nagarjuna's tetralemma examined above may seem at first to negate all types of ontological reality status, so similar statements by Nagarjuna, Candraklrti, and others would seem at first to negate the possibility of validating cognitions having any viable reality status. As Nagarjuna states in his *Vigrahavydvartani* (Toh. 3828, verse 51):[178]

> Validating cognitions *(pramdna)* are neither established by themselves, nor in mutual interdependence, nor through other validating cognitions, nor through their objects of validation *(prameya),* nor for no reason at all. (W51)

As with the tetralemma, the apparent problem (of validating cognitions appearing to have no basis) is again created through overnegation and is resolved through the same type of careful qualification. It is *reified* validating cognitions and their substantialized objects that are "neither established by themselves, ... [and so forth]," not any and all validating cognitions whatsoever. As Ruegg explains in his elucidation of the *LRC:*

> This *pramdna-system* does not... rest on a substantiaiisticaily conceived dyad of *pramdna* and *prameya* (nor on a substantiaiisticaily conceived triad consisting of the former pair together with a cognizer or *pramdtr),* as did the system criticized by Nagarjuna, but rather on a logic and epistemology in which, for transactional and pragmatic *(vydvahdrika)* purposes, the terms exist without being hypostatically established *(bden par grub pa).* (R89a: 298)

Thus, validating cognitions and their objects do not (could not) exist in any substantial, reified sense; they do, however, exist and function in their proper sphere.[179] More specifically (and most importantly) here, "transactional and pragmatic" *(vydvahdrika)* validating cognitions do exist and function in the sphere of conventional reality. (We must return often to

178 The following is my translation, from the Sanskrit as cited by Ruegg at R89a: 285:

> *ndiva svatah prasiddhir, na parasparatah, parapramdnair vd I*
> *na bhavati, na ca prameyair, na cdpy akasmdtpramdndndm II*

179 *Cfi* below, p. 168#

this important and elusive point: conventional reality *is* a type of *reality,* it is not just ttnreality.)[180] Ruegg's analysis ofTsong Khapa then carries the above general epistcmological observation over into the area of syllogistic argumentation:

> Accordingly, Tsori kha pa's Prasarigika-Madhyamaka thought has discarded the prerequisite of *ubhayasiddhatva,* or *mthun snari du grub pa* — i.e. the being onto-logically established in common - demanded by Bhavya following the *vdda*-tradition without, however, giving up the logical and epistemological principle of *pramana* as developed by Dharmaklrti that the subject or qualificand *(dhar-min)* in an inference should not be unreal *(asiddha).* For, whilst the Prasangika-Madhyamika's *dharmin* is certainly not *ran gi no bo grub pa [svarupasiddha]* 'established in self-existence' and *bden par grub pa [satyasiddha]* 'hypostatically established', it is not unreal either inasmuch as it exists in transactional usage *(tha snad du yod) [vyavaharikasat].* (R89a: 298; brackets added)

To elaborate: In Indie traditions there is the generally accepted principle that if one wants to elicit an inferential valid cognition in an opponent with whom one is debating, then both oneself and the opponent must agree that the subject under discussion (the *dharmin,* e.g., "sound") is not entirely unreal or unestablished *(asiddha).* However, according to the Dialecticist (and contra the Dogmaticist), two debaters need nor agree that this subject has an intrinsic, objective truth-status, and in this way they need not be in agreement with respect to its precise reality status (that is, there need not be *ubhayasiddhatva* in this regard). What is required is that they both avoid positing that the subject is unreal *(asiddha).* For a Dialecticist it is possible (indeed necessary) to deny (intrinsic) reality status *(svarupasiddha, satyasiddha,* and so forth) to a topic *(dharmin)* without that rejection entailing that the topic is entirely unreal *(asiddha).* Conversely, a Dialecticist statement indicating that a certain conventionally accepted topic is *asiddha* must be understood as having an implied qualifier so as to read *a-svzTupa-siddba, a-sixy&siddha,* and so forth. Thus, in parallel with our discussions in the previous section, Tsong Khapa argues in his *LRC* that a proper understanding of qualification

[180] As Guy Newland has put it: "the conventional elements of the path ... do exist and are effective. They exist only conventionally, but to exist conventionally is to exist." (NG99: 81)

in oncological contexts leads to a proper understanding of qualification in epistemológica! contexts:[181]

> Thus, when you see that the Teachings refute the propounding of intrinsic reality, you will forsake philosophical positions that posit an intrinsic existence having intrinsic reality status, and then you will also be able to understand that it is reasonable that things should function in the absence of intrinsic reality. And through this you will distinguish between the non-existence of intrinsic reality and [utter] non-existence, and thus you will also distinguish between intrinsically real existence and [simple, unreified] existence, and thereby you will also come to understand how a non-intrinsically real validating cognition *(pramana)* can validate *(jal ba)* a non-intrinsically real epistemological object *(prameya, gzhal bya). (LRC:* 460b-461a)

Now just as we saw in the previous section that in an ontological context it is virtually impossible for a non-Dialecticist (such as Bhavya mentioned in the Ruegg passage above) to conceive of existence in a non-intrinsic way, so in the present context it is virtually impossible for a non-Dialecticist to conceive of an existent *dharmin* as anything but a substantially existent *dharmin.* However, *this* type of incoherent *dharmin* must be rejected by the Dialecticist on all levels (including the conventional/transactional/relative).[182] Since this is the case, it is sensible to ask: On what basis (with what understanding of *dharmin)* will the Dialecticist be able to debate with the non-Dialecticist?

The answer to this complex question emerges from an application of Tsong Khapa's original discernment of three "modes of cognitive apprehension" (*'dzin tshul)* or "perceptual habits" *('dzin pa, 'dzin stangr, *musti, "graha)* which he developed in the *LRC* and in the *EE.* These three are the cognitive apprehension of an object (1) as truly existent *(bden par yod par*

[181] ... *de Itar rang bzhin khas blangspa la gnod byed bstan pa rnams mthong ba na, ranggi ngo bos grub pa'i rang bzhin yod par 'dzin pa'i grub mtha' 'dor bar 'gyur la, de nos rang bzhin med pa la bya byed 'thad pa yang rtogs par nus pas ran? bzhin med pa dang med pa so sor phyed par 'gyur la, de'i phyir rang bzhin yod pa dang yod pa yang so sor phyed par 'gyur bas* [@461 a] *rang bzhin med pa* V *gzhal bya la rang bzhin med pa* V *tshad mas jal ba la sogs pa yang rtogs par 'gyur bayin no.* , *(LRC.* 460b-461a). *Cp. CMDR:* 333; Snow III: 272. *Cf.* also R89a: 305 for an alternative translation and discussion of part of this *LRC* passage.

[182] See R89a: 297, n. 53, for an elaboration of this point.

'dan pa); (2) as unreally/falscly existent *(brdzun paryodpar 'dzin pa),* as like an illusion *(sgyu ma Itar);* and (3) as simply existent, unqualified with respect to truth or falsity (or intrinsic reality) *(bden brdzun de dag gang gis kyang khyad par du ma byas par spyiryod pa tsam zhig tu 'dzin pa).*[183] Ruegg elaborates:

> It is, then, this last kind of cognitive apprehension that yields the unspecified **TRANSACTIONAL** *pramdna* found to be available to both the Substantialist and the Madhyamika, and which thus makes possible a well-founded and meaningful discussion between the two. This is accordingly quite independent of the fact that the two parties do **NOT** share a common autonomously **PROBATIVE** *pramdna (sgrub byed kyi tshadma),* or a commonly established *(mthun snari du grub pa : ubhayasiddha)* - and on the *samvrti-\cvt* virtually self-existent *[ran gi mtshan hid kyis grub pa)* - subject of inference *[dharmin = chos can)* that had been posited by Bhavya. (R89a: 302)

Such a transactional or conventional *pramdna* and *dharmin* are existent and acceptable for the Dialecticist; they are existent in that they are not utterly non-existent *(asiddha, abhdva)* and in chat they are conventionally existent (and again, to exist conventionally is to exist). As Ruegg elaborates elsewhere:

> ... According to Tsoh kha pa .... in the inference embedded in MMK III 2cd, the terms are in transactional usage *(tha shad du)* existent for the Prasarigika too. [Note 48 adds: "To have such transactional-pragmatic *(vydvahdrika),* and surface-level *(sdmvrta),* existence is regarded as sufficient because *anumdna* and *prayogavdkya* [syllogism] themselves belong to the transactional level of

[183] The full *LRC* passage here is: *myu gu yodpar 'dzin pa Ita bu la 'dzin tsulgsum ste; myu gu la ranggi ngo bos grub pa* V *rang bzhin yod par 'dzin pa bden par yod par 'dzin pa dang, myu gu ranggi ngo bos grub pa med kyangsgyu ma Itar du yod par 'dzin pa brdzun par yod par 'dzin pa dang, bden brdzun de dag gang gis kyang khyad par du ma byas par spyiryod pa tsam zhig tu 'dzinpa'o, , {LRC*ACIP: 452b) These same three are also elaborated in a more concise form in Tsong Khapa's *EE:* "In regard to (phenomena) such as a sprout, there are three perceptual habits: one holding it to be objectively existent; one holding it to be objectively inexistent; and one holding it without qualifying it in either way." *{EE:* 342) The Tibetan here is: *myu gu Ita bu la ranggi ngo bos yod par 'dzin pa dangder med par 'dzin pa dang de gnyis gang gis kyang khyad par du ma byas pa* V *'dzin pa gsum yod....* (ACIP: 90b) See also *EE:* 336 *ff.;* and Thurman's discussion of these three in his Introduction wherein he speaks of "the perception of objective existence in things, the perception of objective non-existence of things, and the perception of things unqualified as tegards objective status, the non-judgemental, oblique, or peripheral perception." *(EE:* 168 *ff)*

> *samvrti."]* ... For the Prasarigika *vddin,* then, the *dharmin* exists in the domain of transactional usage *(vyavahara),* which is the proper domain of *anumdna* and *prayogavdkya* too. (R89a: 297)

Conventional Validating Cognition

The above discussion leads us to consider one of Tsong Khapa's more original (and controversial) contributions, namely his elaboration of what is called "conventional validating cognition" *(vydvahdrika-pramdna, tha snyadpa'i tshadma).*[184] To get a handle on this complex topic it is very useful first to clarify what was meant above when it was observed that the *dharmin, anumdna,* and *prayogavdkya* all have as their "proper domain" the "domain of transactional usage" *(vyavahara).*

Two validating cognitions, two "proper domains" or "spheres of authority"[185]

In brief, Dharmaklrti presented two subdivisions of validating cognitions, one ultimate *[paramdrtha-pramdnd)* and one conventional *(vyavahdrika-pramdnd).* Following and expanding upon Candraklrti, Tsong Khapa gives this a Centrist reading, aligning these two validating cognitions with the two realities, ultimate and superficial *{paramartha-satya* and *samvrti-satya),* respectively. This alignment is one-to-one and mutually exclusive. Ultimate validating cognitions (involving "ultimacy-seeking analysis") are properly aimed only at seeking the ultimate reality of things; not finding any substantial, independent, intrinsic ultimate reality or object, the (only) ultimate objects they find and validate are emptinesses (lacks of intrinsic reality). Likewise, conventional validating cognitions are properly aimed only at analyzing and validating superficial, perceived, conventional objects/realities. Thus, each has its own

[184] This is what in the passage above Ruegg referred to as "TRANSACTIONAL *pramana."* Ruegg explains that it is precisely this type of validating cognition which "has then to be distinguished from a *svamata-pramdna (ran gi lugs kyi tshad ma)* by means of which a *dharmin* might be thought to be established hypostatically or onto-Iogically." (R89a: 302)

[185] Napper is the only contemporary buddhologist I have found who has clarified this important notion of "domains" - what she calls "spheres of authority" - at some length (NE89: esp. 54-60,... 64), so I will rely on her extremely helpful exegesis in this present subsection.

proper "domain" or "sphere of authority," and it is improper to apply one validating cognition to the other's domain.[186] It is "improper" in the same way that, for example, it would be improper (or not useful) to apply a visual consciousness to a sound; such an object (sound) is "outside the sphere of authority" of visual consciousness, and thus such a consciousness can provide no knowledge with respect to such an object.[187]

Now one may wonder (as did many Indians and Tibetans) about the reality status of the sphere of conventional validating cognitions. After all, as Ruegg states: "[W]hereas *anumana* belongs to *vyavahara* and *sarhvrti,* it has to be noted that Candraklrti has described *sarhvrti* as having for its essence an entity realized in error only *(viparydsamatrdsdditatma-bhavasattaka samvrtih)."*[188] (R89a: 303) If the relative, transactional sphere is at its very *essence* "error *only"* then it would furthermore seem that any cognitive processes such as logical inference *{anumana)* which "belong to" that sphere would have to be entirely erroneous in essence as well, and that any such processes could thus yield only erroneous, invalid knowledge. Many of Tsong Khapa's predecessors, contemporaries, and successors did indeed voice such objections, and Tsong Khapa spent a great deal of time (in the *EE,*[m] *LRC,* and

[186] This is sometimes expressed so succinctly as to be easily missed. For example, this is what is being addressed when Thurman says, "Just as conventional realities are objects for mundane cognitions, so ultimate realities are objects for transcendent cognitions, such as the holy wisdom of spacelike equanimity, the Buddha's inconceivable wisdom, and so on." *(EE:* 147); and when Newland says: "[For Gelugpas] Each of the two truths is a certain type of object for a certain type of mind, and neither knocks the other out. In the Middle Way system, the two truths are objects found by conventional and ultimate valid cognizers____" (NG99: 33-34).

[187] See NE89: 55-56 for further elaboration.

[188] Ruegg gives fuller Skt in note 75 with P/WVrefs. Sprung pp. are 40 and 59. Sprung p. 59 has "the false everyday world ... exists only in virtue of an unfounded belief in the reality of a personal self, which is a pure misbelief." Thurman *(EE:* 332 *ff)* translates this as "merely erroneous."

See esp. *EE:* 332-44.

elsewhere) defending his position that conventional validating cognition is in fact valid. This is a very complex matter, and we will only give the briefest outline of his position here.

Again, as in the ontological context discussed previously, the key to properly understanding this lies in qualification - in ascertaining precisely what is (and what is *not)* being negated by the term "error only" *(viparyasamatra).* Ruegg continues with a paraphrase-translation of the *EE:*

> For Tsoh kha pa, the restriction *'viparyasamatra'* does not, however, have the effect of precluding what is thus realized from being realized by a cognition that is not erroneous/deviant (such as *anumdna* and *rigs s'es).* This is because the restriction *'viparyasamatra'* is considered by him to be intended solely to negate the idea that what belongs to *samvrti* is realized (or realizable) through an analysis *(dpyod pa = vicdra)* that investigates the mode of existence *(yod tshul,* of entities on the *samvrti* level).[190] Nevertheless, *vydvaharika-pramdna* is in fact required as a cause of the correct cognition of the *paramdrtha* (as said by Nagarjuna, MMK XXIV 10ab).[191] (R89a: 303)

Alienated individuals invariably, instinctually, and always perceive superficial, relative objects within conventional reality *(samvrti)* as having their own intrinsic (non-conventional, non-relative) reality. However, ultimacy-seeking analysis, which explicitly and exclusively seeks out intrinsic reality, will find nothing (that is, no intrinsic reality) when directed toward

[190] The Tibetan for Ruegg's paraphrase of this passage from the *EE* is referenced and given in his note 76: *smra bapo "i brjod 'dod niyod tshulji Itaryin dpyodpa* V *dpyod byed kyis rnyedpa dgag par 'dod nas "tsam " smos kyi I ma 'khrul ba yin pa* V *shes pas rnyed pa gog pa min te I...* The Tibetan then continues (from ACIP: 88b): *tshiggsal las, dpyadpa zhib mo jig rten gyi tha snyad la bcugpa 'dis ci dgos zhes kho bo cag kyang de skad du smra ste* *kun rdzob phyin ci log tsam gyis bdaggi ngo bo yod par rnyed pa.* *zhes gsungs pa'iphyir ro I*/Thurman's translation is:

> ...the express intention of the speaker is to tefute that (superficial objects) are discovered by analytic cognition that analyzes the modes of existence (of those objects), thus he says "merely," and he does not refute (the possibility) that such objects can be encountered by non-erroneous cognitions; because as (Chandrakirti) says in the *Lucid Exposition,* "We say 'what's the use of such application of fine analysis to mundane conventions?' as the superficial is found to have its self-existence merely by erroneous cognition." *(EE:* 338)

[191] Ruegg gives £"£Tibetan and ref. in note 77. Thurman's *EE* trans, is on p. 343.

any such objects. In this sense *and in this sense alone superficial* reality is said to be "error only." Nevertheless, analysis (such as logical inference or reasoning consciousness *[anumdna* or *rigs shes])* involved in conventional validating cognition can validate conventional objects as (conventionally) true or false, and thus in this sense even though superficial reality is "error only" (with respect to perceived intrinsic reality), a conventional validating cognition can be non-erroneous with respect to its (conventional) object; in other wotds, it does provide *knowledge* which is *valid.*[192] Moreover, analysis involved in conventional validating cognition can be used (indeed must be used) to properly infer the ultimate (emptiness), laying the necessary foundation for the subsequent direct intuition of the ultimate.

Four further epistemological distinctions[193]

The above distinctions between "spheres of authority" are further nuanced (and complicated) by a detailed analysis Tsong Khapa makes in which he carefully distinguishes between an object's:

1) being unable to withstand analysis by reasoning *(rigspas dpyad mi bzodpa)* and its
2) being refuted by reasoning *(rigspasgnodpa);*

as well as between an object's:

1) being not found by a reasoning consciousness *(rigs shes kyis ma rnyedpa)* and its
2) being found to be non-existent by a reasoning consciousness *(rigs shes kyis medpar rnyed pa).*[194]

[192] Guy Newland restates these observations: "... conventional phenomena are not truths, but are falsities *(rdzun pa, mrsd)* because they do not exist as they appear.... Nonetheless, both truths are objects found by authoritative sources of knowledge *(tshad ma, pramdna)."(NG99:* 83, points 3 and 4)

[193] This brief subsection is drawn from Napper's brilliant elucidation at NE89: *54ff.,* which in turn "relies heavily on Lo-sang Dor-jay's *Analysis of Special Insight"* (NE89: 671 n. 77).

[194] *Cf* NE89: 55; and 671, note 78.

While there is no space here to go into the intricacies of these distinctions, it will be useful to cite some of Napper's (via Lo-sang Dor-jay's) very helpful elucidation of the intersection between these distinctions and the two spheres of authority:

> [Tsong Khapa] agrees that if something could withstand analysis by reasoning, or ultimate analysis, then it would be truly, or ultimately, established. However, [the fact that no phenomenon can withstand analysis by reasoning]... does not for him entail that phenomena are therefore refuted by that reasoning.
>
> ... [T]he reasonings of ultimate analysis have no authority with respect to merely conventionally existent phenomena. The sphere of authority of ultimate analysis is any sort of ultimate existence; ultimate analysis is seeking to find concrete or inherent existence,______Conventional phenomena cannot withstand analysis by reasoning and are not found by that reasoning, but they are neither refuted by that ultimate reasoning nor found to be non-existent by it, for they are outside its sphere of authority.
>
> ... [B]eing found by the reasoning of ultimate analysis and being able to withstand analysis by that reasoning are also not the same, for emptiness is found by the reasoning of ultimate analysis but is not able to withstand analysis by that reasoning. Nothing is able to bear analysis by reasoning; only emptiness is found by the reasoning of ultimate analysis. (NE89: 55—56; brackets added)

These complex observations can be somewhat clarified by presenting them in tabular format:

By An Ultimate (Ultimacy-Seeking) 'Validating Cognition:

	A Conventional Reality	*Ultimate Reality as Intrinsic Reality*	*Ultimate Reality as Emptiness*
Can bear analysis	NO	No	No (emptiness of emptiness)
Is refuted	NA (outside sphere of authority)	Yes	Yes (as intrinsic)
Can be found	NO	No	**YES** (it's a knowable)
Can be found to be non-existent	NA (outside sphere of authority)	Yes	No (it's a knowable)

Table 2: Ultimate Validating Cognitions

By A Conventional Validating Cognition:

	A Conventional Reality	*Ultimate Reality as Intrinsic Reality*	*Ultimate Reality as Emptiness*
Can bear analysis	NA (this cognition does not analyze)	NA (this cognition does not analyze)	NA (this cognition does not analyze)
Is refuted	NA	NA (outside sphere)	NA (outside sphere)
Can be found	**YES**	NA (outside sphere)	**YES** (serves as cause)
Can be found to be non-existent	NA	NA (outside sphere)	NA (outside sphere)

Table 3: Conventional Validating Cognitions

The foregoing presentations and analyses should demonstrate just how complex and nuanced the Indo-Tibetan Buddhist epistemológica! system is. This highly sophisticated system, developed over many centuries in India and Tibet, was used creatively and brilliantly by Tsong Khapa to precisely define how and why it may be maintained that a non-intrinsic, nonabsolute, conventional, relative reality may be validly ascertained and known. While we have just scratched the surface here, the potential value of the contribution that these Indo-Tibetan traditions can make to global epistemológica! exoteric discourse should be clear. We will then see in our concluding chapters how Tsong Khapa brings this same epistemological acumen to bear on esoteric issues in Buddhist Tantra. By then we should have raised a few "mystical" third-eyebrows on the Katz-Forman side of our table!

Conceptual Deconstructfon/Negation

Overview

> *[O]ne must understand that when we use the term "nonconceptual, " it can mean different things in different contexts.*
>
> - H.H. the Dalai Lama {*Healing Anger,* p. 129)

It is well-known and accepted within all Buddhist traditions that the ultimate intuition of a buddha is said to be "nonconceptual," and that the ultimate reality that is the object of

such an intuition is itself "inconceivable." What exactly such statements mean and entail, however, has been a source of perennial confusion and a topic of great debate (indeed we shall see it was one of the central topics of *the* "Great Debate" at Samye). In particular, what role (if any) some type of "conceptuality" might have on the path to such a "nonconceptual" ultimate intuition of such an "inconceivable" ultimate reality has proven highly problematic and contentious.

As in the ontological and epistemological sections above, we shall see in this section that Tsong Khapa argues that care must be taken to determine the precise target and scope of the neganda of terms such as "nonconceptual" to avoid both undernegation and (more often) overnegation. As we'll see, he will argue again that the negative prefix must not be taken in too broad a way, that it must be taken in a very precise, surgical way: here, in many contexts, the negative prefix "non" does not negate any and all examples of its negandum "conceptual-ity," it negates only conceptions *of intrinsic reality.* In this way, Tsong Khapa will reserve a place for certain other types of conceptuality on the path and - even more provocatively - in the "nonconceptual" ultimate intuition characteristic of the fruitional state of buddhahood itself. (This will be elaborated in the context of deity yoga in the next chapter.)

However, to simply state this conclusion will miss too much of deeper meaning and broader context, including the many important issues therein implied and thereby entailed. To derive the maximum benefit and impact we must methodically work our way through this complex terrain to reach Tsong Khapa's conclusion. This broader context must (again) first be explored in an exoteric domain before we can appreciate and discuss how these same issues play out in an esoteric domain. We will thus now explore this broader context at three levels within exoteric discourse. First (p. 175 *ff),* at the broadest level we will situate this issue of "nonconceptuality" within the wide, typologically related sets of themes, topics, and currents so meticulously drawn out and analyzed in Ruegg's R89 book (as alluded to in chapter II above). Within this brief overview, I will also introduce my own distinction between what I will call a "weak position" and a "strong position" that can be adopted with

respect to (non)conceptuality at any level of discourse, and I will trace the perenniality of these issues. Second (p. 187 *ff),* at a mid-level of application, we will discuss this issue of "nonconceptuality" in the context of more direcdy related topics having to do with mind and mental functions, mental activity, and so forth. And finally (p. 202*ff),* at the most specific level, we will explore in some detail Tsong Khapa's analysis of the meaning of the terms most directly translatable as "(non)conceptuality" *{[a]kalpand* or *[a]vikapa, rtogpa [medpa]* or *rnampar* ***[mt]*** *rtogpa;* as well as *[an]abhinivesa, [mngonpar] [mi] zhen pa).*

It is important to stress here at the outset that I will herein be using the term "conceptual(ity)" in an intentionally open, inclusive way to refer to the *broadest spectrum* of processes which can be described as intentional, including those processes which are constructive (creative, synthetic, aesthetic) and hence content-full, deconstructive (rational, analytical, discriminative) and hence content-emptying, as well as deductive, linguistic, imagistic, analogical, and so forth. It must be acknowledged here that this use of the term "conceptual" is misleading, for as we have seen many times above, both perception and conception *(snang zhen)* are often presented as completely interrelated, as "two sides of the same Klein." Thus, whereas the perceptual might seem to be linked to the material "apparent" world only, and the conceptual might seem to be linked to mental processes only, in fact both are intimately linked to both. These interconnections should be borne in mind throughout all of our discussions below.

Broad Level Context: Related Themes: Weak and Strong Applications

Typologically related themes, topics, and currents regarding (non)conceptuality

At the outset of R89 Ruegg describes the typologically related themes compared and contrasted throughout his book:

> In the following essays an attempt is made to investigate a pair of themes in Buddhist thought by considering, in historical and comparative outline, their treatment in some traditions of Indian and Tibetan Buddhism .... The two themes are, schematically stated, 'nature' and 'nurture' in the twin realms of soteriology and

> gnoseology, a pair of topics that call for examination in terms of the notions of 'innatism', 'spontaneism' and 'simultancism' as contrasted with graded acquisition and reinforcement through progressive cultivation. Connected themes are enstatic concentration (gnoseological rather than cataleptic) as against intellectual analysis, ethical and spiritual quietism in contrast to effort, and cataphaticism as opposed to apophaticism. (R89: 3)

These contrasting themes are usefully juxtaposed in table form as follows:

A. Nature	**B. Nurture**
Innatism, spontaneism, simultaneism	Gradualism, graded acquisition and progressive cultivation
Gnoseological enstatic concentration	Intellectual analysis
Ethical and spiritual quietism	Effort
Cataphaticism	Apophaticism

Table 4: Nature and Nurture Themes

Ruegg then goes on to describe the various pairs of topics which he considers under these themes. These topics can again be usefully juxtaposed in table form as in *Table 5* below. Note that the members of these topic-pairs are in opposition to each other. Thus, it should not be thought that a centrist position is to be found through somehow balancing or integrating columns A and B. Finally, while some of the topic-items in column A of *Table 5* below are related to the "nature" theme column of *Table 4* above, and while some of the topic-items in column B below are related to the "nurture" theme column above, such a one-to-one correspondence does not necessarily always hold between the columns of the two tables. The topic table is as follows:

A. Topic	B. Contrasted or Opposing Topic
Hva shang Mahayana (in 'Great Debate')	Kamalasila (in 'Great Debate')
'Simultaneist' *(cig cfhjar, yugapad)* spontaneity and naturalness	'Gradualist' *(rim gyis, krama)* reinforcement and cultivation
Tathagatagarbha (Buddha-nature) understood as a positive quality or essence	*Tathagatagarbha* understood as emptiness
Shentong *[gzhan stong, *parabhavasunyata)* —extrinsic emptiness	Emptiness as absolute negation
dkar po chig thub ('sole white remedy' that "by itself'cures' all conceptual constructions and discursivity of thinking")	(Rejection of this on the basis that no *one* such remedy exists, or that such a cure as understood is not needed)
Neo-Mahamudra (Sutric)	Classic Mahamudra (Tantric)
Emphasis on priority of quietistic meditation *(samatha, zhignas)* and enstatic concentration *(jog bsgom) over* analytic meditation *(vipasyana,* or *savicdrabhdvana [dpyad bsgom])*	Emphasis on conjunction and integration of analytic meditation *(vipasyana)* with quietistic meditation *(samatha)* and enstatic concentration

Table 5: Contrasting or Opposed Topics Within Nature and Nurture Themes

Now we can make a few observations about these tables. First, Tsong Khapa is clearly solidly in column B. Second, items in either column (say, column A) are typologically related in such a way that a person who adopts, advocates, or (over-)emphasizes any one item in that column might be likely to do so with other items in that same column but will be very unlikely to do so with items in the other column (B, in this case). Thirdly, when column A is (over-)emphasized then there is a tendency towards what we have described as "under negation" and reification, whereas when column B is over-emphasized there *can* be a tendency towards "over negation" and nihilism (what is sometimes referred to as "delighting in emptiness"). Thus, we see throughout much of Tsong Khapa's exoteric work *(LRC, EE,* and so on) a great concern to resist and refute positions in any way similar to anything in column A.

Finally, as I will show in subsequent chapters, and as an extension of Ruegg's pioneering work, there is throughout much of Tsong Khapa's esoteric *NRC* an explicit typological

linkage between the division of exoteric topics in the tables above and two sets of esoteric topics which are described as "nonconceptual yogas" *(ma brtagspa'i rnal 'byor)* and "conceptual yogas" *(brtags pa'i rnal 'byor).* For Tsong Khapa both of these types of yogas are necessary, and both must be completely integrated, as with *iamatha* and *vipasyana* (see last entry of column B of *Table 5* above).

Now to generalize based on the above observations: two different orientations toward the path (and its fruition) have emerged historically (and/or typologically) within Buddhism, each claiming to accurately represent "the tradition" and each highly critical of the other."[5] Ruegg has characterized proponents of these two opposed trends, orientations, or "currents of thought" as emphasizing either "non-constructivism," on the one hand (column A), or "analysis," on the other (column B). He has described these opposed currents as follows:

> The current of thought in Tibet, and earlier in India, that thus emphasized, to the practical exclusion of all other exercises, the cultivation of non-construction *(akalpa[na\, avikalpa,* etc.) and the spontaneous and gnoseologically innate recognition of Mind together with its Quieting *(samatha)* was opposed by a school of thought that laid much stress on correct analysis *(bhutapratyaveksd = yah dag par so sor rtogpa)* leading to the full development of the investigation of the factors of existence *(dharmapravicaya = chos mams sin tu mam par 'byedpa)* and of discriminative knowledge born from meditative realization *(bhdvand-mayiprajhd)* together with Insight *(vipasyana = lhagmthoh).* (R89: 110)

For our purposes, I will characterize these two currents respectively as **"anti-conceptual"** and **"pro-conceptual."** Here the prefix "and-" will mean "rejecting or at least deeply suspicious of the soteriological value of (conceptuality), and "pro-" will mean "insistent on the necessity and soteriological value of (conceptuality). As mentioned at the outset of this section, by "conceptual" I have here in mind the broadest spectrum of processes (not only

[195] Representatives of both groups have a claim to being "Buddhist" from a historical (and numerical) perspective, even if either might at times deny the other proper inclusion in this category. It is not my intention to take sides on such claims herein. However, while both sides have many plausible arguments and exegetical strategies, I am persuaded by Tsong Khapa's arguments and positions.

"mental processes"; here we may recall the bodily/material emphases of those such as Bourdieu discussed previously). Thus, in this sense, in addition to its obvious mental connotations, to be "pro-conceptual" is also to be pro-perception (-side), to "save the appearances" in Ruegg's terms, and it is to be pro-form ("emptiness is form"), and pro-body. Notwithstanding such limitations, with these clarifications we will proceed forthwith with the admittedly inadequate terms "anti-conceptual" and "pro-conceptual."

Through the lens of Tsong Khapa's many writings we get a clear picture of the historical continuity of his own pro-conceptual current. Tsong Khapa traces this current from the earliest Buddhist *Suttas* and *Sutras,* through the Indian commentarial tradition (beginning with Nagarjuna himself in the first century **CE**, through Aryadeva in the third, Vasubandhu and Asahga in the fourth, Candraklrti in the seventh, KamalasTla in the ninth, and Ansa in the eleventh centuries **CE**), and then through various Tibetan commentarial traditions, and right up to his own day. However, Tsong Khapa also gives us a clear picture of the fact that various anti-conceptual traditions also had a long and persistent history. Sometimes he directly cites persons or texts from these anti-conceptual traditions, and at other times he cites them as unnamed objectors *(purvapaksas)* in pro-conceptual texts. The abundance of such anti-conceptual examples indicates that such positions were indeed very persistent and pervasive.

In his own study of these issues Ruegg likewise cites other scholars who have discerned in earlier Buddhist canonical sources "Some aspects of the proto-history of the opposition between 'simultaneist innatism' — expressed in mystical or cataphatic terms — on the one side and analytical, and gradualist, cultivation — expressed in terms of intellection or apophaticism - on the other side_____" (R89: 8; *cf.* also 125; ch. IV). He also notes, "The fact that they [the simultaneist views associated with Hva Shang] are envisioned in the Mahayanist

canonical texts cited by Kamalaslla [in his third *Bhdvandkrama]* leads one to suppose that they are quite old opinions." (R89: 96)[196]

Weak and strong positions regarding (non)conceptuality

In addition to the above observations regarding the two currents, I will now further argue that there are both weak and strong positions that can be taken within these two. If the former current is "anti-conceptual" in that it is deeply suspicious of the soteriological value of any processes that could be described as "conceptual," then a strong anti-conceptual position would completely eschew the value of any such conceptuality for anyone at any stage of the path (if indeed "stages" and "path" were even accepted within such a strong subitistic position), arguing that the desired nonconceptual fruit could not possibly come from a conceptual cause and that all concepts are thus binding to samsara and to be abandoned post haste. According to Tsong Khapa and most others in the Tibetan tradition, such a strong anti-conceptual position is characteristic of "the Hva-shang's view." A weak anti-conceptual position would relegate such conceptual processes to a necessary earlier portion of the path (sometimes only for the lowliest practitioners), advocating that certain conceptual processes are "necessary evils" to be used preliminarily to clear away certain negative propensities, conditionings, and so forth, only to be prornpdy discarded once their job is done. (Some have at times ascribed this slightly moderated position to the Hva-shang.)

If the other current is "pro-conceptual" in the sense that it emphasizes that at least some forms of "conceptuality" are fundamentally necessary (even if not sufficient) for all practitioners on the path, then a weak pro-conceptual position would maintain that this is so for a significant portion of the path. A moderately stronger version of this "weak" pro-con-

[1] Ruegg discusses this further at 138—39 *ff.* and in many other places scattered throughout R89. His final chapter (IV, pp. 138-212) on "The Background to Some Issues in the Great Debate" is dedicated to "identifying earlier examples or préfigurations of these themes." (R89: 141)

ccptual position will argue that certain forms of conceptuality are necessary for all practitioners for the entire path right *up to* the fruitional state of buddhahood. Finally, and most provocatively, a strong pro-conceptual position will maintain that some forms of "conceptuality" necessarily remain even in the final fruitional "nonconceptual" state itself.

The spectrum of positions regarding the value and role of "conceptuality" can be arrayed from left to right as follows:

strong anti-conceptual	**weak anti-conceptual**	**weak pro-conceptual**	**weak-moderate pro-conceptual**	**strong pro-conceptual**
All conceptuality is to be abandoned for all throughout the path	Some conceptuality may be useful for some at preliminary stages of the path	Some conceptuality is necessary for all for a significant portion of the path	Some conceptuality is necessary for all right *up to* the fruitional state of buddhahood	Some conceptuality is necessary for all right *up to* and even *in* the fruitional state of buddhahood

Table 6: Weak and Strong Positions Regarding (Non)conceptuality

Moreover, regarding the pro-conceptual position favored by Tsong Khapa and his sources, although I have not seen the weak and strong variations of this position explicitly extrapolated as such as a set of two, I maintain that there are at least implicitly these two distinct (if interrelated) positions, approaches, or emphases apparent throughout Buddhist literature as a whole, within both exoteric as well as esoteric genres. Although Tsong Khapa identifies and defends these weaker and stronger pro-conceptual positions in much greater detail in his exoteric writings (e.g., *LRC* and *EE),* it is significant that in his esoteric *NRC he* frequently recapitulates the exoteric versions of these arguments, carefully discussing and typologically linking them to their esoteric counterparts in the *NRC.* Without such grounding, Tantric theory runs all too quickly amok.

When we consider that Tsong Khapa elaborates these weaker and stronger pro-conceptual positions in exoteric as well as in esoteric contexts, we can discern that there will be the following four variations to this pro-conceptual theme:

	Weak	Strong
Exoteric	Some conccptuality is necessary for all for a significant portion of the path	Some conccptuality is necessary for all right *up to* and even *in* the fruitional state of buddhahood
Esoteric	Some conceptual yoga (deity yoga) is necessary for all for a significant portion of the path	Some conceptual yoga (deity yoga) is necessary for all right *up to* and even *in* the fruitional state of buddhahood

Table 7: Weak and Strong Pro-conceptual Positions in Exoteric and Esoteric Contexts

While the weak pro-conceptual positions we will be illustrating and discussing below may be more familiar to those versed in buddhological debates, the strong pro-conceptual position is less often encountered or acknowledged and will perhaps be less familiar. Moreover, the exoteric weak pro-conceptual position will be the most familiar, the exoteric strong and the esoteric weak pro-conceptual positions will perhaps be less familiar, and the esoteric strong pro-conceptual position (in spite of important links to its better-known exoteric counterpart) will be the least familiar and in many ways the most essential to our discussion of Tsong Khapa's analysis of deity yoga in the esoteric context. I will be identifying these various positions in context as they emerge throughout the remainder of this dissertation.

Preliminary examples of the anti-conceptual position

The evidendy perennial appeal of anti-conceptualism has ensured that such an orientation would manifest not only within certain Tibetan traditions but also within some of the contemporary Western scholarship on those traditions. Regarding the latter, many examples of what we may call an anti-conceptual "bias" can be found (in varying degrees and forms) throughout contemporary Buddhist scholarly literature. Napper correctly cites Murti as a particularly egregious example:

> That conceptuality is what Madhyamika seeks to negate is a position advanced by, among others, T.R.V. Murti ... who ... equate[s] ignorance *(avidyd)* with conceptuality *(kalpana)* as well as with views *(drsti)* - as Murti says "Kalpana, (vikalpa) is avidya *par excellence."* (NE89: 101)

> Murti also says ... that the Madhyamika is negating "the conceptualist tendency *(yikalpa* or *drsti);* for this is what falsifies reality which is Intuition *iprajna);"* he spells this out
>
> > In the Abhidharma, Vedanta and Vijnanavada systems particular concepts or ways of viewing the real arc *avidya.* For the Madhyamika, *avidyd* is much wider and more general in scope; conceptualization as such (not merely particular concepts), any view without exception, is *avidya.* Reason or intellect *(buddhi)* as the faculty of conceptual construction is *avidya..."* (NE89: 692 n168)

Though Murti represents an extreme example, countless other more moderated examples of anti-conceptual presentations and biases could be cited in contemporary buddhological scholarly literature as well.

Thurman widens this contemporary circle beyond scholars, commenting on how an anti-conceptual perspective has likewise been adopted by many (he says "most") people today who consider themselves to be Buddhist "practitioners":

> Most of today's practitioners of Buddhism suffer from a variety of entrenched notions against the intellect and its role and power as a vehicle of liberation. They consider their duty to be the cultivation of a supposed "pure experience" free of concepts, unwitting of the fact that the conceptual aggregate *(samjna-skandhd)* is always operative to determine any state of consciousness. This is particularly tragic for many "meditators," since by *conceptually* choosing to eschew concepts, they lose the flexibility of conceptual adaptation, and become stuck with whatever range of concepts their habit of mind deems comfortable. This dooms them as modern persons to the grievous error of taking the nihilistic reification of the metaphysical nothingness underlying materialist culture to be the emptiness or selflessness that is ultimate reality. *(EE: 7)*

Here we can make several observations. First, Thurman's observation in 1983 that practitioners "consider their duty to be the cultivation of a supposed 'pure experience' free of concepts" is a clear example of a contemporary historical precedent to the perspective/agenda later codified in 1990 by Forman, et al. as the *PCE.* Second, Thurman's allusion to such practitioners considering themselves to be "meditators" reveals an alignment or equation which persists unabated twenty years later (in 2003), where "to practice" still usually means "to meditate." This emphasis is in direct conflict with the *Transcendent Wisdom* scriptures which clearly maintain that the cultivation of transcendent, analytic wisdom *(prajndpdra-*

mita) - not the cultivation of meditation *(dhyanaparamita)* - is the paramount practice. As these scriptures repeatedly emphasize, the practice of transcendent, analytic wisdom is in fact what makes other practices (the other *paramitas),* including meditation, "transcendent." As Ruegg has observed, according to Kamalastla's *BA III,* "[H]e who suitably joins together *dhyana* and *prajna* is called *prajnottaradhyayin (ses rah mchoggi bsam gtanpa),* i.e. a meditator for whom discriminative understanding is paramount" (R89: 95); and, moreover, "Such *dhyana* in which *prajna.* is supreme is opposed to the 'Dhyana' which is said to subsume all *paramitas* in itself... - in other words, apparently, the 'Dhyana' of KamalasHa's opponent Mo-ho-yen [Hvashang Mahayana]." (R89:183) (The latter might even be called *dhyanottara-dhydyin.)* Finally, we can observe that when Thurman mentions that "by *conceptually* choosing to eschew concepts, [meditators] ... lose the flexibility of conceptual adaptation," this is (in part) an indirect reference to an obstacle to deity yoga practice, which we will see in the next chapter is precisely the intentional practice of creative "conceptual adaptation."

Preliminary examples of the pro-conceptual position

Guy Newland provides us with a classic formulation of a weak pro-conceptual position in his book *Appearance & Reality.* Therein he argues that Tsong Khapa's Gelugpa tradition - in its presentation of the Buddhist Sautrantika philosophy - portrays conceptuality as a necessary (if temporary) means to a (qualitatively different) end:

> ... the Sutra system is the context in which Gelukpas introduce students to the idea that conceptuality, far from being the enemy, is an absolutely indispensable tool on the path to liberation.... [C]onceptuality is first wielded as a sword against a misconception, and dropped only when that misconception has been refuted.... One must begin by using conceptual meditations to identify and logically refute the conception of inherent existence. (NG99: 34—35)

While some thus present conceptuality as a sword to be used then ultimately dropped, others (such as Aryadeva) liken it to a boat to be abandoned once a river has been crossed,[197] and

[197] See *NRC:* 370b *ff-Thc* same boat analogy is used in the Tantras themselves; see *NRC:* 359b, 370a.

still others (such as Kamalaslla in his *BA)* liken the use of conceptuality to the use of two sticks (specific conceptual processes) which when rubbed together produce a fire (intuitive wisdom) which ultimately consumes those very sticks (near or at buddhahood).[198] Still others invoke the analogy of a homeopathic remedy in which one uses poison to cure a disease, comparing the use of conceptuality to what we might now describe as "fighting fire with fire."

In canonical defense of such weak pro-conceptual positions, some cite verses from Nagarjuna such as: "Without employing the conventional, the ultimate is not taught; Without understanding the ultimate reality, Nirvana is not attained." *{MMK,* XXIV: 10). The Dalai Lama cites the second chapter of Dharmaklrti's *Pramanavarttika.* in support of a weak pro-conceptual position, concluding that "[W]e should not have the notion that, since the goal is to arrive at a nonconceptual state, nothing which involves conceptual thought processes can be of benefit to that goal." *(Healing Anger.* 130)

In both traditional and contemporary writings the weak pro-conceptual position (including its moderate variation) is frequently presented in explicit opposition to some variation of an anti-conceptual position. Thus, Napper discusses how some over-negating Centrists regard the negations of the tetralemma to be entirely negative (with no acknowledgement of a positive *findingof* non-intrinsic reality), noting that "they see this as a psychological process of transcending conceptuality, a means of forcing the mind to a different plane." She then elaborates the opposed, weak pro-conceptual form of Tsong Khapa's Centrist position when she notes: "In Ge-luk-pa also conceptuality is eventually transcended, but not by means of ceasing verbal conventions; rather, conceptuality is used to develop a level of insight which upon repeated meditative familiarization can be brought to the point of direct non-conceptual, non-imagistic perception." (NE89: 60) Likewise, Thurman gives his own pres-

[198] See *Kasyapaparivarta* v. 69. This fire-stick analogy is well-known and often cited. See for example: NE89: 105; *CMDR:* 405; and R89: 94-95, note 179.

entation of Tsong Khapa's weak-moderate pro-conceptual position as refuting an anti-conceptual stance when he explains:

> rNgog-lo [1059-1109] .... held that ultimate reality was beyond the sphere of word and concept, therefore utterly lacking in any sort of characteristic whatsoever, and therefore not an object of knowledge at all.... rNgog-lo's position ... seems to resemble a distorted version of the Dialecticist Centrist's insistence on the radical transcendentality of the ultimate.... Tsong Khapa discusses the misunderstanding of this radical position as nihilistic skepticism.
>
> ... Once the link between sharp critical reasoning and the ultimate reality is broken [as it is by those such as rNgog who adopt an anti-conceptual position]... philosophy has only a dubious role in the path to enlightenment, as intellect and experience have become ultimately separated. It is for this that Tsong Khapa refutes ... [certain] interpretation^] of the inexpressibility, unconceptualizability, and uncognizability of the absolute, toward the end of the *Essence.™* In quick preview, although word, concept, and intellect cannot *encompass* the ultimate, as the well-known epithets, "inexpressible," and so on indicate, that does not mean that they cannot *reach* the ultimate, bring the philosopher to the point of nonconceptual realization, as it were. If they could not even reach that point, there is an awkward picture of a gap and a leap - but how would one know where to leap? — or the equally awkward nihilistic denial that there is any such thing as the ultimate. *(EE:* 55; brackets added)

Finally, with respect to the strong pro-conceptual position, this position is "stronger" because it brings home the full, radical implications of nonduality, thrusting apparent conventional reality right here in one's face, as it were. As mentioned above, rather than apparently conceding that (all) concepts are abandoned at enlightenment (which might indeed seem to raise problems regarding the homogeneity of cause and effect), this argument provocatively asserts that it is *incorrect* to maintain that the supposedly "nonconceptual" intuition of a buddha is in fact *entirely* "nonconceptual." This stronger and more refined position argues that "concepts" are not in themselves "bad" (binding to *samsdra);* that some forms of "conception/perception" are integral to the development and manifestation of a buddha's Form Body; that therefore "nonconceptual" does not mean lack of all concepts but rather

Cf. EE: 98-111, 149-173 for Thurman's own elaboration.

only lack of specific *types* of conceptuality, and that not all concepts (as an entire class) are to be abandoned. In other words, just as when analyzing what is and what is not to be rejected by the term "selflessness," subtler analysis and distinctions must be made with regard to what *types* of conceptuality are being rejected by the term "«o«conceptuality." We will see some examples of this in the final section of this chapter, and I will highlight further examples as they appear in context throughout the remainder of this study.

Mid-Level Context Mind, Mental Functions, (No) Mental Activity ([AJmanasikara), and Other General Terms

When we begin to delve into the pro-conceptuality and anti-conceptuality positions regarding nonconceptuality, we quickly find that the philosophical and doctrinal complexity and problems are compounded by the sheer number of technical source cerms (Sanskrit and Tibetan for our purposes) developed and used to discuss these issues in the highly sophisticated Indo-Tibetan Buddhist inner science tradition. Terms such as *amanasikdra (yidla mi byedpa), asmrti (dran pa medpa), cittanirodha (sems gogpa), acintya (bsam gyis mikhyab pa), nisprapahca (spros pa dang bral ba), andlambana (mi dmigs pa), anupalambhana (mi dmigs pa), anabhinives'a (mngon par mi zhen pa), nirvikalpajhdna (rnam par mi rtogpa "i ye shes), naiva-samjhdndsamjndyatana (du shes med du shes med min skye mched), dsarhjhika (du shes med pa), asamjhd-samdpatti (du shes med pa 'i snyoms par 'jug pa), samjndvedfayjitanirodha-samapatti ('du shes dang tshor ba gog pa'i snyoms par jug pa),* and so forth, all *have to do with* something more-or-less *related to* "nonconceptuality," but in each instance, and in each context, care must be taken to determine and qualify exactly what is - and what is *not* - being negated by any such term. This requires both careful reasoning as well as attentive, broad, and deep reading of the relevant related literature - factors too often lacking, according to Tsong Khapa.

"Mind" and mental functions *(citta-caittd)* **Formations concomitant with mind** *(citta-samprayukta-samskdra)*

According to *ADK* 11:34, there are three general terms for "mind" that arc synonymous: *citta, manas,* and *vijnana* (the fifth skandha).[200] Now when analyzing the systems *(skandhas),* such "mind" is often described as the subjective/receptive aspect of consciousness (as opposed to the objective/content aspect), apparently separated out as pure, undifferentiated consciousness or sensation without content (an obvious appeal for PCE advocates like Forman, et al.). However, such a distinction must be considered to be merely a *heuristic* one, for in reality, according to *ADKll:* 23, *citta* never stands alone; certain mental functions *{caitta* or *caitasika dharmas) always* accompany *citta.* This is similar to the case of the four physical elements (earth, water, fire, and air) which can be separated out heuristically or theoretically but which in reality are more like different *aspects* of matter *(rupa)* and which thus always occur together. For this reason it is explained that each physical element acts as a "simultaneous cause" *(sahabhu-hetu)* for the others and that each arises with the others in a relationship of "simultaneous and mutual cause and effect" (Akira: 160). Likewise, *citta* and *caitta* always arise together, each acting as a "concomitant cause" *(samprayukta-hetu,* a special case of *sahabhu-hetu)* for the other. For this reason *caitta* (mental functions), all part of the skandha of *sarhskaras* (formations, processes, forces), are also called *citta-saniprayukta-samskdra:* lit. "formations chat are concomitant with the mind," or simply "concomitant mental functions."

[200] Griffiths notes that although these terms "are said... to be synonymous... [they] are not strictly so." (1990: 82) In a note to this comment he references his more detailed discussion of this in *On Being Mindless* (1986), and concludes "all that can be said here is that this claim does not entail that it is possible to replace any occurrence of any of these terms with any of the others in Buddhist philosophical texts without thereby altering their meaning." (1990: 92n7) Notwithstanding such caveats, for our purposes it will be sufficient to consider these terms synonymous *(paryaydh, ekdrtham).*

Now while certain *caittas* concomitantly arise only during virtuous moments of consciousness, and while others arise only during nonvirtuous moments, there is a class of ten *caittas* which are ubiquitous, general functions and which are said to be always present in every moment of consciousness. These particular *caittas,* the *mahdbhumika-dharmas,* arise concomitantly with *citta* always, in every context, and everywhere, whether the individual's continuum is in a virtuous, nonvirtuous, or neutral state, and no matter where the individual is situated within *samsdra* (that is, in any possible physical or phenomenological state within the Desire, Form, or Formless Realms). These ubiquitous mental functions include the systems *(skandhas)* of sensation *(vedana)* and conception *(samjnd);*[201] they also include (interestingly) analytic wisdom *(prajnd)* and concentration *(samddhi),* and other functions such as intention *(cetand),* mindfulness *(smrti),* and general mental activity *(manasfijkdra).*

Mental activity *(manasfijkdra);* Formations not concomitant with mind *(citta-viprayukta-samskara)',* Simulated (provisional) and false (non-liberative) "nonconceptual" states

Of the above mentioned ubiquitous mental functions, *manasfijkdra* would seem to be one of the most general. Formed from *manas* ("mind") plus a derivative of the verb "to do/make" *(kr),* it literally means "making, doing, causing, producing (and so on) with or in the mind" and is variously translated in English as "mental activity," "mental application," "mental attention," "mentation," "thinking," and so forth. In the Abhidharma literature it is simply defined as "inflection of thinking" *(cetasa dbhogah).*[202]

Now we can note also that Abhidharma literature is far from suspicious of *manasfijkdra* but in fact values it quite highly. Various *manaskdras* are indispensable on the path toward liberation *(nirvana),* enabling various soteriologically useful meditative states. For example,

[201] Recall Thurman's comment above (p. 183) that "the conceptual aggregate *(samjndskandha)* is always operative to determine any state of consciousness...."

[202] Vasubandhu's *ADK-B* 11.24, and Asariga's *ADS* (ed. Pradhan), p. 6, as cited at R89: 99.

according to Asahga's *ADS* seven different *manaskdras* help to enable one to attain the four Form and Formless Realm absorptions. (R89: 200) Of particular relevance to our discussion, the ADA" and the *ADS* state that the highest Formless Realm, the "sphere of neither conceptuality nor nonconceptuality" *(naivasamjhdndsamjhdyatana),* is enabled in part through the *manaskdra* that "relies on the notion of residence in quietude" *(idntavihdra-samjndpurvaka manasikdrd).* (R89: 197) This is a state so rarified that it becomes impossible to say that the *caitta* of *samjhd* still exists, but where one can not quite say that it does *not* exist *(asamjhd).*

Moreover, a *manaskdra* is also partially responsible for the attainment of the state "beyond" that highest Formless Realm sphere (a state in a sense "outside" of *samsara,* though not the same as *nirvana,* and not lasting), namely the state of the "cessation of conceptuality and sensations" *(sarhjhdvedfay]itanirodha),* a temporary state wherein it *is* said that the *caitta* of *samjnd* has ceased to exist, as has the concomitant mind *(citta)* itself. This state of cessation is thus not related to mind or mental functions at all and is considered to be "mindless" *(acittaka),* being defined in the *Visuddhimagga* (23.18) as "the non-occurrence of mind and mental functions" *(cittacetasikdndrh dhammdndm appavatti).*[103] It is thus classified in the Abhidharma as a *citta-viprayukta-samskara:* lit. "a formation that is *not* concomitant with the mind." Now many traditional as well as contemporary Buddhist authors have stressed that not only is this state of cessation *(samjhdvedfay]itanirodhd)* not *nirvana,* it is also significantly not a state which leads directly to *nirvana.* It is said to be a *simulacrum* of *nirvana (nirvana sadrs'a),* and as such it is a soteriologically valuable experience along the path, (R89: 193-194) but one must avoid the very real danger of mistaking this conceptuaIity-/rrc and *unconscious* experience for the goal of nanconceptuality characteristic of the fully *conscious* (awak-

[103] Griffiths, 1990: 78; 92n4. See Griffiths' discussion therein for a brief examination of the problems arising from the notion of cessation and mindlessness, including the problem of explaining how *citta-caitta* re-emerges after having ceased. For an in-depth treatment of these issues, see his *On Being Mindless: Buddhist Meditation and the Mind-Body Problem* (LaSalle, Open Court Press: 1986).

ened) srace. (As always, careful and thorough development and application of analytic, discriminating wisdom provides the key to avoiding such dangers.)

In addition to the experience of cessation, there are two other less-refined conceptuality-free and unconscious experiences which also stop *citta* and *caitta* and which are also classified as *citta-viprayukta-samskdras.* These two arc not considered soteriologically valuable and are not to be cultivated on the path. The first is the "absorption without conceptuality" *(asamjhi-samdpattt).* This is a false simulacrum of *nirvana* which according to the ADA!"and the *ADS* is enabled in part through a *manasikara,* namely that "relying on the notion of release" *(nihsarana-samjhdpurvaka manasikara).* (R89: 198) It has a "wholesome" fruition, causing rebirth in a heaven in the fourth Dhyana, but it is a potentially misleading experience often considered by alienated individuals to be liberation, and as such it is a real danger. The second is simply a "concept-free state" *(dsarhjnika).* It is not enabled through any *manasikara.* While also causing rebirth in a heaven in the fourth Dhyana, it has a "neutral" fruition, and is also a potentially dangerous distraction on the path.

The above observations regarding the *citta-viprayukta-sarhskdra* that produce in a sense "false nonconceptuality" (concept-free or unconscious states that are not equivalent to the nonconceptuality in an awakened state) are summarized below in *Table 8:*

1. *Samjndved[ay]itanirodha-samapatti*	2. *Asarhjni-samdpatti*	3. *Asamjnika*
Absorption of cessation of conceptuality and sensations (R89: "Stoppage of all notions and feelings")	Absorption without conceptuality (R89: "Unconsciousness")	Concept-free state (R89: "The notionless")
The state which follows the fourth Formless absorption *(naivasamjhd-ndsamjndyatana* ("neither [distinct] notions nor total absence of [indistinct] notions")	Stops *citta* and *caitta* and causes rebirth in a heaven in the fourth Dhyana - has a "wholesome" fruition	Stops *citta* and *caitta* and causes rebirth in a heaven in the fourth Dhyana - has a "neutral" fruition
Attained in part through "a mental act relying on the notion of residence in quietude" *(santavihdra-samjhdpurvaka manasikdra)* (acc. *ADK&cADS)*	Attained in part through "a mental act relying on the notion of release" *(nihsarana-samjhd-piirvaka manasikdra)* (acc. *ADKSc ADS)*	Not attained through mental action *(manas-kdra)* *(acc.ADK&CADS)*
A valid, useful simulacrum of *nirvana* *(nirvana sadrs'a)*	A false simulacrum of *nirvana* considered by alienated individuals to be release and liberation	A false simulacrum of *nirvana*
Buddhists do cultivate	Buddhists do not cultivate	Buddhists do not cultivate

Table 8: Citta-viprayukta-samskdra that produce false nonconceptuality (Concept-free or unconscious states)

The above brief discussion and table should clearly begin to show that mainstream Buddhist tradition developed a sophisticated topology of psycho-physical states which included the real possibility (and danger) of confusing certain clearly specified meditative states (some soteriologically useful, some not) with the attainment of *nirvana* itself. Persons who are thus confused are described in many Buddhist sources *(Ratnagotravibhdga, Abhisam-aydlamkdra,* and so on) as "those who have the [false] conception that they have attained *nirvana" (prdptanirvdnasarhjhin = myah 'das thob dusescan).* (R89: 201) As I have argued above, if meditators ("practitioners," yogis, mystics) can misidentify such temporary (if rarified) concept-free, unconscious, or other states as the final permanent goal of *nirvana,* it

should be evident that — with relevance to our present discussion - they can certainly misidentify the same or similar experiences (or "glimpses" ofsuch) as "nonconceptual." These I am calling experiences of "false nonconceptuality" (what in parallel to the above phrase would be **prapta-nirvikalpa-sarhjnin = rnam par mi rtogpa thob du shes can)* in contradistinction to the genuine "nonconceptuality" to be discussed in the final section of the present chapter.

There are many historically attested examples of Buddhists accusing individual practitioners or entire schools of thought of making such dire mistakes. Clearly Kamalasila considered Hva shang Mahayana to be making this type of mistake, and others in a similar "proconceptual current" are readily found accusing others in a similar "anti-conceptual current" of making typologically similar mistakes. According to Ruegg's analysis, while certain aspects of Hva shang Mahayana's teaching may at times seem at least consonant with the provisional goal of attaining cessation *(sarhjhavedayitanirodha,* the legitimate simulacrum of *nirvana),* Kamalaslla seems to have clearly thought that "... Hva sari's meditative methods approached perilously closely the cataleptic state of notionlessness *(asamjhisamapattii)* that arises for a worldling *(prthagjana)* on the level of the fourth Dhyana, as a result of his desire for deliverance *(nihsaranasarhjhin),* but which... has not been accepted by Buddhist tradition as forming an integral part of the Arya's Path of meditative realization." (R89: 202) Ruegg also notes possible typological similarities in non-Buddhist traditions such as the *Yogasutra's* goal of *cittavrttinirodha:* "In certain respects the final Samapatti of the Stoppage of notions and feelings *{sarhjhavedayitanirodha),* not to speak of the lower states of'notionlessness' known in the Buddhist tradition as the *asarhjhisarhapatti* and the *asamjhika,* seems to correspond to what is known in Patarijalayoga as *cittavrttinirodha (Yogasiara* i.2), in other words to what Erich Frauwallner termed the Yoga of suppression (Unterdriikungsyoga) in contradistinction to the eight-membered *(astdhga)* Yogic path described in other parts of the *Yogasutras."* (R89: 199) And we have already suggested that certain contemporary currents (Forman, et al.) are subject to similar criticisms.

The value and status of non-mentation *(amanasikdra)*

While there are the *manasikdras* which are ubiquitous (those classified among the *mahdbhumika-dharmas),* and while there are others which are provisionally valued for their ability to create the experiences of w/razn/z-simulacra, there are also many instances in which *amansikdra* («o«-mentation) is recommended as valuable. This raises the now-familiar form of our question: Exactly what is being negated with such prescribed *amansikdra,* and why?

As with all negational terms encountered so far, here with *amanasikdra* the negative qualifying prefix *(a-)* does not negate any and all instances of its qualificand *(manasikdra).* In KamalasHa's analysis *amanasikdra* does not mean the total *absence* of all mental activity *(manasikdrdbhdvamdtra);* rather, the negative prefix here (as elsewhere) is intended to surgically remove all *reificatory, objectifying* mental activity that would seek to relate to an imputed intrinsic reality in things. It is specifically this type of mental activity that is being proscribed when *amanasikdra* is prescribed. Ruegg cites examples from two of Kamalaslla's works:

> Kamalaslla ... cites ([in his *Bhdvandkrama* III] p. 15) the [opponent's] teaching according to which one 'enters' all factors through non-mind and non-mentation *(sarvadharmesv asmrtyamanasikdrena pravis'ati).* And in another *Bhdvandkrama* (I, ed. Tucci, p. 212) Kamalaslla quotes the *Avikalpapravesadhdrant*'s [Toh. 142] observation that 'by non-mentation one sets aside the phenomenal marks of visible matter and so forth' *(amanasikdrato rupddinimittam varjayati).* According to Kamalaslla's explanation, what is here intended by the term *amanasikdra* is not simple absence of mentation *(manasikdrdbhdvamdtra)* but, rather, that non-objectifying or non-apprehension which belongs to him who analyses through discriminative knowledge *(prajhayd nirupayato yo 'nupalambhah = s'es rab kyis brtags na mi dmigspagahyinpa).* (R89: 94)

Condensed into succinct formulae we have:

> *amanasikdra * manasikdrdbhdvamdtra*
>
> *amanasikdra = prajhayd nirupayato yo 'nupalambhah*

Now the *Avikalpapravesadhdrant*(Toh. 142) is an important *Dhdrani (=» Sutra)* in the Buddhist canon. As the title itself indicates, it addresses how one is to develop (lit. "enter *into " pravesa)* nonccnceptuality *(avikalpa = nirvikalpa)* and, in that context, what exactly "nonconceptuality" does and does not mean. In a long note to the above passage, Ruegg

offers a paraphrase-translation of a section of Kamalastla's commentary to that *dharanl,* the *Avikalpaprave/adharant-Ttka* (Toh. 4000). It will be useful to cite and then to examine this passage from KamalasTla in some depth (I have added the Tibetan from the Derge for this and each successive passage cited below in the notes):[204]

> Kamalailla has taken up this point in his *Avikalpapravesadharanl-Ttka* (P, f. 156b—157b). There he observes first that when something is perceived by being presented in cognition *(snah bar 'gyur has mhon du 'gyur pa),* it is something that may then be removed through non-mentation *(amanasikdra).* Next he argues that such *amanasikdra* is not mere absence of mentation [in the sense of absolute, non-presuppositional and non-implicative, negation, or *prasajyapratisedha].* For, non-existence being no thing *(driospo medpa),* it cannot serve as the cause for anything at all; and without correct analytical examination *(bhutapratyaveksd)* it is impossible not to attend *(manas-kr-)* to the phenomenal signs *{nimitta)* of matter *(rupa)* and the other *[skandhas]* presented in cognition. (R89: 94-95, note 179; brackets in original)

This last phrase is quite interesting and significant: "without correct analytical examination it is impossible *not* to attend *(manas-kr-, yid la byedpa)* to ... phenomenal signs *(nimitta)* ... presented in cognition." Or in other words, expressed in reverse, one will necessarily always reify perceived signs in things *unless* one develops the ability to correctly analytically examine those things. Now in *BA ///* and elsewhere KamalasTla expands on the nature and development of this process of "correct/exact analytical examination" *(bhutapratyaveksa, yang dag par so sor rtog pa).* Citing many *Sutras* as support, KamalasTla shows that such analytical examination leads to the intense investigation of things *(dharmapravicaya, chos rnams shin tu rnam par 'byedpa)* and to analytic wisdom born of meditation *(bhdvandmaylprajha,*

[204] *... ganggi tshe snang bar 'gyur bas mngon du gyur ba de'i tshe*<u>*yid la mi byedpas*</u> *spang bar bya o I* <u>*I'diryid la mi byed pa ni yid la byed pa med pa tsam ni mayin te*</u> *I med pa ni dngos po med pas ganggi rgyu 'i dngos poryang mi 'thad pa* V *phyir ro I /yang dag par so sor rtog pa med par ni snang bar gyur pa "i gzugs la sags pa* V *mtshan ma rnams* <u>*yid la mi byed par*</u> *mi nus pa* V *phyir ro I I* (D 131a—b). *Cp. BA III:* 62a. The Tibetan here and for the passages in the subsequent notes is from an electronic version of the Tibetan text (Derge edition) of Kamalaslla's *Avikalpapravesadhdrani-Tika* created by Dr. Jeff Schoening. I am grateful to him for sharing this valuable resource with me.

bsgompa las hyung ba'ishes rab), and finally to intense insight *(vipasyana, lhag mthog).*[205] This development is shown in *Table 9:*

bhutapratyaveksd -*•	*dharmapravicaya* AND *bhavanamayi prajnd*	*vipasyana*
yang dag par so sor rtog pa	*chos shin tu rnam par 'byedpa* AND *bsgom pa las byung ba* V *shes rab*	*lhag mthong*
correct/exact analytical investigation ^	intense investigation of things AND analytic wisdom born of meditation _^	intense insight

Table 9: Development from correct analytical examination to insight

Thus, until one has undertaken this process and developed the analytical acuity to rout out the intrinsic reality habit, one will necessarily always cognitively relate to perceived intrinsically real signs *(nimitta)* in things. There is no other meditative, mystical, or other way to put an end to this habit. (This is clearly related to Tsong Khapa's point that alienated individuals will always consider existence to be *intrinsic* existence.)

Now continuing a little later in the paraphrase-translation of Kamalaslla's *Avikalpapravesadhdrant-Ttkd:*[206]

> ... Accordingly, what was intended [when *amanasikdra* was spoken of in the *Avikalpapravesadharani]* is that an *amanasikdra* that is the characteristic *(laksand)* of *bhutapratyaveksd* — the contrary of that *manasikdra* [which is to be counteracted] - constitutes *amanasikdra....* (R89: 94—95, note 179; brackets in original)

So the *manasikdra* that is to be negated with the negative prefix is that *manasikdra* which is the opposite of *bhutapratyaveksd,* in other words that *manasikdra* which is ordinary, non-

205 For further discussion of this development, see R89: 64, 96, 110, etc.

106 *... de Ita bas na yid la byed pa de dang mi mthun pa yang dag par so sor rtog pa* V *mtshan nyid yid la mi byed pa gangyin pa de nyid yid la mi byed par dgongs te I* [D 131b] [untranslated: *mi mthun pa* V *don gyis dgagpa bzung ba* V *phyir mi mdza' ba dang brdzun pa la sogs pa bzhin no ll* (D 131a-b)

analytical, rcificatory thought; and conversely the *amanasikara* which is to be developed is *bhutapratyaveksa.* Kamalaslla then continues with an alternative explanation:[207]

> Alternatively, because *amanasikara* is a product *{phala)* [of analytical examination], it has been stated that *bhutapratyaveksa* is to be designated metonymically by the term *'amanasikara'*. That is, by merely indicating its product, it becomes evident by implication *(arthasdmarthya)* that [analytical examination as the cause of *amanasikara]* is to be effected. So it is possible fully to remove the phenomenal signs *(nimitta).* For, granted that the Yogin thus analytically examines phenomenal signs such as *rupa* presented in his cognition [even though] in a form that is erroneous *(viparyasta)* owing to the force of misknowledge *(avidya),* once they are not cognitively objectified *(dlamb-)* [any longer], conceptual attraction *(abhinivesa)* [to them] is removed. When they have been removed, absence of phenomenal sign *{animitta)* is comprehended ... [157b5j. (R89: 94-95, note 179; brackets in original)

Once again it is useful to review this process in table form:

an-dlambana [redacted]	*an-abhinivesa* [redacted]	*a-nimitta*
mi dmigs pa	*mngon par zhen pa rnams spong ba*	*mtshan ma medpa ... nogs*
no cognitive objectification	removal of conceptual attraction	absence of phenomenal signs perceived

Table 10: Development from nonobjectification to realization ofsignlessness

Kamalaslla then cites supporting passages from four *Sutras*[208] before finally concluding:[209]

''° ... *yang na yid la mi byed pa ni 'bras bur gyur pa 'i phyiryang dag par so sor rtogpa la yid la mi byed pa 'i sgrar gdags pas brjod de 'bras bu tsam bstan pas kyang don gyi shugs kyis de la bya bar mngon no I Ide Itar na mtshan ma rnams yongs su spang bar nus te I di Itar ma rig pa* ***"i*** *dbanggis phyin ci loggi rnam pas gzugs la sogs pa* V *mtshan ma snang ba dag rnal 'byor pas so sor brtags na* <u>*ganggi tshe mi dmigs pa*</u> *de* <u>***"t*** *tshe mngon par zhen pa rnams spong ba*</u> V *phyir ro I Ide* <u>*dag rnam par* ***Spangs*** *na mtshan ma med pa yang rab tu rtogs so*</u> *I /* (D 131b)

[208] All untranslated by Ruegg. The four are: (1) the *'phagspa dkon mchog sprin las* (Toh. 231: *"Ärya-ratna-megha),* (2) the *'phagspa dkon mchog brtsegspa* (Toh. 45: **Ärya-ratna-kuta),* (3) the *'phags pa dgongspa ngespar 'grelpa* (Toh. 106: **Ärya˜samdhinirmocana),* and (4) the *phags pa ting nge 'dzin gyi rgyalpo'i mdo* (Toh. 127: **Ärya-samddhi-rdjd-sütra).*

> In this way, the characteristic of *bhutapratyaveksa* is considered in this connexion to be *amanasikara.* Although it is [indeed] of the nature of dichotomizing construction *(vikalpa),* it will [nevertheless] be consumed by the fire of correct Gnosis *(yah dagpa'iye ies = samyagjhdna)* produced by it, just as e.g. two fire-sticks are consumed by the fire produced by rubbing them together. Thus, he who wishes to produce Gnosis free from *vikalpa* must first cultivate Insight *(vipasyana),* the characteristic of *bhutapratyaveksa.* Thereby phenomenal signs will be fully removed. (R89: 94-95, note 179; brackets in original)

Now here the anti-conceptualist will jump at the mention that *bhutapratyaveksa : amanasikara* is *vikalpa* and that it is consumed and then absent in the state of *nirvikalpa-jhana.* However, we can note that this is at least a weak/>ro-conceptual position (not an anti-conceptual one). What is more, other sources tell us that in fact the state of "nonconceptual intuition" *(nirvikalpajhana)* does not lack *manaskara* altogether. For example, the first of five aspects of *nirvikalpajhana* discussed by Asahga in chapter VIII of his *Universal Vehicle Compendium (Mahdydnasamgraha)* is precisely that it does not lack *manaskara.*[™]

Qualifications of other terms: "Inconceivable," "Beyond the Intellect," and "Free of Elaborations"

One final set of terms applicable to our exploration of the mid-level context are the oft-encountered terms "inconceivable" *(acintya, bsam gyis mi khyab pa),* "beyond the intellect" *(buddhyatita, bio las das pa),* and "free from elaborations" *(nisprapanca, spros pa dangbral*

[209] ... *de ita bas nayang dag par so sor rtog pa 7 mtshan nyid ni diryid la mi byed par dgongs so 11 de ni rnam par rtog pa 'i ngo bo nyidyin mod kyi 'on kyang de nyid las byung bayang dag pa 7 ye shes kyi mes de bsregpar 'gyur te I shinggnyis drudpa las byung ba 7 mes shing degnyis sreg par byed pa bzhin no 11de Ita bas na rnam par mi rtog pa 7 ye shes bskyed par 'dod pas yang dag par so sor rtog pa 7 mtshan nyid lhag mthong la thog mar bsgom par bya ste I des mtshan ma rnams yongs spong bar 'gyur ro II* (D 132a)

[210] *Cf.* Lamotte's *La Somme du Grand Véhicule d'Asahga,* vol. II, Louvain, 1939: 233-234. For a discussion of this, see Wayman's "Introduction" at *CMDR:* 51 *ff. Cf.* also Griffiths, 1990: 87 *ff.* (cited and discussed below, p. 210). Wayman's translation of the five aspects of *nirvikalpajhana* is as follows: "(1) It does not lack a mental orientation *[manaskara);* (2) It need not exclude or transcend the stage with inquiry *(vitarka)* and investigation *(vicâra);* (3) It is not inoperative in 'cessation of feelings and ideas' *(samjhdveditanirodha);* (4) It has no own-nature of form; (5) It does not make a variety out of objects (the *bhùtârthacitrïkâra)." (CMDR:* 51-52)

ha). These terms have been and continue to be among the most misunderstood and (we may say) "abused" terms in this class of Buddhist terminology. As usual, this abuse generally occurs through over-application due to not having learned the delimitations and (in this case) the intended audience of these terms.

Tsong Khapa argues persuasively in the *LRC* that phrases such as the former two are in a sense hyperbole. Such phrases do not intend that ultimate reality is inconceivable *in general* or *in principle,* or that it is beyond *anyone's* intellect. Rather, these phrases are intended to emphasize that ultimate reality is inconceivable, and so on, to those ordinary persons who have so far *only* engaged in some learning and thinking *(s'ruta-cintd, thos bsam),* in order to give them a dose of humility and perspective. However, these phrases do not intend that ultimate reality is inconceivable, and so on, to everyone, for ultimate reality is *not* inconceivable to or beyond the intellect of Noble persons who have progressed further to complete the practice of proper meditation *(bhdvand, bsgom;* which includes the analytic) so as to intuic ultimate reality directly. Moreover, these phrases are intended to negate the false conviction that reality corresponds to the way it is perceived through truth-habits *(bden par 'dzin pa);* they do not negate the possibility that reality might be adequately perceived through proper analytic investigation *(yang dag par so sor rtog pa, bhutapratyaveksd).* In the following passage from the *LRC* Tsong Khapa makes the above points, backing this interpretation with passages from Kamalaslla's *BA III to* strengthen his argument:[211]

[211] ... *des na* [@508a] *gsung rab las bsam gyis mi khyab pa dang bio las das pa la sogs pa gsungs pa der ni zab mo* V *don thos pa dangsems pa tsam gyis rtogs par rlom pa dgagpa* V *phyir de rnams phags pa 'i so so ranggis rig par bya ba yin pas gzhan gyis bsam gyis mi khyab pa la sogs par ston pa dang, yang zab mo i don la bden par bzung nas tshul bzhin ma yin par sems pa dgag pa "i phyir gsungs kyi, so sor rtog pa "i shes rab kyis tshul bzhin du dpyod pa gog pa min par shes par bya ste, sgom rim tha ma las,*

> *de Itar gang dang gang du bsam gyis mi khyab pa la sogs pa 'i tshig thos na, de dang der thos pa dang sems pa tsam kho nas de kho na rtogs par gang dag sems pa de dag gi mngon pa* V *nga rgyal dgag pa 'i phyir chos rnams so so rang gis rig par bya ba nyid du ston par byed do, , tshul bzhin ma yin pa* V *sems pa yang dag par dgag par*

(Cont'd...)

Therefore, statements in the scriptures referring to [the ultimate as] "inconceivable" and "transcending the intellect" are made in order to block the conceit that one might realize the profound import through merely learning and thinking; for those are objects of the Noble's individually introspective intuition. Therefore, those statements are made in order to indicate that [those ultimate objects] are "inconceivable," and so on, for persons other [than Nobles], and in order to reject the incorrect thinking which arises from having adopted the truth-habit regarding the profound import. But you should understand that [such statements] are not to reject proper analysis with the wisdom of analytic investigation. As [KamalasTla's] *Stages of Meditation* ///states:

> Thus, wherever you encounter terms such as "inconceivable," and so on, they are to block the clear pride of those who think that they can realize reality through mere learning and thinking alone, and to show that things are to be individually introspectively intuited. They are to cause you to understand that incorrect thinking is to be properly rejected, but they are not to reject correct analytical examination *(bhutapratyaveksd).* Were this not so, it would contradict a great many reasonings and scriptural passages.

Thus, Tsong Khapa and Kamalasila argue that terms like "inconceivable" and "beyond the intellect" are hyperbole intended to counteract the pride of the person who is learned but uncultivated through meditation. Therefore, following the pattern we have seen with virtually all negative terms such as "selflessness" *(nairdtmya),* and so on, we can here see that there is a useful "shock value" in the unqualified use of terms such as "inconceivable," but that a specific type of qualification must be supplied if the more precise intended meaning of the term is to ascertained.

byed par khong du chudpar bya yi, yang dag par so sor rtog pa dgag pa ni ma yin no, ,de Ita mayin na rigspa dang lungshin tu mangpo dang gal bar 'gyur te zhespa Itar ro, , {LRC: 507b-508a) *Cp. CMDR:* 409; Snow III: 348.

The Sanskrit of the *Bhávanákrama* ///passage is given in Tucci's edition (19-20):

> *tad evarñ yatra yatrácintyádiprapañcah írüyate, tatra tatra srutacintamdtrenaiva tattvádhigamam ye manyante, tesám abhimánapratisedhena pra(tyátma) vedaniyatvarh dharmanam pratipádyate I yontíai ca cittapratisedhah kriyata iti boddhavyam, na bhütapratyaveksayáh pratisedhah I (anya*tha) bahutaram yuktyágamaviruddham syát I*

As a final mid-level example, we can note that the frequently encountered scriptural assertions that ultimate reality is "free from elaborations" *(nisprapahca, sprospa dangbral ba),* or that one should strive in meditation to allow the mind to rest in a state "free from conceptual elaborations," and so on, have provided further opportunities for misuse by over-negating anti-conceptualists. Again, however, Tsong Khapa insists that such scriptural assertions should not be taken as vague, sweeping negations; rather, following our noted pattern, he is careful to qualify and delimit precisely what type of "elaboration" one should understand to be negated by such passages. It is, of course, elaborations *of intrinsic reality* that he maintains these passages intend to negate. Thus, for example, in the following succinct definition of ultimate reality Tsong Khapa clearly specifies that it is "elaborations *of intrinsic objectivity"* that should be considered "pacified":[212]

> We posit an ultimate truth on the basis of the pacification of all elaborations of intrinsic objectivity *(rang gi ngo bos grub pa = svarupasiddha),* which is just the reversal of all elaborations involving the erroneous perception which is the perception of intrinsic reality where there is none. *(LRC:* 4 18b)

Likewise, in che mental sphere, we see in the following passage that it is "elaborations *involving the truth-habit"* that represent problematic conceptuality:[213]

> Conceptions *(rnam par rtog pa)* which mentally function improperly [arise] through only habitually conceiving *(mngon par zhen pa)* the thought "this is true" with regard to the eight worldly concerns, men, women, pots, cloth, matter, feelings, and so on. Thus, because of [such] conceptualization with re-

[212] ... *don dam pa 'i bden pa ni ranggi ngo bos grub pa i spros pa thams cad zhi ba 'i steng du rang bzhin med bzhin du der snang ba 'i 'khrul snanggi spros pa thams cad kyang rnam par log pa tsam la jogpa (LRC:* 418b). *Cp. CMDR:* 258; Snow III: 200. *Cp.* also Napper's commentary on another *LRC* passage in which she describes the "Ge-Iuk-ba interpretation of the Prisarigika system [which asserts] that [the] emptiness... that is the mere elimination of the elaborations *of inherent existence with* respect to appearances is the ultimate truth." (NE89: 425; emphasis added); and *cp.* also Griffiths' brief comments on *nisprapahca* at 1994: 160.

[213] *jig rten chos brgyad dang skyes pa bud med dang bum pa dang snam bu danggzugs dang tshor ba sags la 'di bden no snyam du mngon par zhen pa dag kho nas tshul min yid byed kyi rnam par rtog pas yul de dag la rtog par byed pa 'iphyir, rnam rtog de ni bden dzin gyi spros pa las skye ste (LRC:* 490a). *Cp. CMDR:* 382; Snow III: 321.

gard to those objects, that conceptuality *(rnam rtog = vikalpa)* is produced from elaborations involving the truth-habit. *(LRC:* 490a)

Conclusion

Thus, at the mid-level context, we have explored just a few representative examples of the many possible technical terms that are more-or-less *related to* what gets rendered and understood as "nonconceptuality," and we have seen that in each case the precise scope of the negandum must be clearly delimited. Most importantly, we have seen that in almost no case is the entire possible range of what can be considered "conceptuality," "mentation," and so forth to be negated. We turn finally to our exploration of the terms most specifically and narrowly related to what may be rendered as "(non)conceptuality."

Specific Context: (Non)conceptuality per se - rNam par [mi] rTog pa ([AJVikalpa) and rTog pa [medpa] ([AJKalpana)

> *"Conceptuality " (rtog pa) ... [which is to be abandoned] is not... any and all conceptuality whatsoever but is rather that conceptuality which imbues things with intrinsic objectivity.*
>
> — Tsong Khapa *(LRC,* see passage below)

At the heart of our present discussion concerning (non)conceptuality is the Sanskrit verbal root *kip-.* This root has a wide range of semantic meanings, among which Monier Williams (308) includes: ordering, arranging, regulating, managing, and adapting. From this root is derived the nominal form *kalpand* (Tib. *rtog pa)* which is generally translated as "conception" or simply "thought." It can be seen from the underlying semantic meaning that this word would tend indicate thought which orders, arranges, and so forth, and indeed it often does carry this meaning. However, when the meaning of "constructive thought" is explicitly desired the distributive or divisive prefix *vi-* (Tib. *rnam pa)* is usually added to form the nominal form *vikalpa (rnam par rtog pa).* Thus, the effect of this prefix is that *vikalpa* usually carries the conventional connotation of a dualistic type of constructive thought, that is,

thought which orders, arranges, categorizes, and constructs by means of dividing things into dialectical opposites[214] (for this reason some translate this term as "dichotomous construction," and the like; however, as we shall see, *vikalpa* does not *always* entail such dualizing construction, and thus I generally avoid this translation unless the context explicitly warrants it.)

A great many problems in the interpretation of scriptural passages which advocate "nonconceptuality" stem from a failure to distinguish between the unprefixed and the prefixed forms of these words.[215] Moreover, there are varying ranges of meaning and precise technical uses of both terms defined for different contexts, leading to the likelihood of still further misunderstanding and misapplication on the part of those not well-educated in these distinctions. Due to such complexities, we will only be able to introduce some of the key points regarding these matters below.

First, it is helpful to note some of the varieties of *vikalpa* distinguished within the Buddhist commentarial tradition. For example, in his *Bodhisattva Stages* (book I, ch. 4) Asahga discerns the following eight types of *vikalpa*:[216]

1. the conception of intrinsic reality *(svahhava-vikalpa)*
2. the conception of distinctions *(vis'esa-vikalpa)*
3. the conception which apprehends material forms *(pindagraha-vikalpd)*
4. the conception concerning "I" *(aham iti vikalpa)*
5. the conception concerning "mine" *(mameti vikalpa)*
6. the conception of what is pleasing *(priya-vikalpa)*
7. the conception of what is unpleasing *(apriya-vikalpa)*
8. the conception of what is neutral *(tadubhayaviparita-vikalpa)*

[214] *Cf* Griffiths, 1994: 154, and 1990: 85-86.

[215] A failure to distinguish these terms is one important factor resulting in Hva Shang's misunderstandings. Contemporary scholars such as Murti, Matilal, and others have also failed to fully appreciate this distinction, with similar results. (C^Murti's comment above, p. 182).

[216] *Cf* discussion of these eight at Griffiths, 1994: 154, and 1990: 86; and their mention at *EE:* 243 n82. Griffiths gives comprehensive bibliographic citations to the Sanskrit and Tibetan versions of these passages and to various translations and studies of them at 1994: 222 nil.

Regarding these eight types, it can first be observed that all of them do involve dualistic or dichotomous constructive thought. As such, none of these types can be anything but trouble; as Griffiths has observed: "It should be clear that *vikalpa* understood in this way is unambiguously salvifically negative for the digests."[217] (1994: 155) Furthermore, the first three types of *vikalpa* listed here are described as being primary. They account for the construction of a false, apparently objective world of intrinsically real and dualistically opposed essences. These three give rise to the next two (4-5) which are more linguistic in character, and finally the last three (6-8) are produced as judgments about the false world thus constructed.

However, it must not be assumed that this list of eight exhausts all the possible varieties of *vikalpa,* nor must it be assumed that all possible types of *vikalpa* will necessarily be similarly "unambiguously salvifically negative" - and thus it can not even be assumed that all possible types of *vikalpa* are the target of negation of terms such as *nirvikalpa* ("nonconceptual"). While it can be granted that the above list represents the type of *vikalpa* that is usually intended, and while it can further be granted that *vikalpa* is usually a "salvifically negative" term, even Asahga allows for positive types of *vikalpa.* As Wayman observes:

> Now, the use of the term *vikalpa* (discursive thought) differs in various works.[218] ... [W]e have already observed that Asahga allows for a kind of "discursive thought" *[vikalpa)* outside of, or transcendent, of, *vitarka-vicdra.* In speaking this way, Asahga follows the lead of the *Samdhinirmocana-sutra* which ... states the meditative object of discerning *(vipasyana)* as being attended with "discursive thought," [which in turn] ... shows the sutra's position of allowing a supramundane type of "discursive thought" as a form of insight *(prajhd). (CMDR:* 54)

[217] Griffiths' "digests" are the Buddhist *idstric* commentaries (the *sarhgrahas, samuccayas,* and so on) composed by authors such as Asahga between the third and ninth centuries **CE** (1994: 27#).

[218] Wayman particularly contrasts the meaning of this term in the *Samdhinirmocana-sûtra* (favored by Asahga) with that in the *Lahkdvatdra-sûtra.*

However, when we are dealing with an instance of *vikalpa* that *is* being targeted for negation, we can see that the type of *vikalpa* to be negated is generally represented by the above list, and (Tsong Khapa will argue) in such cases we definitely should understand that the quintessential ncgandum is the first of the eight types, viz. the conception of intrinsic reality *(svabhdva-vikalpa),* the other seven types being its derivatives or entailments. Moreover, from our previous discussions it should be evident that we can expect Tsong Khapa to *limit the scope* of the negandum to intrinsic reality (and its entailments), allowing for at least the possibility that other types of conceptuality *([vi]kalpa, frnam par] rtogpa)* might remain. Indeed, this is precisely what Tsong Khapa does argue, emphasizing throughout his writings that scriptural passages that give the mandate "do not conceptualize" should not be taken to mean that one should eschew *all* conceptuality whatsoever (as the Hva-Shang-types would have it). Thus at one point in the *LRChe* says that "... according to our own tradition the phrase 'do not conceptualize anything at all' *(ciryang mi rtog pa)* ... does *not* mean that you should be free of [all] conceptuality *(rtog bral)"* (or, as a formula: *mi rtog pa ^ rtog bral).*[219] Later on, linking such an over-negation to Hva Shang, he then articulates precisely what the intended negandum of such scriptural statements is:[220]

> What is the reason for the [common scriptural] statement "do not conceptualize things" *(chos rnams la rnam par mi brtagpa)}* If you assert like Hva Shang that any and all concepts *(rtog pa)* which you create will bind you to *samsdra* [and that therefore the meaning of the statement is that you should abandon all conceptuality] - I have refuted that many times before, [showing that] then you must admit that even all thoughts such as "I request the precept of that

[219] ... *dir ranggi lugs kyi ciryang mi rtog pa zhes ... rtog bral du 'dod pa min no.* , *(LRC:* 500b) *Cp. CMDR:* 398. *Cp.* also Tsong Khapa's statement that "it is not [that reason refutes] all concepts whatsoever" in note 225 below.

[220] ... *chos rnams la rnam par mi brtag par gsungs pa de la rgyu mtshan ci yod pa yin. hva shang Itar rtog pa gang byas thams cad kyis 'khor bar 'ching bar dod na ni, mi rtog pa de* V *gdams ngag zhu 'o de bsgom mo snyam pa la sogs pa thams cad kyis kyang 'ching bar dod dgos shing, de dgag pa sngaryang mang du song ngo, ,des na de dag la bden par mi 'dzin pa lung gi don yin la, ...* *(LRC:* 506b) *Cp. CMDR:* 407; Snow III: 346.

> nonconceptuality *(mi rtogpa)*\ I will meditate on that!" will bind you. Therefore, the import of such scriptural passages is that you should kick the truth-habit *(bden par mi 'dzin pa)* regarding those things!

Here we see that Tsong Khapa distinguishes between *rtogpa (kalpana)* and *rnam par rtogpa (vikalpa),* identifying only the latter as problematic, and then only when it is defined as that type of conceptuality which is under the sway of the addictive "truth habit" *(bden par 'dzin pa = satya-graha).* In formulaic summary:

rnam par mi brtagpa = bden par mi 'dzin pa

Furthermore, this truth-habit thought (the main thing to be abandoned) is but one type of thought, as he clarifies elsewhere *(LRChung):*[221]

> Thus, it is not correct to maintain that any and all conceptions *(rtogpa)* occurring in analytic practice are sign-habits which are truth-habits, and to therefore eliminate them; because truth-habit conceptions *(bden 'dzin gyi rtog pa)* are only one type *(phyogs)* of conception *(rtogpa),* as I have previously established many times. *(LRChung:* 210b)

Thus, the truth habit *(satya-graha, bden 'dzin)* is really the only issue; "conceptions" *per se* (whether or not their linguistic forms are prefixed) are not necessarily problematic if they are not imbued with the truth-habit, and they are necessarily problematic if they are so imbued.

Many of our above observations are summarized and clarified by the following comments from Napper:

> It is undeniable that there are passages in Nagarjuna, Candraklrti, and so forth - even in sutras of the Buddha — that seem to reject all conceptuality. Dzong-ka-ba's response to these passages is that, just as the refutations of existence must be understood with qualification, as meaning *"inherent* existence," so also the refutations of conceptuality must be understood with qualification. Conceptions *of inherent existence* are being refuted, not all conceptions. Only one type of conceptuality - a very specific misconception - is being refuted, not the whole class. He finds support for this in Chandraklrti who, commenting on a passage of Aryadeva's *Four Hundred* (XVI.23cd), "Conceptuality sees [and] one

[221] *de Itar dpyad nas skyong ba la rtog pa gangyin thams cad bden par 'dzin pa i mtshan 'dzin du bzung nas 'gog pa ni mi 'thad de, bden 'dzin gyi rtog pa ni rtog pa* V *phyogs gcig tsam yin par sngar mangdu bsgrubspa'iphyir ro, , (Lam Rim ChungNgu:* 210b, ACIP S5393). *Cp. Life & Teachings:* 177.

> is bound; it is to be stopped here,"[222] glosses conceptuality as "that which superimposes a meaning of inherent existence which is not correct".[223] (NE89: 104)

Now the *LRC* passages to which Napper here alludes are quite helpful, providing a useful elaboration of our discussion of "conceptuality" so far. Thus, I here offer my translation of these passages for consideration:[224]

[222] *rtogpas mthong ba 'ching ba stelIde ni 'di ru dgagpar bya/ /*(from ACIP TD3865: 238a). This corresponds to vs. 398 (p. 298) of Ruth Sonam's translation of the *Four Hundred* (which is quite different): "Perception by way of conceptions binds. This is refuted here."

[223] *rtog pa niyang dag pa mayin pa* V *rang bzhin gyi don sgro 'dogs pa... (Ibid.).* Napper's sources (given in note 174 on p. 694) are: for Aryadeva's *Four Hundred,* see Karen Lang's "Aryadeva on the Bodhisattva's Cultivation of Merit and Knowledge." Ann Arbor: University Microfilms, 1983: 541-2, 671. Napper also references in bibliog. (p. 602): Karen Lang's edited Tibetan and Sanskrit fragments and English translation in her *Aryadeva's Catuhsataka: On the Bodhisattva's Cultivation of Merit and Knowledge.* Copenhagen: Akademisk Forlag, 1986. Then for *Chandrakirti's Commentary on (Aryadeva s) Four Hundred,* Napper cites: P 5266, vol. 98; Toh. 3865; Tokyo *sde dge* Vol. 8. The quoted passage here is at Tokyo *sde dge* Vol. 8, 238.2.1. The complete passage here is as follows:

rtog pas mthong ba 'ching ba ste, ,de ni 'di ru dgag par bya, .<u>rtog pa niyang dag pa mayin pa 'i rang bzhin gyi don sgro 'dogs pa</u> ste, de'i sgo nas sems can rnams beings par dmigs nas, 'khor ba "i sdug bsngalgcadpar bya ba 'iphyir don de bzlogpar bya ba "i phyir thugs rje chen po mnga' zhing sems can gyi sdug bsngal gyis sdug bsngal ba "i de bzhin gshegs pa rnams dang, byang chub sems dpa' rnams rten cing 'brel bar 'byung ba dang mi 'gal bar dngos po rnams rang bzhin medpa tzam zhig tu ston par mdzad de, de Itar na di ni mdor bsdus na sangs rgyas kyi gsunggi don yin no zhes slob dpon gyi bstan bcos 'dis rnam par bshad do, ,

[224] *... slob dpon sangs rgyas bskyangs kyang yan lag bcu gnyis kyi dang po "i ma rig pa dngos po la rang bzhin sgro 'dogs pa la bzhedpa dang nyan rang la 'ang chos kyi bdag med rtogs pa bzhed par gsal lo, ,des* [@424b] *na nyan rang la chos rang bzhin med pa rtogs pa 'i sgrub byed chen po ni chos kyi bdag 'dzinyan lag bcu gnyis kyi ma rig par 'gyur ba 'di yin par shes par gyis shig.bzhi brgya pa las,*

> *rtog pas mthong ba 'ching ba ste, ,de ni 'di ru dgag par bya, ,*

zhes gsungs pa 'i rtog pa 'ang <u>rtog pa gang yin thams cad la byed pa ma yin</u> gyi. chos rnams la rang gi ngo bos grub par sgro 'dogs pa'i rtog pa yin te, de'i 'grelpa las,

> *rtog pa niyang dag pa mayin pa* V *rang bzhin gyi don sgro dogs pa ste*

zhes gsungs shing, deyang nyon mongs can gyi ma rig par bzhed pas di 'di'o snyam du gang rtog thams cad kyiyul rigs pas gogpar 'dodpa ni zhib morye ma brtags pa 'o, ,

(Cont'd...)

> Master Buddhapalita clearly asserts that (1) the misknowlcdgc which is the first of the twelve links is the imbuing *(sgro 'dogs pa)* of things *(dngos po)* with an intrinsic nature *(rang bzhin),* and that (2) even disciples and praryekabuddhas realize objective selflessness *(chos kyi bdag med).* Therefore, [@424b] you should understand that the major proof that disciples and praryekabuddhas realize objective intrinsic realitylessness *(chos rang bzhin med pa)* is this fact that the objective self-habit *(chos kyi bdag 'dzin)* is the misknowledge which is the [first of the] twelve links. As [Aryadeva's] *Four Hundred says:*
>
> > Seeing with conceptuality *(rtogpa)* is bondage;
> > That [conceptual seeing] is what is refuted herein.
>
> Now 'conceptuality' in this passage is not a reference *(byed pa)* to any and all conceptuality whatsoever but is rather [a reference to] that conceptuality which imbues things with intrinsic objectivity *(rang gi ngo bos grub pa)* — as [Candraklrti's] *Commentary* on that [same passage] says:
>
> > Conceptuality *(rtogpa)* [in Aryadeva's usage here] is the imbuing with an intrinsic sense which is not legitimate...
>
> And so to claim that — when thinking "This is this" due to the orientation *(bzhedpa)* of addictive misknowledge - you should refute with reasoning the object of every concept whatsoever, is to have hardly investigated the subtleties at all. Otherwise, [if the object of every concept were to be refuted,] since the import of Suchness is hidden for alienated individuals, then were the import of emptiness not [accessible to] conceptual thought [as your broad claim would necessarily imply] there would be no method for ascertaining [it]; and if through reasoning you were to invalidate all conceptual objects whatsoever, then [any] object of certain knowledge would come to be like the superimposed nature [characteristic] of deluded, false knowledge.

Thus, Tsong Khapa is following Aryadeva and Candraklrti in maintaining that the "conceptuality" *(kalpana, rtog pa)* to be refuted is only that conceptuality which is imbued with a sense of intrinsic reality, which reality is itself incoherent and hence illegitimate.

Tsong Khapa then concludes this passage by clarifying that the target of negation is only the conceptual habit patterns of the mental consciousness (not any routinized, nonconceptual habit patterns that may pertain to the sense consciousnesses), and that of these it is

de Ita ma yin na so so 'i skye bo la de kho na nyid kyi don Ikog tu gyur pas stongpa nyid kyi don rtog pa min pas 'dzin pa V *thabs ni med la, rtog pa gang yin thams cad kyiyul la rigs pas gnod na nges shes kyiyul la ang 'khrul ba "i log shes rang bzhin sgro 'dogs pa Itar 'gyur ro,,* *(LRC:* 424a-b). *Cp. CMDR:* 268 *ffi;* Snow III: *210 ffi*

specifically only the two self-habits (personal and objective) of the mental consciousness that are targeted:[225]

> Thus, the ultimate *(mthar gtugs pa)* false conceptuality which grasps at that which is to be negated is the innate misknowledge which is the first of the twelve links [of dependent origination]. The intellectual neganda are only superimposed after having previously produced this basic [innate misknowledge]. Therefore, it is never the case that reason refutes *all of* the habit-patterns of the nonconceptual consciousnesses such as the sense consciousnesses, and so forth. Therefore, the habit-pattern of the mind *(bio)* which is to be refuted by reason is only the mental consciousness *(yidshes);* in particular, it is the two self-habits [of the mental consciousness that reason refutes], or the concepts *(rtogpa)* which arc superimposed on objects designated by those [two self-habits]; but it is not [that reason refutes] all concepts *{rtogpa)* whatsoever.

Having clearly identified the scope of what is to be negated by "nonconceptuality," one may wonder what types of conceptuality are to be cultivated. One type of conceptuality *{rtog pa)* necessary for liberation which we have already discussed above is analytical thought *(so sor rtog pa, pratyaveksa)*.[226] In this connection, Ruegg paraphrases Tsong Khapa's argument[227]

[225] ... *de Itar dgag bya 'dzin pa 'i log rtog mthar gtugs pa ni yan lag bcu gnyis kyi dang po lhan cig skyes pa "i ma rig pa yin la, kun brtags kyi dgag bya rnams kyang snga ma gzhir byas nas sgro dogs pa kho nayin pas na dbang shes la sogs pa rtog med kyi shes pa* V *'dzin stangs thams cad ni namyang rigs pas sun 'byin pa min no, ,de'i phyir rigs pas 'dzin* [@425b] *stangs sun dbyung bar bya ba 'i bio ni yidshes rtog pa kho na dang deyang bdag tu 'dzin pa gnyis sam de dag gis btags pa "tyul la khyad par sgro 'dogs pa "i rtog pa rnams yin gyi, rtog pa gang yin thams cad la mi bya'o.* , *(LRC:* 425a-b). *Cp. CMDR:* 270; Snow III: 212.

[226] *Cf* R89: 114 for further discussion of this. Ruegg therein paraphrases a useful concluding phrase of the *LRC* (507a): "What is required, therefore, is non-construction preceded by already accomplished inspection through *prajna* pertaining to *pratyaveksa (so sor rtogpa'ises rab kyi dpyadpa snon du son ba'i mi rtog pa),* mere non-construction alone being quite inadequate for this." (R89: 114)

[227] *Cf.* R8 9: 112—113. The Tibetan is: ... *de Itar dngos po yod med gang la yang bden par grub pa rdul tsam yang med par nges pa gting nas 'drongs pa* V *nges pa bskyed pa dang des thag bead pa 'i don la 'jog pa gnyis re mos su byed pa ni rnam par mi rtog pa 'iye shes bsgrub pa yin gyi, yul la ciyang mi dpyodparyid byed bsdus pa tsam gyis ni bsgrub par mi nus te, bden par 'dzin pa spong bar mi nus pa* V*phyir te, de ni bden par yod par mi rtog pa tsam yin gyi, bden med rtogs pa [@505a] min pa* V *phyir ro,, de bzhin du bdag yod par mi rtog pa tsam yin gyi, bdag med rtogs pa min pas de bsgoms pas bdag 'dzin la ciyang mi gnod pa* V *phyir ro, ,des na bden par yod*

(Cont'd...)

that it is *not* sufficient to just *not* construct *(mi rtogpa)* any hypostatized entity *(bden paryod pa)* or substantiality *(bdag)*. Tsong Khapa argues that to just not construct only corresponds to Dharmaklrti's negative determination *(vyavaccheda = rnam pargcodpa* 'exclusion'). He further explains that *jogsgom* effects this type of cancellation *(gnod byed = sadhana: vyavaccheda)*, but that this is not enough; that it is also necessary to understand *(rtogs pa : adhigama)* non-hypostatization *(bden med)* and nonsubstantiality *(bdagmed)*.

We may observe that the position that *so sor rtog pa* is necessary on the *path* to liberation is at least a weak pro-conceptual position. But is there a strong position that would allow for (or even insist on) the existence of any type of "conceptual content" or process in the fruitional state of a buddha's "nonconceptual" intuitive awareness *(nirvikalpajnana, rnam par mi rtogpa'iyeshes)?* In fact, in our discussion of *manasikara* above[228] we have already implicitly noted that such a strong position is expressed in Asahga's *Universal Vehicle Compendium* wherein it is maintained that *manasikara* (among other things) is not absent in *nirvikalpajnana;* or to express this in reverse, a buddha's *nirvikalpajnana* does indeed have phenomenological attributes and plenty of content, as Griffiths' overview of Asahga's analysis shows:

> Asahga begins by defining the essence *(svabhava)* of unconstructed awareness *[nirvikalpajnana]*, and he does so solely by using negation______This apophatic method is not used because unconstructed awareness is without phenomenological attributes or content; rather, it seems, this apophatic method is used for the more pragmatic reason that those who have not experienced unconstructed awareness will not be able to understand it. Indeed, the idea that unconstructed awareness might be in any way like the attainment of cessation or other examples of insensibility is explicitly rejected by Asahga. Two of the negations that he uses to describe its essence indicate this. They are the negation of the idea that unconstructed awareness is without mental activity and the negation of the idea that unconstructed awareness is identical with the attainment of cessa-

pa dang bdaggnyis suyodpar mi rtog pa dang bden med dang bdag medgnyis rtogs pa phyedpar bya dgospa di gnad kyi don du zungs shig, (LRC: 504b—505a)

228 *Cf.p.* 198, note 210.

> tion____The difference between unconstructed awareness and such states is that unconstructed awareness has both an object *(dmigsldlambana)* and some content *(mam palákárd).* The object of unconstructed awareness is given precise definition by Asahga: it is the "indescribability of things" *(chos rnams brjod du medl dharmanirabhilapyata)* which is, in turn, identified with the "Thusness of absence of self *(bdag med de bzhin nyidl nairatmyatathata)*________What this amounts to is that the object of unconstructed awareness is the totality of things as they really are.[229] (1990: 87-88)

Thus, with the entire multiverse (the "totality of things") as its content, it must be acknowledged that this presentation of a buddha's "nonconceptual intuition" represents in fact the strongest possible pro-conceptual position. Of course a buddha's "conceptions" regarding the objects of this content will be "nonconceptual" in the sense that they will in no way contain any concept that there is an intrinsic reality in any of those objects. But there will be content (non-intrinsically real content), and there certainly can be concepts (non-intrinsically real concepts) as well. Or, in the language of the *Transcendent Wisdom Scriptures,* just as a buddha will perceive by means of not perceiving, so he will conceive by means of not conceiving, and so on. Free of the truth-habit, he is free to have relative perceptions and conceptions which can engage the superficial, relative subjects and objects of the world without "chasing after" *(anugam-)* those subjects and objects, and free of the self-habit he is free to act with maximum sensitivity and altruisitc compassion in those engagements.

[229] As this is an essay in Forman's book, Griffiths then concludes by noting the ramifications of this for the PCE: "While the text under consideration tells us this only negatively, it is important to note that the awareness in question is not, strictly speaking, objectless and, thus, that the descriptions of it do not seem to provide support for the pure consciousness thesis [PCT]." (1990: 88). Indeed, the overall conclusion one must draw from Griffiths' study of the Buddhist "digests" is that the more nuanced positions of the Buddhists do not support but rather badly damage the relatively naïve pure consciousness thesis of Forman, et al. Griffiths states this somewhat more circumspectly at the conclusion to his contribution when he says: "there is no clear support for the PCT to be drawn from Buddhist analyses of the attainment of cessation.... [Furthermore, regarding what] Buddhist thinkers have said about unconstructed awareness *[nirvikalpajhâna],* ... Buddhist analyses of this kind of awareness provide no support for the PCT..." (1990: 91)

CHAPTER VI: Emptiness and Nonconceptuality In Esoteric Buddhist Discourse

Overview of Main Antagonists' Positions

Introduction

We have so far seen how in an exoteric context Tsong Khapa accomplished the feat of balancing and preserving perceptions and emptiness with respect to the philosophical view and with respect to exoteric praxis (in the integration of *samatha* and *vipasyand).* This exploration has now prepared the way for us to see how in an esoteric context Tsong Khapa wields his critical sword to carefully slice through a spectrum of over-negations typologically related to those exoteric over-negations with which we have now become familiar. With the ontological and epistemological ground having been cleared in the previous chapter, our esoteric exploration picks up where we left off by probing deeper into the more "experiential" or phenomenological ground of conceptuality. Here the subtle, dialectical relationship between conception and perception will become more evident and relevant. Thus, in this context we will more often encounter the term *[mngon par] zhen pa ([abhijnivesa)* to express the "conception" side of this relationship, and we will see that this term is often paired with the term *snang ba (*dbhdsa),* "perception," to form the Tibetan compound term and idea *snangzhen* (perception/conception). While *zhen pa* may at times express more of a sense of "habitual conception" than does our previously encountered term *frnam par] rtogpa ([vijkalpa),* and while it may more often be direcdy related to and hence paired with *snang ba,* the basic issues and conclusions encountered previously with *frnam par] rtogpa* will hold for *zhen pa.*

In the esoteric context we will see that the major manifestation of intrinsic reality that is targeted is the "conception and perception of ordinariness." This amounts to a reification of oneself and others as intrinsically "ordinary," limited, and so on, and to an unhealthy over-identification with such a limiting conception/perception. The balanced solution to this will

be the development of an "extraordinary" conventional self, a conception/perception grounded in the profound awareness of emptiness and relativity yet manifest as the magnificent, perceived multiverse of a buddha. The way to achieve this extraordinary conventional self will be the esoteric art of deity yoga in which the mind cognizing emptiness is conceived/perceived in the form of a buddha-deity. However, over-negating objectors to this solution will contend that one can not create such an extraordinary conception/perception without necessarily engaging in conceptual reification, disturbing one's *samadhi,* and so on. This chapter will proceed by raising the various forms of such over-negating objections *(purvapaksas)* that Tsong Khapa cites - objections that were historically well-attested and evidently widespread — and by exploring how Tsong Khapa answers each of these objections. Thus, this chapter will be dedicated to clearing the theoretical ground necessary to demonstrate how one should be able to develop "pure" or "extraordinary" conceptions and perceptions (through deity yoga) without this entailing any kind of reification. Once this theoretical ground has been cleared, the final chapter will then explore some of the issues, debates, and techniques pertaining to the actual practical arts of deity yoga in general and the Creation Stage of Unexcelled Yoga Tantra in particular.

The exoteric-esoteric connection: Emphasis on the perception side

It is well known that Tsong Khapa drew great inspiration from the Indian master Dlparhkara Srljnana, or Ansa (arr. Tibet 1042), naming his new order the "New Kadampa" after the latter's Kadampa order, and modeling his exoteric "Stages of the Path" *(lam rim)* texts after Ansa's Lam-rim text, the *Lamp fir the Path to Awakening (Bodhipathapradipa).* Atls'a ends his pithy (68 verse) text with a very short description of the study and practice of Tantra (vss. 60-67). This being primarily an exoteric text discussing (1) the *Sutra* path, Ansa's few concluding verses reveal litde about the Tantric path, instead only sketching an oudine of its most basic, foundational practices and offering inspiration regarding its value and efficacy, stating that if (and only if) one (2) serves a qualified guru, (3) receives pure ini-

dation, and (4) keeps one's vows and commitments, then one will "create the collections with ease" and will "obtain powerful attainments."

Likewise, Tsong Khapa ends his much longer (519 folio sides) exoteric *Great Stages of the Path (lam rim chen mo, LRC)* with a *very* short, two page section on Tantra.[230] Implicitly referencing Ansa's work, he similarly states that one must (1) first train in the general *Sutra* path, and then (2) serve a qualified guru, (3) receive pure initiation, and (4) learn, keep, and purify one's vows and commitments. Tsong Khapa then goes one step beyond Atïsa, adding a few sentences regarding the two stages of Unexcelled Yoga Tantra, stating that one must (5) practice the Creation Stage for the purpose of purifying ordinary perceptions and developing extraordinary, pure perceptions, and that one must then subsequently (6) practice the Perfection Stage:[231]

> [518b...] When you have thus maintained your vows and commitments and are [ready] to meditate the Mantra path, you must first meditate a complete Creation Stage circle of deities as explicated in one of the authoritative Tantric collections; because the uncommon/unique thing to be eliminated on the Mantra path is this [our present] ordinary conceptuality which conceives as independent *(rang dga ' bar zhen pa)* the aggregates, elements, and sense media, and [because] it is precisely the Creation Stage which eliminates that [ordinary

[230] I#C517b5-519al = 2+ folio sides = 14 lines = 2 English pages.

[231] *de Itar dam tshig dang sdom pa bsrung ba des sngags kyi lam bsgom par bya ba la thog mar bskyedpa* V *rim pa lha i 'khor lo tshang ba rgyudsde khungs ma nas bshadpa zhig bsgom dgos te, sngags kyi lam gyi thun mong ma yin pa* V *spang bya ni phungpo dang khams dang skye mched la rang dga ' bar zhen pa* V *tha malpa* Y *rnam rtog 'di yin la, de spong ba anggnas dang lus dang longs spyod rnams khyadpar can gyi snang bar sgyur bar byedpa* V *bskyed rim nyidyin pa 'i phyir ro, ,*

de Itar tha mal gyi rnam rtog sbyangs pa de rgyal ba sras bcas kyis dus kun tu by in gyis rlob cing bsod nams kyi tshogs mtha ' yas pa bde blag tu rdzogs par byed pas na, rdzogs pa 'i rim pa 'i snod du rung bayin pas, de nas rdzogs pa'i rim pa rgyudsde khungs ma nas 'byung ba rnams bsgom dgos kyi, rim pa dang po dor ba 'iphyi ma 'i khongs su 'du ba tsam gyi lam gyi cha shas re re tsam la sbyong ba ni rgyudsde dang de daggi dgongs grelgyi mkhas pa rnams kyi bzhed pa ma yin no, , de V *phyir mal 'byor bla na med pa "t lam gyi lus rdzogs pa 'i rim pa gnyis kyi gnad zin par bya 'o, , (LRC:* 518b)

For alternate translations, *cf. CMDR:* 426-427, and Snow III: 364—65.

> conceptualiry] and which causes you to have a special/distinctive perception of your environment, body, and resources.
>
> Having thus purified your ordinary conceptualiry, the Victors and their children bless you at all times, you easily complete immeasurable stores of merit, and you thereby become a suitable vessel for the Perfection Stage. Thus, you must then meditate the Perfection Stage practices which occur in the authoritative Tantric collections.

Tsong Khapa then concludes his brief overview of this sequence with the further admonition that (7) one must nor simply skip over the Creation Stage in preference for the Perfection Stage:"[2]

> However, neither the Tantric collections nor the scholars who comment on their intentions endorse a merely partial practice involving a path comprised only of the latter Stage to the exclusion of the former Stage. Therefore, you should remember the essential points of the two Stages which [taken together] form the complete body of the path of Unexcelled Yoga.

It is highly significant that with so few lines on Tantra, this is the *only* misunderstanding against which Tsong Khapa warns. The great emphasis he places on reversing this misunderstanding shouldn't be too surprising given that he identifies deity yoga as *the* defining characteristic of Tantra. It is precisely the danger of this tendency — the tendency to undervalue or even exclude or toss aside *{dor ha)* the development of the relative, perceived world and body, which development is the specific purview of deity yoga in general and of the Creation Stage in particular - that represents in an esoteric context the typologically related tendency to repudiate the relative/perceptual. Tsong Khapa shows that this is in fact an essential issue - that to eschew form, content, specifics, signs, and so forth, is to do away with body, communication, compassion, relativity, and so on — that is, half of buddhahood — and to "delight in emptiness" at the expense of the relational (as if these two halves were ultimately different). Not only should one not discard this half of buddhahood (because keeping it is "the right thing to do" as a Buddhist), Tsong Khapa shows that one *can* coherently keep

C/end of previous note for Tibetan text (beginning *rim pa dang po dor ba'i phyi ma...).*

this half without reifying, without opening oneself up to the postmodernist-type attacks or to the antinomial Nyingma/Hva Shang/Ngog type attacks. Accordingly, this is one of the main threads that weaves its way through Tsong Khapa's esoteric *NRC* and which will occupy our attention below.

The terms of the debate:
Conceptual and nonconceptual yogas; Esoteric nurture/nature topics

Throughout much of Tsong Khapa's esoteric *NRC* there is an explicit typological linkage between the division of exoteric topics outlined in the tables in our chapter on exoteric conceptuality above and two sets of esoteric topics which are described as "conceptual yogas" *(brtags pa'i rnal 'byor)* and "nonconceptual yogas" *(ma brtags pa'i rnal 'byor).*[3] The conceptual yogas are considered to be "fabricated" *(bcos pa)* — and hence developed through nurturance - and include "yogas with signs" *(sanimitta-yoga, mtshan bcos kyi rnal 'byor)* and "Creacion Stage yogas," whereas the nonconceptual yogas are considered to be "unfabricated" *(ma bcos pa)* — and hence more related to the basic nature of a person - and include "yogas without signs" *(animitta-yoga, mtshan med kyi rnal 'byor)* and "Perfection Stage yogas" (such as *prdndyama,* and so forth). These terms can be laid out as follows:

A	B
Conceptual yoga (all 4 Tantra classes)	Nonconceptual yoga (all 4 Tantra classes)
Deity yoga (all 4 Tantra classes)	Emptiness yoga (all 4 Tantra classes)
Yoga with signs (3 lower Tantras)	Yoga without signs (3 lower Tantras)
Creation Stage yoga (Unexcelled Yoga Tantra)	Perfection Stage yoga (Unexcelled Yoga Tantra)

Table 11: Conceptual and Nonconceptual Yogas

[3] See *NRC:* 370a where similar topics are discussed in terms of stages *(rim pa),* that is, in terms of *ma brtags pa'i rim pa* and *brtags pa* V *rim pa.*

While the terms in either of these columns arc not strictly synonymous with other terms in that same column, they are all typologically related in such a way that they are generally interchangeable when considering an objector's position and Tsong Khapa's answer to it. Thus, for example, when considering an objector's contention that "Creation Stage yoga is not necessary, because...," we can generally substitute any of the other terms in column A to derive a typologically related proposition with which the objector would most likely agree; likewise, the same principle of substitution will generally apply for Tsong Khapa's answer.

For Tsong Khapa it is a grave mistake to overemphasize the yogas in either one of these columns to the neglect of the yogas in the other column. It is more common to overemphasize the nonconceptual yogas, and this type of error is aligned with column A in *Table 5* of the previous chapter *(cf.* p. 177). Tsong Khapa maintains that *both* conceptual and nonconceptual yogas are necessary (and neither is sufficient alone), and that both must be completely integrated (as with *s'amatha* and *vipasyana);* this balanced position is aligned with column B in *Table 5.* These two possibilities can thus be appended to that *Table 5* as follows:

A. Topic	**B. Contrasted or Opposing Topic**
Hva shang Mahayana (in 'Great Debate')	Kamalaslla (in 'Great Debate')
Emphasis on priority of quietistic meditation *(s'amatha)* and enstatic concentration *(jog bsgom)* *over* analytic meditation *(vipasyana)*	Emphasis on conjunction and integration of analytic meditation *(vipasyana)* with quietistic meditation *(s'amatha)* and enstatic concentration
Emphasis on priority of "nonconceptual" yogas *over* "conceptual" yogas	**Emphasis on conjunction and integration of nonconceptual yogas with conceptual yogas**

Table 12: Contrasting or Opposed Topics Within Nature and Nurture Themes (incl. Esoteric)

We will see that Tsong Khapa *explicitly* typologically aligns the over-emphasis on esoteric nonconceptual yogas with the exoteric views of Hva Shang Mahâyâna, and that he gives this esoteric *faux pas* as strong a negative assessment as its exoteric counterpart.

Moreover, we will also see that the *meaning* which various esoteric opponents ascribe to the term "(non)conceptual (yoga)" (and to related terms such as "emptiness") is often not what Tsong Khapa maintains such terms properly do mean (hence the use of quote marks in column A of *Table 12* above). This often complicates the assessment of opponents' propositions as both the components of the propositions as well as the overall propositions themselves must be evaluated. Take for example the following series of propositions by a hypothetical esoteric objector:

1. An effect must correspond with its cause;
2. Thus a nonconceptual effect must have a nonconceptual cause;
3. Buddhahood is accepted to be a nonconceptual state;
4. Therefore, conceptual practices such as deity yoga can be of no help in attaining buddhahood and only nonconceptual practices should be performed.

Tsong Khapa will accept (1) and (2) for the most part, though he will argue that there are many types of causes and conditions, and that causes that are not "material" causes need not be so correspondingly restricted. He will maintain that (3) is true if understood properly, but he will be suspicious of what opponents might mean by "nonconceptual state," and he may reject the validity of the proposition depending on their understanding and use of this term. Most importantly, he will want to insist that while buddhahood is indeed "nonconceptual" in one sense (it involves no conception/perception of intrinsic reality), it is also "conceptual/ perceptual" in a different sense (it entails having a Form Body, and so on). Finally, while deity yoga is indeed "conceptual" in some senses (it involves constructive content, and so on), it is not conceptual in the sense that matters to Tsong Khapa; that is, it does not conceive/perceive intrinsic reality in its constructions; and thus, as we shall see, Tsong Khapa

will completely reject proposition (4) for a variety of weak and strong reasons. These complications and intersections can be laid out in tabular form as follows:

	An opponent's definition of "nonconceptual" — No content; mere non-thought; absolutely apophatic	**Tsong Khapa's (& sources') definition of "nonconceptual"-** No concept/percept of intrinsic reality; content *perse* not an issue
Opponent's assessment of definition/position	This type of nonconceptuality is all that is needed	Not understood, seems nonsensical (see prev. chapter)
Tsong Khapa's assessment of definition/position	This type of "nonconceptuality" is never what is meant by this term; such is not liberative	This type of nonconceptuality is necessary (but not sufficient) for full awakening/ buddhahood

Table 13: Definitions and Assessments of "Nonconceptuality"

Thus, Tsong Khapa would say that in the series of four propositions given above the opponent makes two serious errors. First, the opponent misunderstands the import of the term "(non)conceptual (yogas)." Second, regardless of how this term is understood (correctly or otherwise), the opponent is incorrect in his application of the term when he maintains that "nonconceptual yogas" should be given priority over (or should entirely supplant) conceptual ones. While such double strikes are common, in other cases we will find that an opponent may err on only one accord or the other (import or application).

The need for the integration of conceptual and nonconceptual yogas

Tsong Khapa entitles the eleventh chapter of his *NRC "The* need to accomplish enlightenment through the co-ordination of the two Stages" *(rim gnyis zung 'brelgyis byang chub sgrub dgospar bstanpa).* After a brief (3.5 folio) opening admonition to keep one's vows and commitments and to strive to understand the Mantra path initially through learning and contemplation *(thos bsam),* he dedicates the bulk of this chapter (22.5 folios from 352b-375a) - and indeed the remainder of much of the book - to a discussion of "How one

should cultivate [the path] through meditating *(bsgom)* the import of what one has understood" (III.C.3.b). In chapter eleven, then, he addresses his main topic (the need to co-ordinate the two stages) in two major sections, as follows:[234]

> **III.C.3.b.i** (353a—368b) — Rejection of the claim that one can attain buddhahood by experientially cultivating either one of the two stages alone
>
> **III.C.3.b.ii** (368b—375a) — The way of experientially cultivating the two stages in an integrated *iya ma bral bar,* lit. non-divided) way

In the first of these sections Tsong Khapa sets forth various incorrect views of opponents *(purvapaksas)* who would denigrate or eliminate one or the other of the two stages and would thus *not* co-ordinate or integrate them. He first briefly examines (353a-355a) the type of claim that maintains that only the Creation Stage (or deity yoga in general) is necessary. He argues that this type of claim amounts to a reification of deities (or deity experiences, or the perception side in general). This claim is a direct outcome of the error of under-negation which, as we discussed in our previous chapters, was not the most prevalent error in Tsong Khapa's day, and thus, for this reason (we can assume) he treats this claim only very briefly here in chapter eleven of the *NRC.* Accordingly, and for lack of space, although there are some very interesting issues raised therein we will not examine this claim here but will instead let the relatively self-explanatory section of the translation in the Appendix speak for itself.

Tsong Khapa then examines at much greater length (13.5 folios from 355a-368b) the claim that only the Perfection Stage (or yogas without signs, or emptiness meditation) is needed. He argues that this type of claim amounts to a misunderstanding and reification of "nonconceptuality" and/or of emptiness (the empty side). This claim is a direct outcome of the error of over-negation and direcdy corresponds to the views of the Hva Shang discussed

[234] The broader context and relative placement of these sub-sections within the structure of the *NRC* can be seen in the English and Tibetan versions of the topical outlines *(sa bead)* contained in Appendices I (Tibetan) and III (English).

in our previous chapters. As this was the main type of error of his day, it accordingly takes up the bulk of his attention in chapter eleven of the *NRC.* Moreover, this type of error has persisted as a common type of misunderstanding right up to the present, with relevance to contemporary buddhological debates as well as to the postmodern deconstructivist issues raised in our earlier chapters. For these reasons it will command most of our attention here as well.

Each of the above sections (Creation Stage alone is needed, Perfection Stage alone is needed) is purportedly subdivided into expressions of the opponents' claims and demonstrations of their refutation (often with sub-sub-sections on refutations of rebuttals, and so forth), and expressions of "our own position." However, these are at best heuristic subdivisions, for in fact in all of these sections and subsections we find that Tsong Khapa continuously weaves back and forth between the subtleties and variations of various objections and answers.

This complexity is compounded by the fact that the different issues at stake (in particular, various [mis-] understandings of emptiness and of nonconceptuality) are themselves all very much typologically interrelated, each often entailing and entailed by the other in numerous implicit (sometimes made explicit) ways. Moreover, to take this observation an important step further, while it would appear from the various titles of the chapters and their subsections that it is only this first part of chapter eleven that deals with these issues, in actuality we find such issues popping up repeatedly throughout most chapters of the *NRC.* Thus, in our present discussion of this complex topic we will be citing passages from our translation not only of chapter eleven *(NRC* folios 348a—375a) but also of chapter twelve (identifiable below by reference to *NRC* folio nos. 375a—442a), in addition to passages from the first three chapters of the *NRC* (identifiable below by reference to much lower *NRC* folio numbers and by references to compare *("cp")* the translations contained in TT and *YT).*

The interrelated nature of these themes - as well as Tsong Khapa's integrated treatment of them - make our discussion in the present chapter difficult to cleanly divide and organize into discreet subjects. Nevertheless, I have herein made an attempt to provide at least some

organizational structure to the discussion of these interrelated issues. As suggested above, the different issues at stake in particular entail various [mis-] understandings of emptiness and of (non)conceptuality. Thus, after the remainder of this overview section which will outline the parameters of the anti-conceptual objectors' arguments, the second main section of this chapter will explore how these arguments play out in terms of the theme of emptiness, and the third main section will explore how these arguments are expressed and addressed in terms of the language of (non)conceptuality itself. I have likewise made an attempt to then further group and discuss related themes and sub-themes within these broad sections.[235]

Main anti-conceptual objection regarding why conceptual yoga is not needed

Tsong Khapa presents the main antagonists' objection *(purvapaksd)* in chapter eleven of the *NRC,* in the section entitled "Expression of the claim [that one can attain buddhahood through the Perfection Stage alone, without the Creation Stage]" (III.C3.b.i.B'. 1', *NRC:* 355b—357a). It is significant that Tsong Khapa here cites an *Indian,* Manjusrlklrti, who himself cites (and later refutes) previous Indian antagonists. Likewise, below we will see another Indian, Ratnaraksita, elaborating on such antagonists before refuting them. Thus, we can observe that the esoteric applications of these issues are not just reflective of Tsong Khapa's agenda, nor are they just Tibetan Buddhist concerns; they are pan-Buddhist and, I would argue, in many ways universal or perennial in scope. Tsong Khapa cites the Indian presentation of this objection as follows:

> **@355a** ... [Manjusrlklrti] presents the antagonist's position in *The Ornament of the Essence (Garbhalamkara, sNying po rgyan):*
>
> > **@355b** Furthermore, the brahmin Sunyamati, and the Kashmiri abbot Prabhaskara, and Anantavajra, and the upasika Sitikara, and the great sage

[235] The identifications and divisions of topics herein are mine. The process of thus organizing this material was exceedingly difficult due to the interrelated nature mentioned above, and due to the fact that so many points presuppose at least an understanding - if not an acceptance - of the others. There are certainly other ways that this multi-dimensional jig-saw puzzle could be organized and presented.

> Sri Sirhha, and Avabhasavajra, and the bhiksu Maháyanasrí, and Sudattabhadra, and Sri Nílantaravásadhara, and Jinapada, and Ratnamat, and Brahmanabhadramitra,[236] and the bhiksuni Nanda, and so forth, say: "[1] Statements regarding the Creation Stage and modes of behavior are stated [merely] as methods for rejecting nihilists, for establishing the fruition of relativity by relativity, and for reassuring *(gzung ba)* some worldly people who are frightened by the profound meaning; but [2] perfect buddhahood is inconceivable non-dual wisdom, and it is not born from a cause [such as Creation Stage practice] which docs not correspond with that [non-dual wisdom] — [3] therefore here, by the inconceivability of seeing the sign of emptiness there is a cutting off of [conceptual] elaborations, and by thinking along these lines *(bsam pa'i tshulgyis)* a yogi will possess the highest fruition in the world [that is, buddhahood]."

There are three points being made by these opponents (as numbered above in brackets):

1. The Creation Stage and other prescribed conventional modes of behavior (such as ethical and ritual practices) are taught for various provisional reasons only;
2. Nonconceptuality is what is needed (buddhahood is a nonconceptual state); a nonconceptual result needs a nonconceptual cause; Creation Stage practice is not nonconceptual; and, significantly, the opponent argues that this point #2 entails that *"therefore":*

3- Intuition of emptiness alone is needed.

Here, among other things we can note that these objectors link nonconceptuality and intuition of emptiness in such a way that, for them, *implicitly, any type* of conception (or perception) must be cut off in order for the intuition of emptiness to occur.[237] This type of linkage is common among such objectors, but it can be subtle and can be easily missed. For our present, introductory purposes it is enough just to note this point.

[236] Tsong Khapa shows his careful critical reading of his sources when he later (355b) notes that "Since... Jinapada, and so on [Ratnamat and Brahmanabhadramitra] also appear as claimants of the former antagonists' position [earlier in chapter eleven, namely that Creation Stage alone is needed], one should investigate whether or not their appearance again here [in this latter list] is a corruption in this book." Indeed, Tsong Khapa's hunch regarding textual corruption would appear to be correct as the three names in question do not appear in this passage in the Derge edition of Manjus'rlklrti's *Garbhalarhkara* (Toh. 2490). *Cf* my note to this passage in the translation in the Appendix.

[237] We can note a similar kind of linkage in the series of seven objections at *NRC* 359a *ff.*

After addressing some minor quibbles Tsong Khapa then proceeds to further elaborate the antagonists' position as follows (the same three points are labeled in brackets, this time in a different order):

> ... *[Antagonists'Position Reiterated:]* **@356a** [Point #2:] The object to be attained, completely perfect buddhahood, is the nondual, nonconccptual intuitive wisdom, and thus also the method for achieving that should logically be the meditation of nonconceptualization, whereas that [nonconceptual intuitive wisdom] would not be achieved through meditating on conceptual things in the Creation Stage, and so on; because conceptual thought must be abandoned, and because from familiarization with conceptual thought one will not get any fruition other than what corresponds with just that, [namely,] something that is just conceptual.
>
> *[Counter Answer:]* Now, if we then say that [the above antagonists' wrong thought] invalidates the statements of the Teacher that one should practice the Creation Stage and the behavioral topics, then he [the antagonist] will say:
>
> *[Counter Objection:]* [Point #1:] The disciple to whom he [the Teacher] taught those things is the worldling who would have been afraid if he [had instead] explained the import of profound emptiness; that is, he taught [those things] as a method of reassuring *[gzung ba)* certain types of [inferior] disciples. Moreover, it is necessary for [the Teacher] to teach the topics of behavior in order to refute the view of nihilism which repudiates *{skur pa 'debs pa)* the causality *(rgyu 'bras)* of addiction and purification, and it is necessary for [the Teacher] to teach the Creation Stage **@356b** so that through the relativities of deity yoga, mantra repetition, fire sacrifices, substances, and so on, people can achieve the relativities of the fruits of peace, and so on [power, prosperity, terror], and the [mundane] *siddhis* such as sword, pill, and so on. [Point #3:] Therefore, the antidote to all taints is the realization of emptiness free of all elaborations, and if the yogi familiarizes himself with just that alone and increases that familiarization limitlessly, he will achieve the supreme fruit. Therefore, since one should meditate on just that alone, what's the use of any other meditation?

Tsong Khapa then notes that according to Ratnaraksita's *Commentary on theArisalof Samvara Tantra (sdom 'byung 'grelpaj* these types of antagonists who reject the Creation Stage cite passages like the following from the fiftieth chapter of *The Vajradaka Tantra* to bolster their contentions:

> Therefore, striving in ritual activities
> Such as mandalas, and so on,
> These people are outside of liberation

– they generate *(byed)* only addictions!

Tsong Khapa also cites here a couple of verses from *The Kiss Tantra (Samputa, kha sbyor)* which seem to rhetorically ask, "Why should one bother to pursue developing ordinary powers through vows, deity yoga, and so forth?" Moreover, many similar statements can be found in other root Tantras (and commentaries) and are cited throughout the *NRC* as examples of canonical passages that would seem to support the opponents' anti-conceptual (anti-deity-yoga) position. Tsong Khapa gives a particularly important example a little later on when he cites a passage from the root *Hevajra Tantra* in which the main bodhisattva interlocutor Vajragarbha himself expresses this doubt:

> **@360b** ··· The second chapter of the latter section of the *[Hevajra Tantra in] Two Sections (brtag gnyis)* says:
>
> [Vajragarbha said:]
> Regarding this yoga of the Perfection Stage
> Of which the bliss is called Great Bliss -
> Lacking [such] Perfection [Stage] meditation
> What is the use of Creation [Stage meditation]?

Krsnacarya's ninth century *Yogaratnamala* commentary (not cited in the *NRC)* clarifies here that Vajragarbha is raising the doubt that Creation Stage may be of no real use:

> The import is: What is the purpose of actualizing the Great Bliss through long drawn-out emanations of Mandala Circles when one who directs all his attention through the Great Bliss accomplishes? Vajragarbha is exposing the difficulty in understanding the utility of the Process of Generation. (Farrow & Menon, p. 165).

This passage is important because, being expressed within a root Tantras itself, it clearly demonstrates and highlights the fact that such doubts about the role of conceptual practices in the spiritual path were recognized to be common, deep-seated, and natural qualms. Yet, as we shall see later, many of these same root Tantras also subsequently interpret, qualify, and answer such doubts. Thus, as Tsong Khapa will demonstrate again and again, objectors misuse such passages when they cite them out of context to support their anti-conceptual positions.

Tsong Khapa then concludes the short section we have been reviewing with one more type of objection as cited by Ratnaraksita. Here the opponent contends that the conceptuality which he thinks characterizes deity yoga will disrupt the practitioner's ability to develop meditative concentration, thus further impugning its usefulness:

> **@357a** ··· [Point #4:] Furthermore, [these cited antagonists say that] not only will one not attain buddhahood through the Creation Stage, but one will not even attain *samadhi* (concentration) through it — because this [Creation Stage] agitates the mental continuum with many conceptual thoughts, whereas *samadhi* has the nature of one-pointedncss of mind. Although one may indeed get a little vividness by meditating, it's like a lusty person's vivid vision of his desired female object — it abides only for an instant, not for a long time. Conceptual yoga is extremely false - even more so than the conceptualizations of worldly phenomena — like meditating on a skeleton [in Hlnayana meditations].[238] Therefore, it is erroneous and is thus of no help in the achievement of the supreme. Such is the antagonist's position as stated by Ratnaraksita.

Now this fourth type of objection — that deity yoga is just analytical, conceptual meditation and that it involves no (or interferes with) stabilizing meditation — is anothei argument based on recourse to correspondence of cause and effect (here with respect to *samatha).* Interestingly, we shall also see that others make exactly the opposite claim - that deity yoga is *just* stabilizing meditation, that it lacks the type of analytical meditation required to cut the root of sarhsara, and that thus it is of no use. This likewise appeals to correspondence of cause and effect (here with tespect to *vipasyana).* In this way, these types of objections are thus related to the second objection above regarding nonconceptual cause and effect. Accordingly, I will treat these types of objections as sub-types of the nonconceptuality objection to be treated in the third major section of this chapter.

Moreover, the first antagonist's position described above (regarding the Creation Stage being taught only for certain provisional reasons, or only to beginners) is actually not so

[238] This is a reference to Hlnayana meditations in which one practices seeing all people as just skeletons (or as skin-bags filled with blood and filth, etc.) to develop detachment. The opponent here is suggesting that since that meditation is not literally true (people are not in fact just skeletons), how much less true it is that people should be seen as deities, etc.

much an argument as it is a conclusion drawn from the other two positions. As Tsong Khapa suggests somewhat later, this conclusion is also linked to Hva Shang:

> **@361a** ··· Furthermore, if one docs *not* assert that there is a beginner's context for the exceptional person *{gang zag rah)* who will attain buddhahood in this life, then one must assert, like the Chinese abbot [Hva shang], that trainees will [attain buddhahood] instantaneously; but if one *does* assert that there is a beginner's context [for the exceptional person], then the assertion that that [exceptional person] does not need the first stage to attain buddhahood is in contradiction to all the treatises of Mantra....

The net result of this conclusion is that the Creation Stage is dismissed. As this is more of a conclusion than a position or an argument, I will not discuss this first point in a separate section but will rather treat it throughout this chapter as an anti-conceptual conclusion, with weak and strong variations, applicable to the other two positions.

Thus, of the four points enumerated above, the fourth can be included within the second (regarding nonconceptuality); the first can be considered more generally throughout; and this leaves us with two broad topic areas, nonconceptuality and emptiness, covered by points two and three, respectively. We will discuss these two topic areas in reverse order in the two major sections of this present chapter. Thus our first major section (p. 229 *fE)* will cover objections framed in terms of emptiness, and our second (p. 247 *ff)* will cover objections framed in terms of nonconceptuality. We will see that the objections in these two areas involve complex, sustained arguments (supported by scriptural citations), that this complexity is magnified by the inter-relationship that pertains between the two, and that therefore a clear division of such topics will not always be possible (or desirable). On the other hand, notwithstanding these inter-relationships, it can also be noted that each of the sub-positions discussed below is at least theoretically distinct; that is, an objector might maintain any one of them without necessarily adopting any of the others. For example, an objector may be sophisticated enough to know that buddhahood entails more than mere nonconceptuality, and thus she would not accept the proposition that "nonconceptuality is all you need," but she

might still think that deity yoga is just dualistic conception, and thus she would maintain that "deity yoga is definitely not needed."

Strong and weak, esoteric and exoteric, anti-conceptual connections

Tsong Khapa ends the section we have been discussing by noting that the above esoteric anti-conceptual positions manifest in what I have been calling a strong and a weak form:

> **@357a** ... So here there are two kinds of [antagonistic] claims: (1) the Creation Stage is completely unnecessary for the achievement of the supreme; and (2) it is unnecessary for those with sharp faculties, but it is necessary for those with dull faculties.

Moreover, later on he explicitly emphasizes the connection between these strong and weak esoteric anti-conceptual positions and their exoteric counterparts. In one passage he says:

> **@368a** ··· [T]he wise should far distance themselves from and abandon *(rgyang ring du dor te)* the following two positions, having understood them as essenceless messages: (1) That in the [exoteric] Transcendence Vehicle, since the deeds component is interpretable in meaning and fabricated, all one needs to rely on is mere emptiness, and (2) That in the [esoteric] Mantra Vehicle, since the meditation of the Creation Stage, [mantra] repetition, and so forth are conceptual, fabricated, and interpretable in meaning, then if one knows definitive meaning [such practices] are unnecessary. Rather, [the wise] should train sequentially in the path of the integration of [exoteric] art and wisdom and the integration of [esoteric] Creation and Perfection, and they should enter into the path of the great champions endowed with the two ways - understanding the import of the central way which is free of fabrications and keeping the vows.

Furthermore, in a second, related passage he laments the fact that these exoteric and esoteric anti-conceptual positions are very widespread, and he cautions that the wise should abandon them:

> **@362a** ··· Two statements are not different: (1) "In the Transcendence Vehicle the exceptional disciple has a path to buddhahood in which he does not need to learn the activities of the transcendences such as generosity,"[239] and (2) "In the Mantra Vehicle, without relying on the first Stage, the exceptional

[239] This is a clear and direct reference to the views associated with Hva Shang Mahayana.

> disciple has a path for going to buddhahood" - this is a false notion, and it seems to be very widespread; so those who know how to properly compile the treatises from cover to cover and then examine them should completely distance themselves [from such false views]; ...

Tsong Khapa then concludes this admonition by indicating just how widespread these false positions are, noting that Indian masters such as Vaglsvaraklrti and Ratnaraksita also encountered and "extensively refuted these false positions." He cites their texts by name, implies that one should consult them, and demurs that, "fearing prolixity," he will not write anymore on the subject at this juncture. (Fortunately for us, he is quite prolix throughout other sections!)

Emptiness Meditation in Tantric Practice

> *The primary basis of the wrong conception that casts aside deity yoga [as necessary] for the achievement of the supreme [buddhahood] is this habit of taking just the meditation on emptiness to be the means for achieving both of the [buddha] Bodies....*
>
> *You must develop certainty that the meditation of deity yoga is indispensable.... If your Mantra path lacks the meditation of deity yoga, then regardless of how much you may familiarize yourself with emptiness, and so on, at the time of fruition you will be unable to avoid falling to the extreme of peace. This is the sacred intention of [all] the classes of Tantra. You should understand that if you do not develop strong certainty regarding these points you will cast aside deity yoga and practice just a mere portion of the Mantra path, and thus you will have in no way found the body of the Mantra path.*[140]
>
> - Tsong Khapa *(NRQ*

[140] *mchog sgrub pa la lha 'i rnal 'byor 'dor ba 'i* log rtoggi gzhi che ba ni stong nyid bsgoms pa nyidskugnyis ka'isgrub byeddu 'dzinpa 'diyin(NRC:* 18b.4-5). *Cp. TT.* 122.

lha 'i rnal 'byor sgom pa med mi rungyin pa la ngespa rnyed dgos te... sngags kyi lam la lha "i rnal 'byor sgom pa med na stong pa nyid la sogs pa la ji tsam goms kyang 'bras bu V *skabs su zhi ba* V *mthar Itung ba gog minus pa ni rgyud sde 'i dgongs pa dam pa 'o,, de dag la nges pa legs por ma rnyed na lha "i rnal 'byor dor nas sngags kyi lam gyi cha phyogs re ba la sbyong bas, lam gyi lus gtan rnyedpa mayinparshespar bya'o, ,(NRC:* 26b.2... 27a.4—6). *Cp. TT.* 137-138.

The Problem: Widespread Misunderstanding Regarding Emptiness Yoga, Deity Yoga, and the Two Stages of Unexcelled Yoga Tantra

There are many complex and contested issues related to the status, role, and form of emptiness meditation in esoteric Buddhist practice. Throughout the A7?CTsong Khapa raises and addresses a seemingly endless variety of "false views" on such issues. To lend some organization to this situation, we can group most of these "false views" regarding emptiness in Tantra into two types of complementary positions:

> 1) Deity yogas (conceptual yogas, yogas with signs, Creation Stage yoga) do not involve emptiness yoga.
>
> 2) Perfection Stage yogas (nonconceptual yogas, yogas without signs) do not involve deity yoga.

We can note here that while the second position is not precisely the converse of the first, it is in a sense a reflex of it. There is then a variation or a sub-version of position #2, as follows:

> 3) Perfection Stage yogas (and so on) are really just emptiness yoga.

And finally there is a position that is really most often just the concluding position of any or all of the above positions (that is, it is where all the above often end up):

> 4) Emptiness yoga (and/or Perfection Stage yoga) is the real (main, only, complete, etc.) path to buddhahood.

Careful examination and refutation of these types of generalized positions, specifically instantiated in a wide variety of actual forms, occupies much of Tsong Khapa's attention throughout the *NRC.*

In the following passage from the first chapter of the A ^ C Tsong Khapa raises most of the above issues, and indicates that such misunderstandings had become common among his Tibetan colleagues:[24']

[241] *dir dkyil 'khor gyi 'khor lo 'i lha "i rnal 'byor bstan pa de rim pa dangpo kho na la bod kyi bla ma mangpos sbyar ba ni lha* V *rnal 'byor dang bskyed rim gnyis kyi rgya che chung ma phyedpa "i skyon yin pas rim pa gnyis ka "i skabs su gzung dgos so, , mchog sgrub pa la lha "i rnal 'byor 'dor ba "i log rtoggi gzhi che ba ni stong nyid bsgoms pa nyid sku gnyis ka "i sgrub byed du 'dzin pa 'diyin la, ,de* V *dogs pa gsal bar bead nas gzugs sku* V *rgyur lha 'i rnal 'byor nges par sgom dgos par gur nas*
(Cont'd...)

> Many Tibetan lamas have [incorrectly] connected the teaching of deity yoga involving the circle of a mandala with just the first Stage [that is, the Creation Stage]. This has the fault of not discriminating between the greater and lesser extent of deity yoga [in general] and the Creation Stage [which occurs only in Unexcelled Yoga Tantra]. Thus, it [deity yoga] must be held to be [necessary] in both Stages [Creation and Perfection].
>
> The primary basis of the wrong conception that casts aside deity yoga [as necessary] for the achievement of the supreme [buddhahood] is this habit of taking just the meditation on emptiness to be the means for achieving both of the [buddha] Bodies. I have cited this passage from *The [Vajra] Tent*[142] because it clearly removes doubt regarding this, stating clearly that you must certainly meditate deity yoga as the cause of a Form Body. Therefore, you should likewise understand the teachings of other tantras using this as an illustration.

Not only were such misunderstandings widespread among Tibetans, but as many of Tsong Khapa's sources show, they were common among Indians as well. Thus, for example, even Indians such as Ratnaraksita, whom Tsong Khapa cites as a reliable source on many issues, were often confused on this issue. As the Dalai Lama explains in his introduction to *TT.*

> Ratnarakshita ... mistakenly concludes that the distinctive feature of tantra is the stage of generation. He wrongly assumes that the stage of generation in Highest Yoga Tantra is primarily deity yoga and that the stage of completion is primarily meditation on emptiness, whereas the very foundation of deity yoga is meditation on emptiness and deity yoga also occurs in the stage of completion. (77171-72)

Answering the Objection that Deity Yoga Does **Not** *involve Emptiness Yoga*

Within chapter twelve of the *NRC* there is a section entitled, "The explanation of the general arrangement of the Creation Stage" (III.CJ.b.ii.D'.l'.a'), within which the third and final subsection is, "How to meditate emptiness in that context" (III.C.3.b.ii.D'.r.a'.iii'). This entire subsection (ten folio sides, 398b—403a) answers multiple variations of the an-

gsungs pa digsal bar snang has drangs payin pas, des mtshon nas rgyud gzhan gyis bstan payang shespar bya ste dir ni mangs su dogs nas ma bris so,, {NRC: 18b.3—6). *Cp. TT.* 121-122. (I am following Hopkins here with some of my brackets.)

242 We will examine this important passage from the *Vajrapanjara* below (p. 270). In TT it is cited at p. 117.

tagonists' objection that the Creation Stage does *not* involve meditation on emptiness and will thus not cut the root of *samsara.* Much of this is discussed in terms of Tsong Khapa's counter-argument that "the mandala mind" *{cf.* below, p. 236 *ffi) is and must be* a mind ascertaining emptiness arising in the form of a mandala. This nondual practice integrating emptiness and perception then cuts the root of *samsara* — misknowledge, or the self-habit - which here in this Tantric context is articulated as the habit of the conception and perception of ordinariness. The reverse of this ordinary self-habit is the "distinctive" conception and perception (of extra-ordinariness) — or respectively divine identity and divine vivid perception - always integrated with direct cognition of emptiness.

This is a seemingly simple point: in esoteric practice *the conception!perception side must always be integrated with the empty side.* Perceptions of deities, mandatas, and so forth must not be reified in any way; they can and must be understood and seen as empty. Yet as simple as this conclusion may seem, and as well-attested as it is in Indian and Tibetan texts, there were also evidently in India and in Tibet a great variety of objections to it (many of which then result in the concomitant rejection of deity yoga). This Creation Stage section of the *NRC* dealing with "How to meditate emptiness in that context [of the Creation Stage]" investigates many of these objections from numerous angles. The remainder of our present section on emptiness (through p. 247) will explore Tsong Khapa's handling of the multiple facets of this deceptively simple issue.

Tsong Khapa begins this section with the question:

> **@398b** One may wonder: Well then, is it the case or not that in the context of the first Stage one meditates just the wheel of the deities which is the visible aspect, and then in the context of the second Stage one must primarily meditate on emptiness?

He then answers this by stating that "meditation on emptiness in the context of the first Stage is *extremely* necessary," offering five reasons for this. The first four reasons relate to the "basis" of transformation in Tantra. These four are addressed in a subsequent section of the

NRC (mostly in chapter twelve) and will likewise be addressed herein in our final chapter (VII) on the basis. The fifth reason he gives is as follows:

> **@398b** ... Meditation on emptiness in the context of the first stage is *extremely* necessary - because ... [5] limitless Tantras and commentaries say not only once that it is necessary to perform all of the yogas, and so on, of habitat and inhabitant from within an illusory state.

It is this reason which he then explicitly elaborates next (a reason at least implicit throughout the *NRC),* and it is to this elaboration that we now turn.

All conceptual yogas must be performed within illusoriness[243]

In parallel with exoteric literature, there are a great many esoteric passages which state that the relative world must be seen as "like an illusion" *(mdyopama, sgyu ma Ita bu I -bzhin),* "like a dream," "like a rainbow," "like a reflection," and so forth. This applies equally to the extraordinary, "pure" perception of mandaias and the like. The term "illusory" is a Buddhist correlate for "emptiness" which preserves well the "perception side" of the "empty side." Note that - contrary to the many mistranslations common both today as well as in certain traditional contexts - the expression here is never that the perceived world is "an illusion" *(mayd, sgyu ma),*[244] which might nihilistically suggest that nothing is really there. Rather, the expression is always that everything in the relative, perceived world is "illusory" or *"like* an illusion," suggesting that something is there but that that something does not exist *in the way* that it appears to exist (viz., intrinsically, non-relatively). Thus, the assertion in general Buddhist discourse that the world is "illusory" is an assertion which maintains a balance and an integration of the two realities, affirming both that the world is relativisticaily perceived and

[243] The bold headings in this section are my additions, representing my attempt to analyze and arrange Tsong Khapa's multi-dimensional jig-saw puzzle (see note 235 on p. 220 above) into coherent topic areas.

[244] Unless used as an abbreviation, or to fit the meter of a verse *(metricausa).* In such cases, as with other terms discussed in previous chapters, a qualification (here "like") must be supplied.

experienced *and that it is* simultaneously completely devoid of any intrinsic reality. Likewise, to assert in Tantric Buddhist discourse that deity yoga ("yogas of habitat and inhabitant") must be performed "from within an illusory state" is tantamount to asserting that these extraordinary mandalic realities must not only be perceived but must also be perceived *as empty* (of intrinsic reality). Thus, Tsong Khapa argues, such assertions in Tantric discourses regarding the Creation Stage direcdy support his contention that "meditation on emptiness in the context of the first stage is *extremely* necessary."

To give just one brief example from a root and an explanatory Tantra, Tsong Khapa cites the following passages from the *Hevajra* literature which clearly state that the conceptual yogas must be practiced from within illusoriness:

> **@402a** -·· the root Tantra of the *Hevajra* says:
>
> > Through the yoga of the Stage of Creation
> > One with [yogic] discipline *(brtulzhugs can)* should meditate fabrications.
> > Having made the fabrications like a dream,
> > Through the fabrications themselves he should [engage in] the unfabricated.
>
> And the explanatory Tantra on that, *The fVajraJ Tent,* says:
>
> > For example, the moon [reflected] in water,
> > Oh friends, is neither true nor false.
> > Likewise, here, the wheel of the mandala
> > Has a nature which is brilliant/translucent *(dwangs)* and vivid.

To give an example from the commentarial *(s'astric,* Tanjur) literature, at another point Tsong Khapa cites an important Arya Tantric exegetical text in which Nagarjuna lists a wide array of relative, conceptual esoteric practices, enjoyments, and objects that are to be viewed from the perspective of being like an illusion, a rainbow, a reflection, and so forth, concluding that in fact "each and every object" must be so viewed:

> Moreover, **@399a** in *The Five Stages* [Nagarjuna] says:
>
> > Yogas *(sbyor ba)* involving mantras and mudras, and
> > Constructions such as the mandala, and so on, and
> > All activities involving fire offerings and tormas
> > Should always be performed as like an illusion.

Pacifying, and prospering, or
Likewise dominating, and intense action, and
Compelling, and so on - all such actions
Should be performed as similar to Indra's bow.[245]

Enjoying sensual pleasures/play *{sgeg [lasya /Jpigdra]),* and so on, and
Partaking of song and music, and
Fully engaging in exercises/play *{sgyu rtsal, [kald])*
Should be fully performed as like the moon [reflected in] water.

Forms, and sounds, and likewise smells,
Tastes, and tangibles -
Fully engage these with the eyes, and so on.
[Having] examined [them] to be like an illusion.

What need is there for much explanation here?
For the yogi on the Vajra Vehicle
Each and every object
Is stated to be only an illusion.[246]

Tsong Khapa then cites two additional sources to indicate that it is in fact ethically incumbent especially upon the Tantric yogi to view all things as empty/illusory:

> **@399a** ··· Especially on this [Vajra] path, Jnanasrl says in his *Dispelling the Two Extremes [of the Vajra Vehicle] (mtha' gnyis sel ba)* that if one does not continuously recall the view once one has found it, one's heart-commitment *{thugs kyi dam tshig)* will deteriorate; and in *The Fourteen Root Downfalls (rtsa Itung bcu bzhipa)* it says:
>
> > With respect to things, which are nameless, and so on,
> > To conceptualize them *(der rtogpa)* is the eleventh [root downfall].[247]
>
> Thus, it is not merely *okay* if one *does* do it [continuously recalls the view], but it will [in fact] be harmful if one does *not* do it.

Again we have the seemingly simple point: the perception side *must always* be integrated with the empty side.

dbangpo'igzhu = Indra's bow = a rainbow = "like an illusion."

Metricausa for "illusory."

Cf Dudjom Rinpoche's *Perfect Conduct* (Boston: Wisdom, 1996), p. 121 regarding this.

The conceptual mandala-mind engages emptiness

Tsong Khapa cites **Santipa** who articulates the following type of doubt (as **a** *purva-paksa):*

> *[Objection-]* **@400b** ..- When that [mandala-mind] does arise, since one does not see the self-habit, then that [mandala-mind] cannot stop that [self-habit] - but the meditation on the medium *(dydtana)* of infinite space will reverse it.

Here an objector suggests that **a** meditation involving complex visualizations of mandalas, and so forth, is full of and focused on lots of (reificatory) content and therefore could not possibly engage, let alone reverse, the (reificatory) self-habit; thus, only an empty mind *with no content,* like empty space, can adequately remove or cancel the self-habit. (This argument would appear to have some affinity with Forman's *PCE* position). Now this objection would **mote** likely be advocated by **a** non-Buddhist since few exoteric or esoteric Buddhists would overtly maintain that the first Formless absorption is tantamount to meditation on emptiness. However, in its rejection of conceptual, visualizational practice this position is at least typologically related to certain possible Buddhistic positions, including either that of an exoteric practitioner who rejects all esoteric practice, or that of **an** esoteric practitioner who espouses **a** thoroughly deconstructive form of "Great Seal" *(Mahdmudd)* practice entailing the rejection **of** any constructive practice (essentially a Tantric Hva Shang position, or what Sakya Pandita criticized as "neo-Mahamudra" *[da Ita'iphyagchen}).*

In any event, we see that **Santipa** rejects both the objector's premise as well as his solution. First he rejects the premise that the mandala-mind does not engage emptiness:

> **@400b** ... In answer [to that objection] **Santipa** states [in his *Commentary to Dipahkarabhadra's The Four Hundred and Fifty Verses]:*
>
> > [The mandala-mind does stop self-habits,] because the mind which has the form of the mandala *(dkyil 'khor gyi rnam pa can gyi sems)* does engage in clearing up all untrue conceptions. And it is *not* that it [the self-habit] just naturally *(lhan cig)* does not appear to it [the mandala-mind].

Then he rejects the objector's solution which advocates meditation on the first Formless absorption of infinite space, adding that meditation on none of the four Formless absorptions will engage emptiness:[248]

> **@400b ···** [Sântipacontinues:]
>
> [A mind abiding in any of] the [four] media of infinite space, and so on, does not engage with selflessness, because that [mind] does not reverse the self-view; and it also docs not involve a reversal of the suffering which is caused by that [self-view].

Finally, in complete opposition to the objector's assessment, he makes the very interesting assertion that in Tantric terms the mandala-mind is in fact none other than the fourth Noble Truth, the Truth of the Path:

> **@400b ···** [Santipa continues:]
>
> Furthermore, here, old age, death, and so on, [which occur] in the continuum from lifetime to lifetime are the Truth of Suffering. That which is the cause of that, the view of self, and so on, is the Truth of the Origin. That which is the antidote to that, the circle of the mandala, is the Truth of the Path. Because it totally annihilates {*shin tu medpar bya ba)* the origin of suffering, the total transformation of the reality {*gnasyongs su gyur pa)*[249] which [itself] has the characteristic of [being] a continuity of mind is the Truth of Cessation - and this here is ultimate reality.

[248] It will be recalled that in the previous, exoteric chapter *(Cf.* the section on "Mental activity {*manasfijkdra);* Formations not concomitant with mind *(citta-viprayukta-samskdra);* Simulated (provisional) and false (non-Iiberative) "nonconceptual" states," p. 189 *ff)* we examined the highest Formless realm, the "sphere of neither conceptuality nor nonconceptuality" {*naivasamjhdndsamjhdyatana)*, as well as the state "beyond" that highest Formless Realm sphere, the state of the "cessation of conceptuality and sensations" {*samjndvedfayjita-nirodha)*. Our goal there was to show that (1) various *manaskdras* are partially responsible for the attainment of these states, and that (2) these are not states which lead directly to *nirvana,* nor certainly should they be mistaken for the state of nonconceptuality characteristic of the fully *conscious* (awakened) state. Another way to express the latter point is, of course, that such states should not be mistaken for the realization or ascertainment of emptiness.

[249] *gnas yongs sugyurpa = asraya-pardvrtti,* the Yogacara view of an "inner revolution," resulting in the elimination (or purification) of the *dlayavijndna* leaving only the pure mirror-like intuition. As the next phrase shows, the "site" or basis {*gnas = gzhi)* of this transformation is the being's mental continuum.

Tsong Khapa then comments:

> So [Santipa] distinguishes well the [following] facts *(tshul):* [1] [a mind abiding in] infinite space @401a has no mental orientation *(bio kha ma phyogs pas)* toward selflessness - thus by meditating on it there will be no damage to the self-habit, and therefore also meditating on it will not liberate one from existence; but [2] the mind which has the form of the circle [of the mandala] docs engage with selflessness which refutes the object which is habitually grasped as a self *(bdagtu 'dzinpa'iyul)* - thus that [mind] is able to reverse the self-habit.

But how could this latter assertion be justified? How could the conceptual mandala-mind engage emptiness and (even more) be praised as the entirety of the Truth of the Path which must include *both* art and wisdom? We will see that a key to answering this is contained within Santipa's use of the phrase "the *mind* which has the *form* of the mandala" *(dkyil 'khorgyi rnam pa can gyi sems).* This phrase suggests chat a person's mind or subjectivity, in addition to engaging in the expected "thinking *about"* or "ascertaining of something, can also be said to have a *form* (related to but more than Bourdieu's "disposition"). Thus, a person's subjectivity has an objective, perceivable form at least provisionally distinct from its subjective state of engagement or ascertainment (in this case, its ascertainment of emptiness). We thus turn now to this crucial distinction between ascertainment and perception.

Two types of "conception"; and ascertaining emptiness while perceiving the deity

While Tsong Khapa and his sources at times use the counterbalancing terms "ascertainment" *(ngespa)* and "perception" *(snang ba)* to explain how deity yoga "works"[250] - that is, to explain how deconstructive emptiness awareness can be nondually integrated with (re)constructive perceptual awareness - at other times they accomplish this same feat through recourse to different applications of one single term, "(habitual) conception" *(zhen pa, nives'a),*[251] as is che case with the passages we examine next.

[250] As in "The mind ascertaining emptiness is perceived in the form of the deity." *Cfi* chapter I above.

[251] This term is often prefixed with *abhi- (mngon par)* to form the important derivative term *abhinives'a (mngon par zhen pa).* This is often rendered by such phrases as "conceptual atcrac-

(Cont'd...)

In the context of discussing the yoga with signs in the lower Tantras, Tsong Khapa cites three verses from *The Contemplation Supplement Tantra (Dhydnottara,* a general Action Tantra). Two of the lines he cites are as follows:[252]

The Contemplation Supplement says:

...A mantrin, dwelling on what transcends the members,
Should contemplate without conceptualization *(zhenpa).*

Tsong Khapa then comments on this by *qualifying* what is and is not meant by "conceptualization," discriminating two different types or applications of conceptualization, one to be eliminated, the other not:

> ... Habitual conception *(zhenpa)* here is the truth-habit; that should be eliminated. However, that is not to cease the mere conception *(zhen pa)* of the superficial deity. Moreover, he should dwell on — that is, not leave — [realization of emptiness], the freedom from the elaborations [of intrinsic reality] which transcends the members — [that is, conventional phenomena such as] eyes and so forth - which have been determined to be not ultimately existent.

Now, we can link this passage on "(habitual) conception" back to our previous discussion of "ascertainment" and "perception" by noting the following series of terminological correspondences:

tion" (Ruegg, R89: 95, note 179) or "conceptual adherence" (Wedemeyer: 236). QTour brief discussion of this term above at p. 212.1 will use "(habitual) conception" (including "habitual" as appropriate) or "conceptualization" to translate both the unprefixed form (as in the passages below) as well as the prefixed form when it occurs.

[252] *bsamgtanphyima las,* ...

sngags pay an lag das la gnas, ,zhen pa med par bsam gtan by a, , ...

... zhen pa ni dir bden par 'dzin pa ste de med par bya 'i kun rdzob pa "i lha la zhen pa tzam gogpa min no, deyang mig la sags pa 'iyan lag rnams don dam par ma grub pa gtan la phab pa migsogslas 'das pa'i spros bral la gnas pa ste ma langs pa'o, , (NRC.llbA... 78a.1—2). *Cp. YT:* 156.

I am here informed by and am somewhat following Hopkins' translation *(YT:* 156). The words supplied in brackets are derived from Hopkins; as he says in his note 158, the qualifier in "elaborations [of intrinsic reality]" is supplied from Pa-bong-ka's *NRC*commentary *(cf.* bibliography of *YT. 257).*

to 'contemplate without habitual conception' =
to 'contemplate without the truth-habit' =
to actively *'determine to be* not ultimately existent' =
to actively *ascertain* emptiness;

and:

to 'not cease the mere conception of the superficial deity' =
to *perceive* the deity.

Thus, with respect to the basic definition of deity yoga ("The mind ascertaining emptiness is perceived/arises in the form of the deity"), the type of *zhen pa* one is to eliminate (the conception of intrinsic reality) is linked to the ascertainment *(ngespa)* of emptiness, whereas the type *of zhen pa* one is *not* to eliminate (the conception of oneself as a relative deity) is linked to the perception *(snang ba,* or *shar ba) of* oneself as a deity.

Presumably commenting on this very same passage in the *NRC,*[253] the Dalai Lama succinctly says:

> With regard to the concentration of abiding in fire, you must cease the conception of inherent existence in the sense of not giving it a chance to be produced. Still, it is necessary to maintain conception of a conventional deity, that is to say one with a face, arms, and so forth. *(YT:* 30)

And here the terminological correspondences would be:

to 'cease the conception of inherent existence' =
to *ascertain* emptiness;

and:

to 'maintain the conception of a conventional deity' =
to *perceive* the deity

[253] The Dalai Lama's commentary in *YT* (as in 7T) is an independent introductory chapter, and thus it is not always certain which of his points might be directly commenting on specific passages of Tsong Khapa's text. Still, the organization and structure of his extremely illumining introductions follow that of Tsong Khapa's quite closely, and thus it is usually possible to make such direct links.

Thus, using related but significandy different terminology *(ngespa* and *snanglshar* on the one hand, or else on the other hand *zhenpa* used in two different, qualified ways), we see two essentially identical "solutions" for explaining how deity yoga integrates emptiness and perception. In parallel with the examples we explored in our exoteric chapter, here in the context of explicating an esoteric passage from the *The Contemplation Supplement Tantra* Tsong Khapa argues that careful qualification of the terms used to describe deity yoga is the key to a proper, meaningful understanding.

The profound (the inconceivable) and the magnificent (the vivid)

Yet another counterbalancing pair of terms, "the profound" and "the magnificent" (also used in exoteric discourse), is used in used in esoteric discourse to present the integration of deconstructive emptiness meditation and (re)constructive perceptual yoga. Now it is generally evident how "the profound" (emptiness) cuts the root of suffering by eliminating the self-habit, but here some will question how "the magnificent" (perceptions) could do so? After all, the suspicion again arises, are not the "magnificent" esoteric visions just reificatory? As with other terminology we have reviewed, the answer is that the term "the magnificent" necessarily entails profound realization of emptiness as well - it *means* the two combined (as Tsong Khapa says in the opening phrase cited below, they are "indivisibly united"). Just as with "deity yoga," the term "the magnificent" *can* refer to just the perception side when (and only when) heuristically distinguishing it from "emptiness yoga" or "the profound," understood as actually integrated with the magnificent. Otherwise, when spoken of alone, in the abstract, "deity yoga" and "the magnificent" *mean* the perception side *as integrated with* the emptiness side.

Thus, in the passages below we see that Tsong Khapa and Jnanapada indicate that a mind which has a nature which *unites* the profound and the magnificent will eradicate the self-habit, the root of suffering. (We will also see that this self-habit-root-of-suffering is here described as "ordinary conceptual thought," and that the profound/magnificent mind which

eradicates that root is described as "opposing" it; we will return to these terms in the next section.) Tsong Khapa says:

> **@399a** ··· Regarding the way to indivisibly unite in the context of the first Stage both the perception which has the form of the circle of the mándala and the wisdom which realizes the meaning of selflessness, **@399b** - which [indivisible union] is the way to thereby stop the self-habit which is the root of the suffering of existence - Jñánapida's tradition is clear; as Qñánapáda's] *The Samantabhadra Sádhana (sgrub thabs kun bzang)* states:
>
> > There is no other suffering of existence [produced]
> > From anything other than the stream of ordinary conceptual thought.
> > The mind which has an aspect opposed to that *(de dang rnam pa 'gal ba)*
> > Will come to have direct realization.
> > In whatever [mind] there is which has the nature of the profound and
> > magnificent
> > [Ordinary] conceptual thoughts will not appear.

Here the magnificent aspect is the vibrant, intricate details of the (re)constructed (visualized) mándala, and the profound aspect is one's own simultaneous cognizance of the emptiness of that vibrant vision. *Both* of these aspects must be simultaneously and nondually present for such Creation Stage practice to cut the self-habit which is the root of suffering.

Tsong Khapa then cites Thagana's *Commentary* to re-assert that the magnificent side both can and must be thoroughly de-reified; as magnificent as it might appear, it must be cognized as empty:

> **@399b** ... In order to cut any doubt regarding this — Thagana's *Commentary (Vrtti, 'grelpa)* on that [first mentions that] someone might think: 'If all of this striving to make a detailed explanation of the way to meditate deity yoga is [supposed to be] for the sake of liberating one from samsara, [well then] meditating this path of your first Stage is not going to liberate you from samsara, because it involves no meditation on selflessness!' — and in answer to that objection [Thagana] explains that those passages show that the first Stage ¿f a way to stop the toot of samsara.

How does the first stage, the Creation Stage, with its detailed, magnificent visualizations, cut the root of suffering? As Vitapáda's commentary and "other commentaries within Jñanapáda's tradition" explain:

> **@399b** ··· [It is] that very nature of the *inconceivability* of the circle of the mándala [that] ... is a remedy for the sufferings of existence....

Here, of course, the "inconceivable" aspect of the mandala is another term for its profound aspect, its emptiness.[254]

Ordinary conceptual thought: the self-habit

If the self-habit-root-of-suffcring is "ordinary conceptual thought," then we can call the profound/magnificent mind which "opposes" or eradicates that root "extraordinary conceptual thought." Now, again it might seem that "extraordinary conceptual thought" would mean just the (reified) visualizations of fantastic deities, and that "ordinary conceptual thought" would mean just the ordinary (reified) perceptions of mundane beings, and that the two are opposed simply in this way - that both are reificatory, one in a fantastic way, the other in a mundane way. Apparently, according to Tsong Khapa, "certain Tibetans and Indians" did think something along these lines. However, this is incorrect on both counts. Instead, as we saw above, what makes the "extraordinary conceptual thought" extraordinary and magnificent is its inconceivability, that is, the fact that it entails the selflessness-habit; and as Tsong Khapa explains below, what makes the "ordinary conceptual thought" ordinary is the fact that it entails the self-habit (of reified T and 'mine'):

> **@399b** ··· Here, certain Tibetans and Indians explain the meaning of the phrase "ordinary conceptual thought" *(tha malgyi rnam rtog)* **@400a** as just concepts involving self-indulgent perception *(snang ba rang dga ' ba "i rtogpa)*[255] wherein there is no vision of the form of the deity;[256] [however] that is definitely not the claim ofJnânapâda. As Thagana's *Commentary* on this states:
>
> > 'Ordinary conceptual thought' *(tha mal pa'i rnam par rtog pa)* is conceptual thoughts of T and 'mine.'

[254] See also the discussion of "inconceivability" above in chapter V.

[255] Or "habitual perception," or "perceiving whatever one pleases."

[256] Or *rang dga' ba* can be interpreted as "habitual," so that we get "habitual vision wherein there is a lack of a vision of the form of the deity."

"Ordinary conceptual thought" is thus not just *any* aspect of socially, culturally, historically constructed and conditioned perception. At a mcta-levcl it is explicitly and specifically the investment of any constructed T and 'mine' *with intrinsic reality* that is the real problem.

Tsong Khapa continues in a similar vein:

> **@400a** ... And furthermore, as Santipa states in his *Commentary to [Dtpahkarabhadra 'sj The Four Hundred and Fifty [Verses]:*
>
> > Here, [in a context] wherein "ordinary conceptual imagination" *(tha mal pa'i kun tu rtogpa)* is explained to be an inner monologue/mental formulation *(yid kyi brjodpa)* having the form of T and 'mine' and subject and object, then when [the text] refers to *(nye bar gdagspas)* the "suffering which has the nature of existence" the contextual meaning *(tha tshig)* is that "[that mental formulation of T and 'mine'] *is the chief cause* of suffering which has the nature of existence."
>
> Also, [in their respective *Commentaries* on Jnanapada's *Samantabhadra l-i Sadhanas]* Sri Phalavajra, Vitapada, and Samantabhadra clearly explain [the "ordinary conceptual thought" to be] the self-habit, and one can know this also by the context. Therefore, the self-habit is 'ordinary conceptual thought,' the root of'the suffering of existence,' and thus it is called 'the suffering of existence.'

It may be clarifying to portray this conclusion in tabular form as follows:

"prakrta-vikalpa (?)	=	*atma-graha*	=	*"bhava-duhka-mula (?)*
tha mal pa V *rnam [/kun] rtog*	=	*bdag dzin*	=	*srid pa i sdug bsngal gyi rtsa ba*
ordinary conceptual thought	=	the self-habit	=	the root of the suffering of existence

Meditation on emptiness is not signless yoga or the Perfection Stage; Signless yoga or the Perfection Stage are not just meditation on emptiness

Tsong Khapa concludes much of the above section of chapter 12 (and our discussion here) by stating:

> Therefore, **@402b** since meditation on emptiness is necessary in the contexts of *both* Stages, then in the context of Mantra it is *not* the case that all meditations on any emptiness are the Perfection Stage.

This essentially summarizes much of our discussion, because to deny that in Tantra "all meditations on any emptiness are the Perfection Stage" is to deny both (1) that deity yoga (or

the Creation Stage) does not involve emptiness yoga and (2) that the Perfection Stage is just meditation on emptiness {cf our synopsis of false views noted at the outset, p. 230). Tsong Khapa makes a similar point at the end of chapter 11 when he says:

> @374b -·· Regarding mere meditation on emptiness - it is shared with the [exoteric] Transcendence Vehicle, and although the three lower Tantras also have meditations which link in some deity yoga [to this mere meditation on emptiness], they do not have the Perfection Stage; thus the claim that mere meditation on emptiness *is* meditation on the Perfection Stage is an extremely unexamined [position]. Therefore, also in the context of the first Stage meditation on emptiness is also very necessary.

Likewise, In chapters 2 and 3 he makes similar points with respect to signless yogas. For example, in one context he cites the following passage from the *Vairocandbhisambodhi* ***Tantras***[1]

> The excellent Conquerors assert that feats *[siddhi, dngosgrub* — here, Bodies]
> Having signs [arise] through that with signs.
> Through abiding in the signless
> That having signs can also be achieved.
> Hence, you should rely in all
> Respects on the signless. ***(YT:*** 185)

Now it might seem that this would mean that buddhahood (including both Form and Truth Bodies) can be achieved through emptiness meditation alone (a *rDzog-chen-like* misinterpretation; related to, but not the same as, over-emphasis on stabilizing meditation alone; *cf YT:* 33). In other words, one might read this as saying that Form Bodies are naturally present or fully manifest within — or spontaneously arise from - emptiness meditation (the Truth Body). However, this would be to mistakenly equate signless yoga with emptiness yoga. "Signless yoga" does *not* mean mere meditation on emptiness but rather indicates emptiness

[257] *mtshan mar bcas pas mtshan bcas kyi,, dngos grub rgyal ba dam pa bzhed, .mtshan ma media gnaspas ni, .mtshan ma canyang bsgrub tu rung, ,de bos rnampa thams caddu, .mtshan ma med la brten par bya, , (NRC:* 88b.3-4)

yoga nondually *conjoined with* deity yoga (with visualized forms) as well. As Tsong Khapa comments on this passage:[258]

> Yoga without signs refers to deity meditation and repetition involving meditation on emptiness [in the sense that the mind of deity yoga itself actually realises emptiness or, in other words, the wisdom consciousness itself appears in the form of a deity] and does not refer to meditation on emptiness alone. If yoga without signs did refer to just meditation on emptiness, it would be necessary to assert that one could be fully enlightened through emptiness yoga alone since the *Vairochanabhisambodhi Tantra* [as quoted above] says that both feats [Truth and Form Bodies] can be achieved through the signless. *(YT.* 185—186; brackets in original)

Thus, "signless yoga" *means* deity yoga and emptiness yoga nondually *combined;* that is, "signless" does not mean no signs whatsoever, rather it means no *intrinsically real* signs.

Kaydrup makes a very similar point in his chapter on Carya Tantra (Lessing and Wayman's translation):[259]

> There are two stages: yoga with signs, and yoga without signs. The first of these is deity yoga not [principally] concerned with emptiness, and the second is deify yoga that is concerned with emptiness. However, you should not meditate only emptiness, because you will not become a buddha by meditating only emptiness, because it is stated that you will not achieve both *siddhis* [the deity body with signs and that without signs][260] through the yoga without signs.

[258] *mtshan ma dang bcaspa* V *rnal 'byor nistongnyidsgompa dang bral ba'i lha"i bsgom bzlasyin la, mtshan ma medpa ni stong nyid sgom pa dang bcas pa* V *lha 'i bsgom bzlas la bya* V *stong nyid rkyang pa sgom pa la mi bya ste, de Ita may in na stong pa rkyang pa* V *rnal 'byorgyis 'tshang rgya bar doddgos te mtshan ma med pas dngos grub gnyis ka 'grub par gsungs pa'i phyir ro, , (NRC:* 88b.4-6)

[259] *gsum la gnyis, mtshan ma dang bcas pa* V *rnal 'byor dang, mtshan ma med pa* V *rnal 'byor ro, de* V *dangpo ni stong nyid kyis ma zin pa* V *lha* V *rnal 'byor yin zhing, gnyis pa ni stong nyid kyis zin pa 'i lha* V *rnal 'byor la bya 'i, stong nyid rkyang ba bsgom pa la mi bya ste, stong nyid rkyang pa bsgom pas 'tshang mi rgya zhing, mtshan ma med pa'i rnal 'byorgyis dngos grub gnyis ka mi 'grub par gsungs pas so, mtshan bcas kyi rnal 'byor bsgom pa z sngon du stong nyid bsgom pa btang yangde tsam gyis mtshan med kyi rnal 'byor du mi 'gro 'o,* (adapted from Tibetan at *mKhas grub rje's:* 206).

[260] According to Lessing and Wayman's note 6 on p. 206, citing the *Mahdvairocana Tantra* (which seems almost the same as the quote from the *Vairocandbhisambodhi Tantra* cited by Tsong Khapa just above). According to that other quote above, the two *siddhis* refer to the Form and Truth Bodies, which is clearly what is intended here as well.

> Moreover, if you perform the meditation on emptiness prior to the meditation on the yoga with signs, with that alone you will not progress to the yoga without signs.

Nonconceptuality In Tantric Practice

Overview of Objections: "Nonconceptuality" Is All You Need

In the previous chapter we saw that the term "nonconceptual" can mean very different things in different exoteric contexts, and we examined how various views of nonconceptuality deemed incorrect or correct by Tsong Khapa applied and played out in those contexts. In particular, we saw that for Tsong Khapa the main type of incorrect view regarding nonconceptuality involves an overly negational interpretation of this term resulting in what I called an "anti-conceptual view,"[261] and we saw that the more extreme variations of this anti-conceptual view are typical of what is called "the Hva Shang's view." In this latter half of the present chapter we will be examining how similar incorrect and correct views of nonconceptuality play out in an esoteric context.

The anti-conceptual view expressed positively in terms of an objection can be stated simply as "nonconceptuality is all you need" (to attain liberation or buddhahood). This general, formulaic objection will then yield different specific objections depending on what precise meanings are plugged into the negative variable "nonconceptuality." Before we review the many such specific objections articulated in the *NRC,* we can note here in advance that Tsong Khapa's pro-conceptual stance will mean that in each case he will tend to object *both* to the anti-conceptual opponent's overly negational understanding of the subject, "nonconceptuality," as well as to his predicate clause "...is *all you.* need." (Refer to the variations in *Table 13* above in this chapter, p. 219.)

[1] *Cf.* especially p. 178 *ffi,* and *Table 6* on p. 181)

I have organized into three broad categories the objections of this type that I have discerned throughout the *NRC.* These are discussed below in three main subsections. In the first main sub-section, entitled "Nonconceptuality in Tantra as Compatible with Critical Analysis of Reality " (p. 249*jE)* we will discuss Tsong Khapa's contention that references to "nonconceptuality" in Tantric contexts do not entail an abandonment of the sustained critical analysis of reality. Here Tsong Khapa's observations will be addressing an implicitly stated form of the objection "nonconceptuality is all you need" which directly parallels the type of objection we encountered in an exoteric context seen in our previous chapter. In the second main sub-section, entitled "Nonconceptuality and Stability in Tantra as Compatible with Perceptual/Conceptual Content" (p. 254 *ff)* we will discuss Tsong Khapa's contention that references to "nonconceptuality" in Tantric contexts do not entail an abandonment of the conceptual visualizations of deity yoga. Here his arguments will be addressing three explicidy stated forms of the objection "nonconceptuality is all you need" which contend that the conceptual practices of deity yoga will interfere with the development of meditative stabilization, vivid perception, nondual perception, and so on. Then, in the third and final sub-section, entitled "Nonconceptuality in Tantra Nondually Integrated with the Conceptual as a Cause of Buddhahood" (p. 264 *ff)* we will discuss Tsong Khapa's main contention that references to the "nonconceptual" fruition of buddhahood in Tantric contexts do not entail an abandonment of conceptual causes as integral to the development of that fruition, nor do such references in fact entail an abandonment of the strong pro-conceptual position that some form of conceptuality is present in that fruitional state. Here his arguments will be elaborating and addressing the main objection we saw in the present chapter's introductory section entitled "The need for the integration of conceptual and nonconceptual yogas" (p. 219,*jf),* viz. the objection which contends that "nonconceptuality is all you need" because (a) buddhahood is a nonconceptual state, (b) a nonconceptual result needs a nonconceptual cause, (c) Creation Stage practice is not nonconceptual, and therefore (d) conceptual yogas

such as the Creation Stage should be abandoned and emptiness yoga alone should be cultivated.

Nonconceptuality in Tantra as Compatible with Critical Analysis of Reality

Analytical examination in esoteric contexts (Kamalaiila vs. Hva Shang in Tantra)

We have seen above in the present chapter that Tsong Khapa argued that meditation on emptiness is a necessary, integral part of esoteric practice, both of "conceptual yoga" (deity yoga) as well as, of course, of "nonconceptual yoga." However, we have not yet addressed the nature or form of such emptiness meditation in the esoteric context. We saw in the previous chapter that in an exoteric context Tsong Khapa used KamalasTla's *Bhdvandkramas* to argue that meditation on emptiness entails "correct analytical examination" *(bhiitapratyaveksa, yang dag par so sor rtog pa).* This leads to the question of whether the type of nonconceptual emptiness meditation involved in an esoteric context also entails *analysis* (as it does in an exoteric context) or whether it might not circumvent analysis through some sort of "special, more advanced" Tantric methodology. In answer to this basic question, Tsong Khapa and his sources are clear that while there certainly are some unique Tantric techniques (to be discussed in chapter VII), such special techniques augment rather than replace analysis, and that indeed the kind of nonconceptual emptiness meditation integrally involved in Tantric practice does also necessarily entail the critical, analytical examination of reality.

Tsong Khapa addresses this basic issue primarily in the theoretical overview analyses he presents in the first three chapters of the *NRC.* There, as a prelude to stressing the need in Tantra to balance *s'amatha* and *vipasyana,* having cited an exoteric passage from KamalasTla's *Bhavanakrama III* for general support, he then launches into an aside on what "nonconceptuality" does *not* mean in general, explicidy critiquing a Hva Shang position:[262]

[262] *zhignas kyiphyogs shas che nas zhi lhag cha ma snyoms pa la mi rtog pa 'i sgom klong du gyur par mi gzung zhing, rigs pa 'i dgag bya i tshad ma zin par di 'o snyam du gang bzung thams cad bden 'dzin yin pas dbu ma "i gzhung nas kyang de dag thams cad bkag dug go snyam du bsams*

(Cont'd...)

> When the factor of calm abiding becomes predominant and calm abiding and special insight are not in balance, you should not hold that you have attained mastery over non-conceptual meditation. Also, you should not hold the system of the Chinese abbot *[Mahdydna Hvashang]* for, without identifying the measure of what [in the view of selflessness] is refuted by reasoning, [proponents of the Chinese abbot's system mistakenly] think that all conceptuality whatsoever, thinking, Tt is such and such', are conceptions of true existence. Thinking that all these are refuted in the Madhyamika texts, they then [wrongly] hold that all analytical meditations involving individual investigation are hindrances to full enlightenment. (TK, *YT.* 170, brackets in original)

Tsong Khapa then moves on to discuss how this applies in a Tantric context, stating that "The root text and commentary to the *Concentration Continuation [Dhydnottara Tantra]* clearly speak to this." The root verse from the *Dhydnottara Tantra* (a general Action Tantra) to which he here refers (cited much earlier) is as follows:[263]

> [The *Dhydnottara Tantra* says:]
>
> Afterwards, freed from the limbs [suchness
> Is] not discriminated, thoroughly
> Devoid of discrimination, and subtle. Unmoving
> And clear mental analysis remains in its presence.[264] (TK, *YT.* 105)

The *Commentary* on this passage to which Tsong Khapa refers is by Buddhaguhya. The main thrust of this commentary, evident in the concluding sentence as cited below, is to show that even in a Tantric context nonconceptuality does not entail non-analysis. The full passage is as follows:[265]

nas, ***so sor rtog pa*** *"i dpyad sgom thams cad 'tshang rgya ba* V *gegs* ***su*** *'dzin pa rgya naggi mkhan po 'i* ***lugs*** *kyang migzung ngo, , (NRG.* 84a.3—5)

[263] *bsam gtan phyi ma las, phyi nasyan lag rnam grol ba,, mi 'byed 'byedpa rnam par* ***Spangs,*** *,phra ba miga-yogsalba ste, .bloyi dpyodpa mdun nagnas, , (NRG* 61a.5-6)

[264] In this passage "analysis" is *dpyodpa* (Skt. *viedra).*

[265] *bsam gtan phyi ma rtsa 'grelgyis kyang gsal bar gsungs te, 'grel pa las,*

> *de Itar bdaggi de kho na nyidyan lag med pa dmigs pa med pa, gzugs med pa rnam pa med pa miga-yo ba gsal bar rjes su myong ba* V *mtshan nyidyin yang rnam par dpyod pa "i lam ma* ***Spangs*** *pa nyid du 'dod pas, blo* V *dpyod pa mdun na gnas zhes bya ba gsungs so, , blo ni shes rab po, ,de* V *ranggiyul la jug pa ni dpyod pa ste blo 'i dpyod pa 'o, ,*

(Contd...)

Buddhaguhya's commentary says:

> Thus, the suchness of self has the character of being experienced as without the branches [the five senses], observation, form, or aspect, immovable and clear. However, this is asserted as not having forsaken the path of analysis. Therefore, [the *Concentration Continuation]* says that 'mental analysis remains in its presence'. 'Mental' refers to wisdom; its operating on its object is 'analysis' and thus 'mental analysis'.
>
> This mental analysis, characterised by the illumination of wisdom, dwells in the presence of the suchness of self; [thus, the text says that] 'mental analysis remains in its presence'. The passage explains that though the nature of self-knowledge is non-conceptual, the illumination of wisdom engages in analysis in the presence [of the suchness of self].

> This establishes that the wisdom of individual analysis *[so sor rtog pa, p ratyaveksa]* is not fit to be forsaken even on the occasion of meditating on suchness *(YT.* 170-171; English brackets in original)

Tsong Khapa reiterates this important point later on in the *NRC* in his chapter on Performance Tantra. There, in the subsection on "Yoga without Signs," he again stresses that nonconceptual yoga is to be achieved through analysis and reasoning, this time citing long passages from the *Vairocanâbhisambodhi Tantra* and again using a commentary by Buddhaguhya for further support. He then gives the following summary conclusion of these passages from the *Vairocanâbhisambodhi Tantra-?*[66]

> Thus, it sets forth how the mind does not inherently exist, that the conception of its true existence is merely a mental superimposition, that if analysis *[so sor rtogs]* of body and mind are done in that way the meditative stabilisation of

> *bio 'i dpyodpa de shes rab kyisnang ba'i mtshan nyidde bdaggi de kho na nyidgangyinpa 'i mdttn na gnas pa de ni bio* V *dpyod pa mdun na gnas pa 'o, ,des 'di skadgsungs par 'gyur ro, .rang gis rig pa 'i rang bzhin de rnam par mi rtog payin yangshes rab kyi snang ba mdun na dpyod pa nyiddu jug go zhes bshaddo, ,*

zhes so sor rtog pa "t shes rab ni de kho na nyidsgom pa 'i skabs su yang spang du mi rung bar bsgrubsso,, (NRC: 84a.5-84b.3)

[266] *sems la rang bzhin med pa 'i tshul dang, de la bden par 'dzin pa bios brtags pa tsam yin pa dang, lus dang sems la so sor rtogs tshul de Itar byas na mtshan ma med pa 'i ting nge 'dzin 'thob pa dang, ting nge 'dzin de thob na sngags kyi dngos grub rnams 'grub par gsungs so,, (NRC:* 93b.3-4)

> signlessness is attained, and that when this meditative stabilisation is attained, feats of mantra are attained. *(YT:* 199; Tibetan in brackets added)

Tsong Khapa maintains that these esoteric statements are in fundamental agreement with exoteric sources, lending support to his insistence that *in general-* in either an exoteric or an esoteric context - examination and analysis (and not just "non-thought") are the *sine qua non* of the intuition of signlessness *(animittata, mtshan ma medpa fnyidj).* Thus, first, in an exoteric context he states:[267]

> These accord greatly with Kamalashila's [three works on the] *Stages of Meditation,* the last of which says:
>
> > The *Cloud of Jewels Sutra* says, 'One who is skilled in this way about faults takes as his yoga meditation on emptiness in order to become free from all elaborations. Through much meditation on emptiness, when he thoroughly examines *[yongs su btsal* the nature of those places where his mind scatters and which it likes, he realises them as empty. When he analyses *[brtags]* what the mind is, he realises it as empty. When he examines *[kun tu btsal* by what mind that is realised, he realises it as empty. Through realising such he enters into the yoga of signlessness.' This indicates that whoever does not analyse *[nye bar mi rtog pa]* in this way will not enter into signlessness.
>
> Kamalashila says that since the sutra explains that one who analyses by means of the wisdom of individual analysis will enter into the yoga of signlessness, implicitly [it can be understood that] if one abandons the wisdom of individual

[267] *di dag ni sgom rim rnams dang yang shin tu mthun pay in te, sgom rim tha ma las,*

> *phags pa dkon mchog sprin las kyang*
>
> > *bka' stsal te, de Itar skyon la mkhas pa de spros pa thams cad dang bral bar bya ba 'i phyir stongpa nyid sgom pa la mal 'byor du byed do, ,de stongpa nyid la sgom pa mang bos gnas gang dang gang du sems phro zhing mngon par dga' ba 'i gnas de dag gi ngo bo nyid <u>yongs su btsal</u> na stong par rtogs so, ,sems gang yin pa de yang <u>brtags</u> na stong par rtogs so, ,sems gang gis rtogs pa de yang ngo bo nyid <u>kun tu btsal</u> na stong par rtogs te, de de Itar rtogs pas mtshan ma med pa* V *rnal 'byor la jug go*
>
> *zhes 'byung ngo, , 'dis ni di skad du gang nye bar mi rtog pa de ni mtshan ma med pa la jug par mi 'gyur ro zhes bstan pa yin no, ,*

zhes so sor rtog pa 'i shes rab kyis dpyod pa de mtshan ma med pa "t rnal 'byor la jug par gsungs pa "i shugs kyis so sor rtog pa'i shes rab Spangs na mtshan med kyi rnal 'byor la mi jug par gsungs te, (M?C:94a.3-94b.l)

> analysis, one will not enter into the yoga of signlessness. (TK, *YT:* 200; Tibetan in brackets added)

Then, second, Tsong Khapa moves on to discuss how this applies in a Tantric context, returning to his discussion of the *Vairocandbhisambodhi Tantra:*[268]

> In this tantra also it is said[269] that one wishing to achieve the meditative stabilisation of signlessness should analyse the body and mind as not established in reality. Hence, it also indicates that if one docs not analyse with the wisdom investigating the suchness of things, the meditative stabilisation of signlessness will not be produced.
>
> Therefore it is necessary to sustain the continuum of a consciousness that ascertains *[nges pa]* the meaning of the non-inherent existence of all phenomena as settled through the view [of emptiness]. Setting in non-conceptuality a mind that does not understand the view or, despite having gained the view, sustaining mere non-conceptuality at the time of meditation without sustaining ascertainment [of emptiness] by means of the view is not meditation on emptiness. *(YT.* 200-201; Tibetan in brackets added)

Thus, whether in an exoteric or an esoteric context, Tsong Khapa argues that one must use critical, analytical meditation to examine one's sign-habit-patterns in order to eliminate those patterns and to thereby enter into signlessness. Here again we encounter Tsong Khapa's position (first encountered in the previous chapter) that it is not sufficient to merely *not find* intrinsic reality and leave it at that, "sustaining mere nonconceptuality," but that rather one must also *find* intrinsic realitylessness, "sustaining *ascertainment* of emptiness." Contrary to the suspicion that the methodical process of using discriminative analysis to *try* to find intrinsic reality will be very mentally destabilizing, with the mind flitting here and there as it chases after this and that concept of intrinsic reality, according to the above sources such

[268] *rgyud diryang mtshan ma med pa 'i ting nge 'dzin sgrub par dod pas lus dang sems de kho nar ma grub par so sor brtagpar gsungspas, dngos po 'i de kho na nyid la dpyodpa 'i shes rab kyis ma dpyad na mtshan med kyi ting nge 'dzin miskye bar bstan payin no,, des na Ita bas chos thams cad rang bzhin med par gtan la phab pa* V *don ngas pa 'i nges shes kyi rgyun skyong dgos kyi, Ita ba ma go ba 'i sems mi rtogpar bzhagpa dang Ita ba rnyed kyang sgom pa i dus su Ita ba 'i nges pa ma bskyangs par mi rtog pa tsam zhig skyong ba ni stong pa nyid sgom pa ma y in no,, (NRC:* 94b. 1-3)

[269] See Tsong Khapa's long citations from the *Vairocandbhisambodhi Tantra* at *YT.* 198-199.

analysis of reality {*so sor rtogspa, dpyadsgom,* and so on) is in fact precisely what is required to enter into the meditative *stabilization (samâdhi, ting nge dzin)* of signlessness.[270]

Nonconceptuality and Stability in Tantra as Compatible with Perceptual/Conceptual Content

While the antagonists just mentioned argue that analytic discrimination aimed at intrinsic reality is destabilizing as it flits from one mistaken concept to another, the antagonists we will examine in this section take issue with analytic discrimination in a different sense. These antagonists are concerned that the analytic discrimination involved in deity yoga visualization practice, aimed at generating, analyzing, discriminating, and highlighting innumerable details, is destabilizing as it flits from one perceptual detail to another. Thus, they contend that deity yoga is *merely* analytic discrimination *(so sor rtogpas dpyadpa)* in this sense, that it lacks enstatic meditation *(jogsgom),* and that it will in fact therefore interfere with or altogether block *s'amatha* or *samâdhi,* vivid perception, nondual perception, and so forth. Thus, in this section we will examine the following three variations of such antagonists' objections:

Objection 1: *Analytic examination involved in deity yoga will interfere with or block s'amatha or samâdhi*

Objection 2: *Analytic examination involved in deity yoga will interfere with or block vivid perception*

Objection 3: *Vivid perception involved in deity yoga will not yield a conceptuality which perceives nondualistically*

Objection 1: Deity yoga interferes with samatha or samâdhi

Tsong Khapa here examines the objection (as cited by Ratnaraksita) that the practice of deity yoga will interfere with the attainment of one-pointed meditative concentration

[270] See above. See also the previous chapter, and *Table 5* above, wherein we address the fact that the emphasis and goal of Buddhist meditative practice is conjunction and integration of analytic meditation *(vipasyana)* with quictistic meditation *(s'amatha)* and enstatic concentration *(jogsgom),* as addressed frequcndy by Kamalaslla in his *Bhâvanâkramas.*

(samddhi) - because it will only "agitate the mental continuum with many conceptual thoughts" — and that it is therefore "erroneous and ... of no help" in achieving *samddhi or* buddhahood:

> **@357a** ··· Furthermore, [these cited antagonists who reject the Creation Stage say that] not only will one not attain buddhahood through the Creation Stage, but one will not even attain *samddhi* (concentration) through it — because this [Creation Stage] agitates the mental continuum with many conceptual thoughts, whereas *samddhi* has the nature of one-pointedness of mind. Although one may indeed get a little vividness by meditating, it's like a lusty person's vivid vision of his desired female object - it abides only for an instant, not for a long time. Conceptual yoga *(brtagspa'i rnal 'byor)* is extremely false - even more so than the designations / conceptualizations *(brtags)* of worldly phenomena - like meditating on a skeleton [in Hlnayina meditations]. Therefore, it is erroneous and is thus of no help in the achievement of the supreme. Such is the antagonist's position as stated by Ratnaraksita.

Tsong Khapa's answer to this comes a couple of folios later, where he addresses several objections together. At this point he doesn't really present a counter-argument (we'll examine this momentarily), rather he just asserts that it is wrong to contend that one will not attain *samddhi* or *samatha* through the Creation Stage:

> **@359a** ··· [Now,] as for the assertion that the Creation Stage cannot achieve *samddhi* — if one claims that the arisal of a one-pointed virtuous mind, whether long or short in duration, is the existence of *samddhi,* and that therefore only such a *samddhi* is not achieved [by the Creation Stage], then one is wrong. But if one [goes even further and] says that Quiescence *(samatha)* is not achieved [by the Creation Stage], and for that reason one rejects that [the Creation Stage] is a path to buddhahood, then one is *extremely* mistaken - just like [one would be extremely mistaken to claim that] the many ways of analyzing and cultivating *(skyongba)* love, compassion, and the spirit of enlightenment [don't achieve Quiescence and are thus not a path to buddhahood]; there are very many [other examples] like that.

It is not merely the case that Tsong Khapa wants to make the negative statement that such Creation Stage analytical meditations do not *block samddhi or iamatha;* he also goes on to make the positive assertion that the Creation Stage entails and includes the development of enstatic meditation *(jogsgom):*

> Moreover, **@359b** Creation Stage meditation is *not* only *(ma khyab pa)* cultivation through analysis with discriminating thought; rather it has both analytic

> and static *(jogpa)* meditations, and I will explain below the far-reaching way in which it produces this as well as vivid perception.

This same doubt that the Creation Stage will interfere with meditative stability is revisited some 28 folios later in his section on "The way to achieve stability" (III.C.3.b.ii. D'.r.a'.i'.b".3"). There, within the first of two subsections on "The way of meditating on the subtle drop on the first two stages *(gnas skabs)[of* the Creation Stage]," Tsong Khapa gives more of an answer to this doubt (here with reference to *dhyana [bsam gtan]* and *iamatha* instead of to *samddhi [tingnge 'dzin]* as addressed above). First he states the objection:

> **@385a** ··· One may think [the following mistaken set of thoughts]: ...
>
> *[Part of Long Objection:]*
>
> **@385b** ··· Aryaiura stated that when one practices contemplation *(dhyana, bsam gtan)* it is unsuitable if one moves [one's attention] unstably among many objects, from object to object:
>
> > One should stabilize *(brtan pa)* mental thought
> > In the manner of relying on *(brtan pa)* a single object.
> > Moving sequentially to many objects,
> > The mind will be disturbed by addictions.

Tsong Khapa's answer below then addresses a much longer set of interrelated objections (not just this objection that moving one's attention sequentially to many objects will cause disturbance). Among other things, it again clarifies the fact one can and indeed must develop Quiescence *(iamatha)* while on the Creation Stage, that just analytically discerning different aspects of the body, and repeatedly imprinting such impressions to the point of developing distinctive (divine) pride and vivid perception, is not enough:

> *[Answer.]*
>
> **@385b** ··· Here, we should explain. If one meditates mentally imprinting *(manasikara, yid la byedpa)* the form again and again, one can indeed create vivid perception by just that, but stable abiding *(brtan por gnas pa)* will not be achieved that way; it is like the vivid appearance cultivated by lust or terror. Therefore, it is not sufficient to merely transform *('phos pa)* [one's identity] into the distinctive perception and pride - it is necessary to abide with solidified stability *(brtan chags par gnas pa dgos te).* Since, without that, one will not discover the antidote which enables one to stop ordinary perception and conception, and since meditation on the Creation Stage is for stopping that, and since in order to achieve fitness of mind through vivid perception of both sub-

> tic and gross complete habitat and inhabitant mandala, one definitely must achieve Quiescence. Therefore, while on the first (Creation) Stage, one must definitely achieve Quiescence, and that must be done by the yoga of the subtle drop.

He then goes on to explain this in depth, giving the particulars of the techniques used here, describing how on the third and most advanced stage *(gnas skabs)* of the Creation Stage one develops the ability to meditate the complete habitat and inhabitant mandala within the subtle hand-symbol *{phyag mtshan)* or drop *(thigle),* instantaneously manifesting the deities established in the eyes, and so forth, and explaining how this leads to the attainment of *samatha.*

A related objection is raised in an intermediate section (between the above two). Here Tsong Khapa cites a position (apparently prevalent among "Tibetans") to the effect that a person can only meditate on one thing at a time, and that thus one can not (stably) hold in mind all of the various details of the mandala habitat and its inhabitants, and that thus such conceptual meditation is of no use on the path. This position is based in part upon what Tsong Khapa argues is a misreading of certain passages from Pundarlka's *Great Commentary* on the *Kalacakra Tantra.* Tsong Khapa first describes this objection:

> **@364a** ·-. Citing the [supposed] fact that *The Great Commentary [Vimala-prabhaj* [says] that ... **@364b** ... at the time of meditating on the lord [of the mandala] one does not meditate on the deities in the east, and so on,[271] [these deluded] Tibetans say that 'for those very 'reasons' a single mind cannoc perceive in its entirety *(tshang bar snang ba med)* [all] the aspects of the arms of a deity, and it also cannot meditate completely the wheel of a mandala, and therefore [conceptual meditation] is not a method for achieving the supreme.'

Tsong Khapa first gives a general rebuttal, arguing that the objector's suggestion that the meditator can not do two things at once would have unwanted consequences if applied too generally:

> **@364b** ··· [However,] that is extremely wrong, because it is only excess and deficiency [in scriptural interpretation]. [And it is also extremely wrong be-

[71] Also mentioned at 362b.

> cause] if things were like that, then at the time when one meditated on any one of the branches [of yoga] such as withdrawal *(sor sdud, pratydhdra),* and so on, one could not meditate on another [branch], and thus one would not [be able to] meditate completely the six branches [of yoga], and, therefore, [any such branch of yoga] could not be something to be meditated for the sake of the *siddhi* of the Great Seal—

In this general answer Tsong Khapa refers to the six yogas of Perfection Stage practice *(pratyahdra, dhydna, prdndydma, dhdrand, anusmrti,* and *samddht)* which lead to the realization of the "Great Seal" *(Mahdmudra),* or buddhahood. It is evident that the Tibetan objectors to whom he is here responding practice these yogas and would not want to accept that various of these yogas could not be practiced simultaneously. His use of this as an example also strongly suggests that these objectors are the type of Perfection Stage yoga enthusiasts with whom Tsong Khapa frequently took issue, namely the quietistic Tibetan yogis (often a subset of Tbetan *rDzogs chen pa* or *Mahdmudra* practitioners) who were misguided in their enthusiasm to practice exclusively these "nonconceptual" Perfection Stage yogas to the exclusion of any "conceptual" Creation Stage yogas.

Tsong Khapa then continues with a more detailed and reasoned response. In the passage below he begins by apparently acknowledging that (as Dharmaklrti himself states) two things (concepts) can *not* be simultaneously perceived. However, he then clarifies that while this is the case, it is not the case that two different *aspects* of one thing (or concept) can not be simultaneously perceived (as Vaglsvaraklrti and Ratnaraksita demonstrate),[272] offering the simple but compelling example of the perception of a striped thing and extending this to the perception of the different parts or aspects of one face or one eye (and then by implication to the different parts/aspects of one entire deity or mandala). This response is as follows:

> Therefore, **@365a** the meaning of the reason *(gtan tshigs kyi don)* is to show that, just like the statement in *The Great Commentary* itself that in the instant when one is meditating on the lord [of the mandala] then in that instant one is not meditating on the eastern deity, and so on, [so similarly] at the time when

For author attributions, see note to 362a in translation.

one meditates thinking "This is the right face," one does not meditate thinking "This is the left face;" but it is *not* to show that the mind *(bio)* that perceives the right face cannot perceive the left face, and so on. The Lord of Reason (Dharmaklrti) says [in Toh. 4210: the *Pramdnavdrttika]:*

> One does not perceive two concepts simultaneously. (III.178b]

So [indeed] two concepts cannot be simultaneously produced [in the mind], but two different *aspects (rnam mi dra ba gnyis)* contained within one concept *(rtogpa gcig la gzung) can* be perceived by direct perception, like a mind that has a conception of a striped thing *(khro bo).* Otherwise, when one perceived an eye it would preclude one's perceiving a nose, and when one perceived the middle of an eye it would necessarily preclude one's perceiving the two corners of the eye, and therefore one would not be able to perceive anything about [any] concept. Such a [false] claim is refuted in many ways by the auto-commentary of *The Seven Branches* [when, for example, it refutes the erroneous assertion that] (a) since when one sees a person's front one does not see their back or insides, and so on, therefore one can not see a [whole] woman, and so on; and similarly that (b) [one does not see] the pillars stuck inside the walls of a house, therefore [one can not see] the totality *(zin pa medpa)* of a house, and so on; and the *Commentary on the Arisal of Sarhvara [Tantra] fsdom 'byung 'grel pa)* also refutes [such erroneous assertions].

Objection 2: Deity yoga interferes with vivid perception

In this section we encounter the objection that conceptuality and vivid perception are mutually contradictory. According to this line of argument, conceptuality with respect to any given object must be completely eliminated in order for a vivid perception of that object to occur. Thus, by implication, the conceptual construction/perception of reality through deity yoga is necessarily vague and false. On the surface, this objector's assertion of a fundamental incompatibility between conceptuality *(rnam rtog)* and vivid perception *(gsalsnang)* seems to accord with Dharmaklrti's system of epistemology in which there is a basic distinction between (and mutual exclusion of) two forms of validating cognition *(pramdna),* logical (conceptual) inference *(anumdna, rjes dpag)* and direct, unmediated (nonconceptual) perception *(pratyaksa, mngon sum).* This objection runs as follows:

[Objection:] **@357b** ...Again, if it is impossible to enter into a state free of concepts through familiarization with concepts, then it is necessarily impossible to vividly perceive an object of familiarization *(goms yul)* through familiarization with concepts — because very vivid perception of that object and conceptu-

> ality with regard to that [object] arc mutually contradictory; as the Lord of Reason (Dharmaklrti) said [in the *Pramdnavdrttika]?*[73]
>
> When one is chasing after conceptual thoughts
> One does not have a vivid perception of an object. (III.283ab)

Tsong Khapa answers in effect that this is an over-reading of Dharmaklrti, for not all mental objects are "conceptual" objects in the Dharmaklrtian (here Sautrantika) sense. It is indeed the case that from a Dharmaklrtian perspective a conceptual (inferential) ascertainment of an object is false and non-vivid in comparison to a nonconceptual (direct) sense perception of that object. Still, just because an object is a mental object - and is thus in a sense an "unreal" object *(yangdag min pa)* in that it is created through the force of meditation (as in the case of the mental creations visualized in deity yoga) - this does not mean that such a mental object can only be ascertained through conceptual (inferential) cognition. Rather, like any object, a mental object can also be directly (and hence nonconceptually and vividly) perceived. As Dharmaklrti says in the passage cited by Tsong Khapa below, such "unreal [objects] ... are nonconceptual and have a vivid appearance" *{yangdag min pa ... rtogmed danggsal bar snang ba can dugsungs).* Thus, thoroughgoing meditative familiarization *(goms pa)* is all that is required to create such a directly perceivable, nonconceptual, vivid mental object. And as the *Activities of the Yoginis (Yoginisancdrya)* says in the passage also cited by Tsong Khapa below, this is "Like a jewel that adopts various forms/colors" - that is, this is just like the case of a clear crystal which, when placed on a red cloth, will itself be perceived to be red. Even though that crystal is itself in no "real" way transformed into having a red color, and thus che redness of that crystal is "unreal," still one will directly perceive that crystal as red. Tsong Khapa's explanation of this response is as follows:

> *[Answer:] ...* **@358a** If [one claimed that] vivid perception could not arise through familiarization with concepts, then [1] one would be forced to make false claims such as [A] a lusty person who thought again and again about his object of lust could not possibly see its form vividly and make efforts to touch

,mam rtog rjes su 'brel ba la, ,don gsal snang ba can mayin,

> it, and so on, or [B] a person with an extremely frightened mind who thought again and again about a ghost, and so on, could not possibly have a very vivid vision of its form; and [2] [when dealing] with non-Buddhists who claim that liberation is impossible and who reject statements of the Sugata which are said to occur in scripture, such as what the King of Reason (Dharmaklrti) said [in the *Pramdnavarttika]:*
>
> > It is stated [by the Sugata] that such things as the earth-ugliness-totality
> > *(mi sdug zad pa),*
> > Even though unreal - being manifested *(sprulpa)* through the force
> > Of meditation - arc nonconceptual
> > And have a vivid appearance.[274] (III.284)
>
> - one will have cut the root of the means of proof for proving that there are holy persons, and so on, even in *other* groups [other than Buddhism], since even though [such] non-Buddhists may not deny the example [the 'earth-totality'] which is the basis for ascertaining the concomitance of the reason which proves that yogic direct perception *(yogi-pratyaksa)* could possibly occur, *[still]* they may formulate some denial *(bsnyon btingpd).*
>
> Therefore, when an object of familiarization is vividly perceived it is the same whether one is familiarizing with a genuine thing or a false thing — just to familiarize is all that is intended; as the Lord of Reason (Dharmaklrti) said [in the *Pramdnavarttika]:*
>
> > Therefore, whatever one really familiarizes oneself with,
> > Whether it is real or **@358b** unreal,
> > If it is *completely* familiarized
> >
> > It will have a vivid, nonconceptual effect in the mind.[275] (III.285)

Here again we see that a contextually appropriate citation and a proper understanding of Dharmaklrti's epistemological system is of paramount importance to a proper appreciation of deity yoga.

Tsong Khapa then continues with the crystal example discussed above:

> **@358b** ...And as the eleventh [chapter] of the *Activities [of the Yoginis] CfYogimJsancdrya, kun spyod)* says:
>
> > When humans impress in their mind
> > Any thing whatsoever,

[274] *... rtog meddanggsal bar snang ba can...* See Appendix II for complete Tibetan and for further discussion.

[275] *... de gsal mi rtog bio 'bras can,*

That thing becomes the reality of that [mind]
Like a jewel that adopts various forms/colors.

And he then ends this sub-section by rejecting a minor semantic quibble:

> **@358b** ...If one accepts that through familiarization with a conceptual object] *(rtog pa)* there arises a vivid perception of the familiarized object *(goms yul),* then since one has [in fact then] achieved an object *'free* of concepts' *(rtog bralgyi don),* if one then refuses to use the convention 'nonconceptuaT *(mi rtog pa)* with regard to that then one is just quibbling about terminology *(ming tsam).*

Objection 3:
Vivid perception does not yield a conceptuality which perceives nondualistically

Here the objection is as follows:

> **@358b** ••• *Objection:* When there is vivid perception of an object, then although one is indeed free of the conceptuality which holds together word and referent *(sgra don 'dzin pa'i rtog bral),* one is not free from the conceptuality which perceives dualistically *(gnyis su snang ba* V *rtog pa),* and therefore there is [still some] conceptuality.

Tsong Khapa answers:

> **@358b** ••• *Answer.* If it were [strictly] impossible to generate a mind *(bio)* free of concepts from a dualistically perceiving conceptuality, then since all minds short of those who have attained the exaltation of the Aryas are dualistically perceiving conceptual [minds], it would be impossible [for anyone] to develop the nonconceptual intuitive wisdom of an Arya [bodhisattva] from the [pre-bodhisattva] Paths of Accumulation or Preparation. As *The Center and Extremes (Madhyantavibhahga, dbus mtha')* says:
>
> Artificial imagination
>
> [Comprises] mind and mental functions [in] the three realms.[276] (I.9ab)

Here Tsong Khapa argues that it must be possible for an ordinary (pre-Arya) bodhisattva to have *nonconceptual direct* perception even though it is acknowledged that such an individual will always perceive *dualistically.* On the preliminary Universal Vehicle Paths of Ac-

[276] *yang dag ma yin kun rtog ni, sems dang sems 'byung khams gsum pa.* This is a famous equation, *kun rtog= sems + sems byung (parikalpitd = citta-caitta).* That is (in the present context), all mental states, other than the nonconceptual-intuition state of an Arya, are dualistic.

cumulation and Preparation an aspiring bodhisattva has not yet directly perceived emptiness and hence he will always intuitively perceive *dualistically* (as the passage from *The Center and Extremes* states); that is, he will always intuitively perceive intrinsic subject-object dichotomy, even though he may analytically clearly understand that reality is otherwise. It is only on the Universal Vehicle Path of Insight that an aspiring bodhisattva has his first direct, nonconceptual intuition of emptiness and hence his first direct experience of nonduality, this being the defining experience which qualifies him as an Arya bodhisattva. Still, this docs not mean that pre-Arya bodhisattvas can not perceive anything *nonconceptually,* for if it did mean this then there would be no way for such a conceptually stuck mind to ever evolve into a nonconceptual mind.

Tsong Khapa then further argues: "And since the aftermath intuitive wisdom *(ryes thob kyiyeshes)* of bodhisattva-Aryas also has dualistic perception, those [dualistic aftermath intuitive wisdoms] would also not be a path to buddhahood." *(NRG.* 358b) Árya bodhisattvas directly perceive emptiness when they are formally meditating on emptiness. When they arise from such meditation — or in the "aftermath" of such meditación - due to lingering instinctual propensities they revert to habitual dualistic perception, seeing things as if they had intrinsic reality. Still, due to their immediately preceding direct meditative experience of emptiness (and due to their fully developed analytical acumen) such apparent dualistic perception in no way fools them. Their inability to be fooled in this way is then called their "aftermath intuitive wisdom." Thus, Tsong Khapa's final point above is that contrary to the implication of the objector (who seems so anti-conceptual as to suggest that any form of dualistic concepcualicy is useless on the path), the dualistic aftermath intuitive wisdom of an Arya bodhisattva *is* clearly a pach to buddhahood.

Nonconceptuality in Tantra Nondually Integrated with the Conceptual as a Cause of Buddhahood

Brief reiterations of the anti-conceptual objection based on causal correspondence

In our Overview section above *(cf* esp. p. 222 *ff.)* we briefly examined one of the main esoteric anti-conceptual arguments. There, Tsong Khapa cites Mañjusrlklrti's *The Ornament of the Essence* which presents the position of a group of Indian antagonists. In point #2 of that presentation the antagonists rejected the Creation Stage practice by invoking correspondence of cause and effect. Tsong Khapa's reiteration of that point was:

> *[Antagonists' Position Reiterated:]* **@356a** [Point #2:] The object to be attained, completely perfect buddhahood, is the nondual, nonconceptual intuitive wisdom, and thus also the method for achieving that should logically be the meditation of nonconceptualization, whereas that [nonconceptual intuitive wisdom] would not be achieved through meditating on conceptual things in the Creation Stage, and so on, ...

It will be recalled that in this section Tsong Khapa did not yet answer this antagonists' position; he simply countered that it "invalidates the statements of the Teacher that one should practice the Creation Stage and the behavioral topics...."

A few folios later Tsong Khapa succinctly reiterates the basis for this objection:

> **@358b •••** *Objection:* Well, the [well-accepted] way in which cause and fruition are said to correspond — that 'a non-corresponding fruition will not arise from a non-corresponding cause' - **@359a** [means that] if the fruition is nonconceptual then also a nonconceptual cause definitely preceded it.

In this particular instance he does give an answer, albeit an equally succinct (though clever) one: "[If you hold so strictly to that, then also] you have to assert that one had had nonconceptual [cognition] from beginningless samsára!"[277]

[2] It can be noted that the reasoning here is similar to that encountered just above (p. 262) where Tsong Khapa argued that pre-Arya bodhisattvas must be able to perceive nonconceptually, concluding that "Still, this does not mean that pre-Arya bodhisattvas can not perceive anything *nonconceptually,* for if it did mean this then there would be no way for such a conceptually stuck mind to ever evolve into a nonconceptual mind."

Immediately thereafter he again presents this anti-conceptual causal argument, this time explicitly connecting it to the subject of emptiness:

> **@359a** ••• *Objection:* A nonconceptual [cognition] which realizes Suchness at the time of the Path is the necessary prerequisite cause of the nonconceptual intuitive wisdom of a buddha; therefore, since the mind *(bio)* which meditates the Creation Stage does not realize Suchness, [your position] is refuted.

In this later context Tsong Khapa responds with an expression of one of his main contentions, namely that meditation on emptiness is extremely necessary during so-called conceptual yoga (as we explored at length in the emptiness section above). He also answers here that if one goes a step further and rejects all conceptual yoga on the (false) presumption that it does not involve emptiness yoga, then this amounts to the extreme (Hva Shang type) assertion that emptiness yoga alone is required for buddhahood. These concise assertions are as follows:

> **@359a** ••• *Answer.* If one claims that there is no mind which realizes Suchness in the occasion of the Creation Stage, that is extremely wrong, as I will explain. And furthermore, if [one claims that] there is no realization of Suchness through the Creation Stage - which is a meditation in which there are aspects of color and shape on the perception side *(snangphyogs)* - and that for that reason [the Creation Stage] is therefore not a method for achieving the Supreme, then [it follows that] it would be impossible for there to be any method for achieving buddhahood which was not a realization of emptiness, and that would be an extremely unwanted consequence *(atiprasanga, ha cangthalba).*

Extensive examination of the anti-conceptual objection based on causal correspondence

In the above instances Tsong Khapa reiterates this causal correspondence objection in various forms, but he offers primarily counter-assertions more than counter-arguments to these objections. However, his main treatment of this objection occurs a few folios later where he does give a more sustained and reasoned response. He begins with yet another presentation of the objection from an unnamed opponent, this time with apparent scriptural backing from an important text in the *Hevajra* literature:

> **@366a** ••• *Objection: Vajragarbha's [Hevajra] Commentary (rdo rje'i snying 'grel)* explains that because the nondual intuition is not produced from a conceptual cause - which [cause] would be non-corresponding in kind *(rigs)* with

the nonconceptual — the conceptual yoga of the Creation Stage is not suitable as a cause of buddhahood. Therefore, how could it be correct to refute that? Because it is stated:

> We always see that effects
> Are produced from causes like them;
> Thus from a Kotava seed
> A Salu fruit is not produced.
>
> From a conceptual seed **@366b**
> A conceptual fruit will be produced,
> From a nonconceptual [seed]
> A nonconceptual fruit will be born.

Tsong Khapa first answers this by arguing that the objector has misinterpreted the intended meaning of the scriptural passage:

> **@366b** ••• *Answer:* That [passage causes us] no problem. Its intended meaning is as follows: Just as a Kotava seed is not suitable as a seed for a Salu fruit, so the Creation Stage which is meditating merely on the form of habitat and inhabitant deity is not the material cause *(nyer len, updddna)* of the nonconceptual intuition. But this does not refute that the Creation Stage is needed as an accompanying/supporting condition *(lhan cig byed rkyen, sahakdri-kdrana* or *-pratyaya)* for the nonconceptual intuition. For example, water, fertilizer, and earth are not the material cause of the barley sprout, but they are certainly necessary for its production.

Tsong Khapa makes reference here to the classic distinction between (direct) causes and (indirect) conditions well-attested in Buddhist (and Indie) philosophy.[278] This is central to his argument, as we'll see below. Now, it is widely accepted that whereas a material cause must correspond in kind with its effect, supporting conditions need not (indeed often do not) so correspond, as in the example he gives above wherein the barley seed would be the material cause of the barley sprout, and the water, fertilizer, and earth would be the sprout's necessary supporting conditions. Likewise, as he says, while the Creation Stage may not be the material

[278] For more on "material causes" *(nyer len)* and "supporting conditions" *(lhan cig byed rkyen)*, including definitions, examples, and discussion, see Daniel Perdue, "Substantial Causes and Cooperative Conditions" in ch. 12 of *Debate in Tibetan Buddhism* (Ithaca: Snow Lion, 1992), 544 *ff.* With relevance to the present discussion, see our *Table 14: Material Causes and Supporting Conditions of the Two Bodies* on p. 273 below.

cause of the (non-corresponding) nonconceptual intuition, it may still be a necessary supporting condition for it.

To justify his recourse to this cause/condition distinction, Tsong Khapa next cites the subsequent passages from the same scriptural source as was cited by the objector. The passages Tsong Khapa cites not only justify his interpretation, they also demonstrate that the objector's interpretation arose from a hasty and careless (if not willful) decontextualization of the passage he cited:

> **@366b** ··· Even that very *Commentary [on the Quintessential Vajra Verses]says:*
>
> First, in order to cultivate *(sbyang)* a field,
> One plants the Kotava [seeds];
> Then later, on the cultivated field,
> One plants the seeds of the Salu — it's like that.
>
> So this uses the example that in a field which has been well cultivated by having first planted the Kotava one later plants the Salu fruit. Then:
>
> In the pure field of the human birth
> One plants the seed of the non-objectifying compassion;
> Thereby, because of that,
> There arises the wish-fulfilling tree of voidness.
>
> This explains that when one has purified the field [of one's human existence] through the Creation Stage one can then meditate the Perfection Stage which is the non-objectifying compassion, the great bliss, and that thereby one can easily produce the fruit. So this *[Commentary on the Quintessential Vajra Verses]* is actually a source proving the *need* for the prior development *(sngon du 'gro)* of the Creation Stage.

In the example above the Salu seed is the material cause of the Salu tree and its fruit, and the Kotava seeds (in addition to water, and so on) prepare and cultivate the field, providing the *necessary* supporting conditions for the germination and growth of the Salu seed. Likewise, non-objectifying compassion (nondual wisdom/compassion) is the material cause of buddhahood (the wish-fulfilling tree of voidness), and the Creation Stage prepares and cultivates the field (the human practitioner), providing the *necessary* supporting conditions for the germination and growth of the wisdom/compassion seed.

This would so far appear to be at least a weak pro-conceptual position, arguing that the conceptual practices of the Creation Stage are necessary for a time, to cultivate and mature the practitioner for the Perfection Stage and ultimately for buddhahood. However, as we shall see momentarily, there is a strong pro-conceptual position embedded herein as well.

Tsong Khapa next raises the issue of qualification in a form almost identical to the type of qualification we saw in the exoteric contexts discussed in our previous chapter. First he states what nonconceptuality is *not.*

> Thus, it does not say that any conceptual thought is useless, nor that nonconceptualization **@367a** is just not thinking;

...then he explains what nonconceptuality *is,* by inserting the necessary qualifiers (to not conceptualize means to not conceptualize with regard to a self of persons or of phenomena):

> rather, since the cause of the nondual intuition of a buddha must be the preliminary path of knowing the Thatness of selflessness which does not conceptualize with regard to the signs of the two selves [subjective and objective],

...and he concludes with his main point:

> the point [that is being emphasized by the verses you cite] is that *it is necessary to have a cause that corresponds in kind [with its effect]*___

Now in this last clause Tsong Khapa effectively disarms the opponent by acknowledging that indeed correspondence of cause and effect is needed. Clearly the verse does say: "From a conceptual seed a conceptual fruit will be produced; from a nonconceptual [seed] a nonconceptual fruit will be born" - and Tsong Khapa here agrees that this means that "the cause of the nondual intuition of the buddha" must be correspondingly related to its effect, and that the cause must therefore also be nonconceptual.

However, in addition to the important (but here incidental) reiteration of his point that nonconceptuality does not mean mere non-thinking, there are two important points to be noted here, one explicit, one implicit. The explicit point Tsong Khapa makes above is that the verses cited by the objector do *not* indicate that conceptuality is entirely useless in the causal process which gives rise to a buddha's nondual intuition. At a minimum, Tsong Khapa

argues, it "does not refute" that the Creation Stage is a necessary supporting condition; and we will recall that by citing later verses Tsong Khapa showed that in fact "this *Commentary* ... is actually a source proving the *need* for the prior development of the Creation Stage." We will see momentarily that Tsong Khapa argues that conceptual yogas such as the Creation Stage are indeed needed precisely as accompanying conditions for the nonconceptual intuition.

The implicit, unexplored point here is that the objector's cited verses also do *not* say that nonconceptuality/nondual intuition is all there is to buddhahood. In fact, according to mainstream Buddhist theory, nondual intuition corresponds only to a buddha's Truth Body (roughly his "mind" or subjectivity). Moreover, if anything, it should be noted that the verses *do* indicate that there are conceptual causes and effects. This, Tsong Khapa will argue, corresponds to what we might call the "other half of buddhahood, the Form Body. And here with respect to the correspondence argument the tables get turned on the objector, for he must then explain what type of material cause - if not a corresponding one - could possibly produce the effect of a buddha's Form Body which is replete with plenty of perceivable content, including the thirty-two signs and eighty minor marks, and so forth.

Conceptual yoga as the corresponding material cause of a buddha's Form Body

As I have argued throughout this dissertation, one of Tsong Khapa's primary agenda was to show both the possibility of— and then the necessity for - balancing and integrating the perception side *(snangphyogs)* and the emptiness side *(stongphyogs).* In Tsong Khapa's highly critically aware day this entailed "saving the appearances" by salvaging some sense of reality from the deconstructive, sharp sword of critical analysis to show that the perceived world (or at least *a* perceivable world) could have some degree of non-reified reality. In an esoteric context this entailed demonstrating at a minimum that conceptual yoga/deity yoga (yoga with signs, Creation Stage yoga) is at least "compatible" or non-contradictory with nonconceptual yogas and emptiness. Further, beyond that, for Tsong Khapa this entailed

demonstrating that conceptual yogas arc not merely acceptable but are in fact *necessary* for buddhahood. The proofof this necessity was to be found (both exegetically as well as logically) in tracing the causes and conditions of a buddha's relative, engaged, perceptible Form Body.

Thus it is for these reasons that very early in the *NRC,* in the first chapter, Tsong Khapa lays a firm foundation for this argument by citing a key passage from a commentarial Tantra in the *Hevajra* corpus entitled *The Vajra Tent (Toh. 419: Vajrapahjara, rdo rjegur).* This passage is an essential source clearly arguing for the necessity of the Creation Stage as a corresponding cause of a buddha's Form Body. Tsong Khapa's citation of this important passage is as follows (my translation):[279]

> The first chapter of *The Vajra Tent...* clearly states:
>
> > If emptiness were the method, then there could be no buddhahood.
> > Since there is no effect which is different from its cause, the method is not emptiness.
> >
> > The Victors teach emptiness to reverse the self-habit
> > Of those who have [nihilistically] turned away from [all] views and of those who seek a self-view.
> >
> > Therefore, it is "the circle of a mandala" — the method is a blissful binding.[280]
> > Through the yoga of buddha-pride buddhahood will not far away.

[279] *rdo rje gur gyi le'u dangpo las, gal te stongpa thabsyin na, ,de tshe sangs rgyas nyidmi 'gyur, ,rgyu las 'bras bu gzhan medphyir, .thabs ni stongpa nyid mayin, ,lta ba rnams las log rnams dang, ,bdag tu Ita ba 'tsholrnams kyi, ,bdag tu 'dzinpa bzlogpa'iphyir, ,rgyal ba rnams kyis stong pa bstan, ,de phyir dkyil 'khor 'khor lo zhes, ,bde ba 'i thabs kyi sdom pa ste, .sangs rgyas nga rgyal rnal 'byorgyis, ,sangs rgyas nyidyun ring mi 'gyur, ,ston pa sum cu rtsa gnyis mtshan, , mnga' bdag dpe byad brgyad cur loan, ,dephyir thabs des bsgrub bya ste, ,thabs ni ston pa 'igzugs can no, ,zhes gsal bar gsungs so, , (NRC:* 16b.3-5). *Cp. TT:* 117 (Hopkins cites the Peking Tibetan as being at PI 1, vol. 1, 223.4.4—223.4.7). *Cp.* also Thurman, "Unexcelled Yoga," pp. 4-5- See also chapter I above (p. 9 *ffi),* where this same passage was initially mentioned and discussed.

[280] The Tibetan here is: *bde ba'i thabs kyi sdom pa ste. (NRC:* I6b.4) This is translated by Hopkins as "It is a binding of the blissful method." (77: 117) However, a bit later Tsong Khapa says: *gur 'grel du,* <u>*thabs ni bde ba "i sdom pa ste,*</u> *, zhes bsgyur ba bde 'o. (NRC:* 17b.2)

(Cont'd...)

A Teacher has the thirty-two signs and a ruler's eighty minor marks;
Therefore, one should practice with that method - the method which has the Teacher's form.

Tsong Khapa's very important and useful commentary on this is as follows:[281]

One by one these four verses (1) refute the claim that that mere meditation on emptiness is the art, (2) show why it's necessary to teach emptiness, (3) show the uncommon art and its greatness, and (4) show the reasons why it is through that art that one must achieve [buddhahood].

... One might think, "To purify the taints, one should meditate on mere emptiness, because it is just the wisdom which realizes the Thatness of selflessness that has a form opposed to the conceptions of the self-habit, whereas other paths do not oppose [those conceptions]. Therefore, the art for achieving buddhahood is nothing but mere meditation on emptiness. What's the use of other elaborations?"

But no matter how hard one were to strive at that art, one would not achieve buddhahood. Because, regarding an [art] such as that, if the cause is meditation on emptiness there will be no art for a fruition other than that, and since one will thus lack the branch of art, the cause will be incomplete. Therefore, to gain familiarity with mere emptiness is not a complete art. Devakulamahamati correctly explains [in his *Commentary on the Difficult Points of the Vajra Tent*

This is translated by Hopkins as: "In Devakulamahamati's commentary to the *Vajrapanjara* the next line is translated [into Tibetan] as 'The method is a blissful binding.' This is a better translation than the one given above, 'It is a binding of the blissful method'." (TK, *TT:* 119; brackets in original). It is not uncommon to see Tsong Khapa comparing different translations like this. As Tsong Khapa prefers this latter translation (and as it makes better sense) I have used this latter in my English rendition of the verse above. This particular phrase is discussed further below (p. 274 *ffi).*

[281] ... *di daggis nistong nyidsgompa tsam zhig thabssu dodpa dgagpa dang, stongnyidbstan pa 'i dgos pa dang, thun mong ma yin pa* V *thabs che ba dang bcas pa dang, thabs des bsgrub dgos pa "i rgyu mtshan rnams bstan te tshigs su bead pa bzhi dang go rim bzhin no, ,*

... dri ma sbyong ba la stong nyid tsam zhig bsgom par bya ste, bdag medpa 'i de kho na nyid rtogs pa V *shes rab nyid bdag tu dzin pa 'i rnam rtog dang rnam pa gal ba yin gyi lam gzhan dang mi gal ba 'i phyir ro, ,des na 'tshang rgya ba* V *thabs ni stong nyid sgom pa tsam du zad kyi spros pa gzhan gyis ci bya snyam pa 'o, ,*

de V *tshe thabs de laji tsam 'bad kyang sangs rgya bar mi 'gyur te, de 'dra ba de la ni rgyu stong nyid sgom pa de las gzhan 'bras bu'i thabs medpa'i phyir na, thabs kyiyan lagdang bral bas rgyu ma tshang ba'i phyir ro, ,de'i phyir stong pa nyid tsam lagoms par byed pa ni thabs tshang ba ma yin no, , tshul de ni sngags su ma zad phar phyin gyi theg pa 'i lugs kyang yin no zhes lha* V *rigs kyi bio gros kyis bshad de legs pa yin no, , (NRG* 16b.5-6... 17a. 1—4). *Cp. TT.* 118.

Tantra[282] that this is the system not only of Mantra but also of the Transcendence Vehicle.

Thus, here and throughout the *NRCwe* see that Tsong Khapa makes the following argument: While it is indeed true that the nonconceptual intuition ofemptiness which is fully perfected through the yoga without signs or the Perfection Stage is needed as a material cause to produce the corresponding nonconceptual (signless) result of a buddha's Truth Body, it is equally the case that the conceptual yoga ofthe yoga with signs or the Creation Stage is needed as a material cause to produce the corresponding result of a buddha's Form Body (replete with signs and marks). This latter point represents a *strong* pro-conceptual position.

Deity yoga and emptiness yoga as interdependent causes and conditions

Moreover, as Tsong Khapa argues frcquendy (and as we saw above in his commentary on the passages from the *Commentary on the Quintessential Vajra Verses),* while the two (conceptual and nonconceptual yogas) line up in this way as the corresponding material causes of their respective fruitional Bodies, they also each function as necessary cooperating or supporting conditions for the *other* cause. Thus, *each is necessary for the other* to causally function. We can depict this in general terms (for exoteric Mahayana and for Unexcelled Yoga Tantra) as follows:

[282] Toh. 1196: ***Pàkiï-vajrajàla-pahjara-tantrarâja-tattva- paustika-pahjikâ-nâma (rgyudkyi rgyalpo mkha ' 'gro ma rdo rje dra ba 'i dka ' 'grel de kho na nyid rgyas pa zhes bya ba),*** by Devakulamahimati (lha'i rigs kyi bio gros chen po). Hopkins cites the supporting passage as occurring at P2326, vol. 54, 293.4.5-294.1.2. While not agreeing with Devakulamahimati on every point, Tsong Khapa relies extensively on this commentary throughout this section (771117-122).

Vast/magnificent arts (or Creation Phase) | Wisdom of emptiness (or Perfection Phase)

Form Body | Truth Body

——• **Material Cause**
——• **Supporting Condition**

Table 14: Material Causes and Supporting Conditions of the Two Bodies in Exoteric Mahaydna and in Unexcelled Yoga Tantra

Based on earlier passages in the *NRC,*[283] we can also construct a similar table for the material causes and supporting conditions that give rise to the two buddha Bodies in the lower Tantras. A key passage here is the following:[284]

> Thus, in Action and Performance Tantra there are four important yogas - deity, emptiness, wind, and repetition yogas. About these the two yogas of the ultimate [emptiness] and conventional deities are the main means of achieving the two Bodies [Truth and Form]. Since repetition is a branch of [of the process] of arousing the mind of the deity being meditated, it is included as a branch of conventional deity yoga. Since wind yoga is a branch [of the process] of making both deity yogas stable, it is included in both. Thereby, [the four] are included in the two yogas — [conventional and ultimate or] with and without signs. (TK, *YT.* 201; brackets in original)

This can then be represented as follows:

[283] *NRC:* 88b *ff.* and 94b *ff. (cp. YT:* 186-187; 201).

[284] *de Itar na bya spy od kyi rgyud rnams la rnal 'byor gal che ba bzhi ste lha dang stong pa 'i rnal 'byor dang rlung dang bzlas pa* V *rnal 'byor ro, ,de la don dam pa dang kun rdzob pa 'i lha* V *rnal 'byorgnyis ni sku gnyis kyi sgrub byedgtso boyin la, bzlas pa ni gang du bsgoms pa* V *lha de'i thugs skulba'iyan lagyinpas kun rdzobpa'ilha'irnal 'byorgyiyan lagtu 'duo, .rlunggirnal 'byor ni lha 'i rnal 'byorgnyis ka* V *brtan byed kyiyan lagyin pas gnyis kar bsdus nas mtshan ma dang bcas ma bcas kyi rnal 'byorgnyis su bsdu 'o, , (NRC:* 94b.5—6)

MUNDANE		SUPRAMUNDANE
Conventional Deity Yoga		Ultimate Deity Yoga
Yoga with Signs	**Wind yoga**	*Yoga without signs*
(inch repetition yoga) *	***{stabilizes both)***	(= emptiness yoga)
Form Body		Truth Body

———• **Material Came**
———• **Supporting Condition**

Table 15: Four Yogas as Causes and Conditions ofthe Two Bodies in the Lower Tantras

Thus in exoteric Mahayana as well as in all Tantric systems the causes and conditions which give rise to their respective effects (the two Bodies) are thoroughly interrelated and interdependent.

The nondual integration of causes and conditions and the nondual integration of their respective effects (Form and Truth Bodies)

We can now take this a step further, noting that this interdependent relationship entails that these causal techniques must be *practiced concurrently* in an integrated, nondual fashion. Furthermore, we will also now explore the fact that the respective *effects* (the two Bodies) yielded by this two-pronged yet nondual causal process must be likewise nondually integrated.

Returning now to our examination of the important *Vajra Tent* passage above (p. 270 *jfi),* Tsong Khapa continues his exegesis a bit later by commenting on the phrase "The method is a blissful binding" contained in the third verse. In the second paragraph cited here

he briefly introduces the necessity for an *indivisibility {miphyedpa)* of art and wisdom in the Tantric context:[285]

> ... 'The method is a blissful binding.'[286] ... Here, a method superior to that of the Perfection Vehicle is being indicated, and it has been shown that mere meditation on emptiness is not a complete method. Thus, there is a method to be added to meditation on emptiness, and it is said to be deity yoga. Thereby, meditation on a mandala circle [divine resident and residence] is known to be the main method for [achieving] a Form Body.
>
> The features of this method are two, blissfuiness and binding. Blissfulness is non-dependence on asceticism. Many modes of binding are put forth in the *Hevajra Tantra,* but at this point binding should be understood as an indivisibility of method—the appearance of a divine circle—and wisdom—cognition of the emptiness of inherent existence. (TK, *TT.* 119)

Thus, "blissful binding" is a non-ascetic practice involving an indivisibility or an integration of two causal practices, art (conceptual yoga; divine or pure perception) and wisdom (non-conceptual yoga; ascertainment of emptiness).

Tsong Khapa here raises an issue of paramount importance to his argument: While for heuristic purposes two distinct techniques (conceptual yogas and nonconceptual yogas) for developing these two Bodies may be set forth, each correspondingly related to its respective fruit (as in *Table 14* and *Table 15* above), in actuality these two methods must function to-

[285] In parallel with Devakulamahamati's comment just above, we may note that such an indivisibility is the system not only of Mantra but also of the Perfection Vehicle. The Tibetan for the following passage is:

thabs ni bde ba 'i sdom pa ste, ,zhes bsgyur ba bde 'o, , dirpharphyin gyi thegpa las thabs mchog tu gyur pa ston pa V *skabsyin zhingstong nyidsgom pa tsam la thabs ma tshang bar bstan pa* V *rgyu mtshan gyis, ,stong nyidsgom pa la bsnan rgyu* V *thabs de lha 'i rnal 'byor du gsungspas na, dkyil 'khorgyi 'khor b sgompagzugs sku'i thabs kyigtso borshespayin no, ,*

thabs de'i khyadpar nignyis las bde ba nidka'spyadla mi Itospa'o, ,sdom pa la kyee rdo rjer sdom lugs mang du gsungs kyang skabs 'dir rnam pa lha V *'khor br snang ba 'i thabs dang rang bzhin stongnyid du rtogs pa'i shes rab mi phyed pa la bya'o,, (NRG.* 17b.2-5)

[286] See note 280 above.

gcthcr as *one nondual causal technique* (deity yoga, understood as integrally involving emptiness yoga).

Some of the Dalai Lama's writings provide some helpful comments here on this important point that this must be viewed as one nondual causal technique. As he explains in *YT,* the very word "yoga" in the context of "deity yoga" means just such a nondual integration of method ("the manifest," or the constructed and perceived divine reality) and wisdom ("the profound," or the deconstructive ascertainment of emptiness): "The word 'yoga' means in general to join one's mind to an actual fact but here it can also refer to a joining or nonduality of the profound - realisation of emptiness - and the manifest - appearance as a deity." *(YT.* 10) Thus deity yoga practice can been described as *a nondual embodiment of (the cognition of) emptiness.* Moreover, this entails that when we encounter language referring to the "(con)joining of art and wisdom," and so forth, it must be understood that such phrases are referring to two aspects of what is really one indivisible process or entity, not to two separate things that are somehow brought together or "(con)joined." As the Dalai Lama says in yet another context: "In Mantra .... the inseparability of method and wisdom does not mean that wisdom and method are different entities conjoined; rather, method and wisdom are included in one entity. In Mantra these two are complete in the different aspects of one consciousness." (77: 50-51) Furthermore, as he also indicates a bit after this, when a word like "conjunction" if used we still must not be mislead into taking this in a dualistic sense; nor must we allow statements that the two are "compatible" mislead us into thinking that we are to somehow force together two otherwise incompatible opposites. Thus, he states, "In Mantra, conjunction of method with wisdom and vice versa means not that method and wisdom are individual entities which are merely compatible with each other but that they are complete within the entity of one mind," then he continues by indicating how this integrated causal process yields the integrated, nondual effect of the two Bodies:

> Based on cultivating this union of method and wisdom, at Buddhahood the Truth Body of non-dual wisdom itself appears as the [Form Body] features of a

> deity. Therefore, prior to meditating on a divine body it is necessary to establish through reasoning the non-inherent existence of oneself. Then, within the context of meditating on this emptiness, just that mind which has one's own emptiness as its object serves as the basis of appearance of the deity. (7*7: 63, bracket added)

Indeed, this is the only possible arrangement — a single nondual, integrated effect (buddhahood, with two "bodily" aspects, or with "mind" and "body" aspects) must arise from a single nondual, integrated causal process (with two corresponding aspects). As Tsong Khapa succinctly states: "[N]either Body can be attained without the other. Since Truth and Form Bodies have the definite relation of depending on one causal collection, they are never separated."[287] (TK, *TT:* 123-124) The fruitional bodies of buddhahood, the Form Body and the Truth Body, are not in fact two distinct bodies; they are universally accepted in Buddhist theory to be in reality "indivisible" *(mi phyed or dbyer med) or* "nondual" *(gnyis med).* This means that the Form Body and the Truth Body (or body/environment and mind, or perception and emptiness) are reflexes of each other, or what we might call two sides *(paksa, phyogs)* of the same Klein. Just as in the case of a Klein bottle, the perception side *(snangphyogs)* and the emptiness side *(stongphyogs)* are not really "joined" as much as they are part of one indivisible, nondual entity. Hence one frequendy encounters theTantric phrase "the indivisible integration of perceptions and emptiness" *(snang stong gzung jug dbyer med pa).* Thus, again, the two causal methods (conceptual and nonconceptual yogas, or deity yoga and emptiness yoga, and so on) must function together as *one nondual causal technique* (deity yoga, understood as integrally involving emptiness yoga) so as to be correspondingly related to the *one nondual result* (buddhahood, understood as the integrated attainment of the two Bodies).

Moreover, while it is common to have references (like those above by the Dalai Lama) to the "one entity" being "one consciousness" or "one mind," it should be clear from the

[287] *chos sku dang gzugs sku gnyis geig thob nas geigshos ma thob pa mi srid pa'i phyir te, de gnyis ni rgyu tshogs pa geig la rag las kyi 'brelpa nges pa can yin pas nam yang mi 'bral ba* V *phyir ro,, (NRC:* 19b.4-5)

thrust and context of the overall argument here that "mind" is not being privileged over (or indeed even separated from) "matter," and that it would be thus more precise to speak in terms of "one mind/body complex," or "one psycho-physical process," and so on. This more precise language is often used in Unexcelled Yoga Tantra discourse when discussing the subtlest ievel of body/mind wherein it is very clear that the two cannot be separated. In such contexts the particular subjectivity involved in Unexcelled yogic practice is said to be an extremely subtle body/mind (or "wind/mind") understood to be an entity *analytically* separable into a "body" and "mind" but *actually* one inseparable, nondual entity. The Tibetan phrase used often byTsong Khapa to describe this actual/analytical difference is: *ngo bo gcigdang Idogpa tha dad,* which can be translated literally as "one entity with different opposites." Tsong Khapa explains:[288]

> ... The wisdom cognising non-inherent existence and appearing in the aspect of a deity is itself one entity *[ngo bo gcig]* with the mind of deity yoga, the vast. However, method and wisdom are presented as different by force of the convention of different opposites of negatives *[Idog pa tha dad pa]* in dependence on the fact that their opposites are different *[logs tha dad].* (TK, 7*7: 127, brackets added)

Though Tsong Khapa is sometimes credited with this distinction, in this section of the *NRC* he clearly cites Jnanapada's *Self-Achievement* (Toh. 1860: *Atmasadhandvatdra)* as a source:[289]

> ... Jnanapada's *Self-Achievement* says: 'Also, these [method and wisdom] are one nature in the unmistaken vast mind. Even so, the convention of difference causes one to understand that they are different. It is thus: Wisdom is known

[288] *gzung rnam lha* V *rnam par snang ba* V *rang bzhin med rtogs kyi shes rab de nyid rgya che ba lha* V *rnal 'byorgyi sems dang* <u>*ngo bo gcig*</u>*yin yang thabs shes tha dad du jog pa ni,* <u>*logs tha dad la Itos pa 'i Idog pa tha dad pa*</u> V *tha snyad kyi dbanggisyin te, di Itar de kho na nyid kyi don la sems phyin ci log tu dzin pa las bzlog pa 'i cha nas shes rab tu jogste, shes bya* V *mthar thug pa don dam pa shas pa ni shes pa mchogyin pa'iphyir ro, , (NRC:* 21b.4—6)

[289] *de Itar yang bdagsgrub pa las, de dag kyang phyin ci ma log pa* V *rgya che ba 'i sems dang mtshan nyid gcig pa nyidyin na dng, tha dad pa* V *tha snyad ni tha dad par khong du chud par byed pa ste, di Itar de kho na nyid la sems phyin ci log pa las bzlog pa* V *ngo bo nyid kyis shes rab tu shes par bya la, ranggi 'bras bu la nus pa med pa las bzlog pa ni thabs su bstan payin no, ,zhes so,, (NRC:* 21b.6-22a.2). See Hopkins note 47 *(TT.* 247) for Peking ed. folio refs.

> by way of its being an entity that is the opposite of a mind mistaken about suchness, and method is shown to be that which is the opposite of not being able to bear its respective fruit.' (TK citing Jnanapada, 77: 127; brackets in original)

Tsong Khapa then concludes this section with a description of deity yoga which emphasizes this nonduality:[290]

> ... Thus, a Form Body is achieved through the appearance of the wisdom apprehending [emptiness] as a divine mandala circle, and a Truth Body is achieved through the cognition of its nature—emptiness. One should know that joining such method and wisdom non-dualistically is the chief meaning of the method and wisdom of the yogas set forth in the Mantra Vehicle. (TK, 77: 128)

We turn now to an exploration of the Unexcelled Yoga Tantra's elaboration of the subtle, nondual, integrated body-mind which functions as the *basis* of transformation of the Creation Stage and ultimately the Perfection Stage. As we transition to this final topic we leave the realm of philosophical argumentation regarding what should theoretically be the case with respect to conceptions, perceptions, relative reality, and so forth, and we enter the realm of pragmatic exegesis of what a millennium and a half of Buddhist yogis found to be the case in terms of this subtle body-mind.

[290] *de Itar na gzung cha lha V 'khor lor snang has gzugs kyi sku sgrub cing, rang bzhin stong nyid rtogs pas chos kyi sku sgrub pa V thabs shes gnyis med du sbyor ba ni sngags nas gsungspa "i thabs shes dang rnal 'byor rnams kyigtso bo'i don du shes par bya'o,, {NRC:* 22a.3—4)

Chapter VII: The Creation Stage Transformation of the Body-Mind

Vivid Perception & Buddha Pride

Developing the vivid perception and conception of buddhahood

All Tantric deity yoga practices have two principal goals corresponding to the interrelated themes of perception and conception *(snangzhen)* discussed herein. These goals are: (1) to develop the objective vivid perception of oneself as a buddha and of the world as a perfected buddhaverse (a mandala), and (2) to develop the subjective firm conception, identity, or pride that one is in fact a buddha. The former is referred to simply as "vivid perception" *(gsal snang),* and the latter is referred to variously as "divine pride" *(devatâgarva Idevamâna, lha'i nga rgyal),*[m] "vajra pride" *(vajragarva, rdo rje bsnyemspa),*[202] or "buddha-pride" *(*buddhamâna, sangs rgyas kyi nga rgyal).*[2*3] Indeed, so central are these two goals that the term "Mantrayina" is often etymologized to mean the "vehicle of mind protection" *(mantra)* [204] with the explanation being given that this vehicle protects the mind from the perception of ordinariness and the pride of ordinariness by means of its practices of divine vivid perception and divine pride. While these twin goals are thus objectives common to the deity yoga practiced within all classes of Tantra, they are also the specific purview of the Creation Stage of Unexcelled Yoga Tantra; as Tsong Khapa says in our translation to A7?C chapter 12: "The extraordinary things to be abandoned on the Creation Stage are the *perception (snang)*

[291] For example, in Nâgârjuna's *The Five Stages (Pancakrama)* (Toh. 1802) and numerous other Tantric treatises; cited in *YGST.* 239, 263, 293.

[292] For example, in *The SriParamâdya Tantra* (Toh. 487); cited in *YGST.* 75.

[293] For example, in *The Vajra Tent* (Toh. 419: *Vajrapahjara, rdo rjegur);* cited by Tsong Khapa in the *NRC* and discussed herein *(cf. p.* 270).

[294] In the *NRC* Tsong Khapa cites *The Further Tantra* of *The Esoteric Communion* (Toh. 443) to this effect; *cf. TP.* 106. *Cf.* also the Dalai Lama's comments at "IT: 47-48.

of the ordinariness of the habitat and inhabitants, and the *pride* involving the *conception (zhen)* of the habitat and inhabitants as ordinary." *{NRG* 375a)

While this twin goal entails abandoning both of these ordinary, alienated, addicted habit patterns and developing both of their extraordinary opposites, Tsong Khapa acknowledges (in standard Buddhist tetralemmic style) that it is possible to develop either one without the other:

> **@375b** ··· In this regard, we sec all four alternatives. Though genuine *(ma bcos pa)* divine pride arises for some, there is no vivid perception of habitat and inhabitant. For others, though there is vivid perception of habitat and inhabitant, there is no genuine *(bcos min)* divine pride. For others there are both, and [for others] there is neither.

These alternatives can be charted as follows:

	Ordinary conception/pride	**Extraordinary, divine conception/pride**
Ordinary perception	Alienated individuals and those who fail at deity yoga	Those who partially succeed at deity yoga
Extraordinary, divine vivid perception	Those who partially succeed at deity yoga	Those who fully succeed at deity yoga; and buddhas

Table 16: Degrees of success at deity yoga (divine pride and vivid perception)

It is, of course, only success at both divine pride and vivid perception (lower right intersection of *Table 16)* that qualifies as genuinely successful deity yoga.

In order to ensure the successful development of both of these goals, divine vivid perception is considered primary in the sense that it is on the basis of the successful development of the vivid perception of oneself as a buddha that one will more naturally be able to develop the corresponding pride or identification of oneself as a buddha. Tsong Khapa expresses this again in terms of perception and conception, noting that by transforming one's self-perception one should be able to alter both one's self-perception as well as one's self-conception: "[B]y that method of getting rid of ordinary [@376b] perception in the mind one gets rid of both ordinary perception and conception." *(NRG* 376a-b) The Dalai Lama con-

curs in his commentary to the earlier chapters of the *NRC,* explaining that the development of divine perception allows for the natural arisal of divine pride: "[I]n order for divine pride to become firm there must be clear appearance as that deity, whereupon the pride of being that deity is naturally generated. For one's mind ordinary appearances must be stopped." *(YT:* 12)

Now, while the development of divine perception is primary in the sense that its prior development functions as the primary *means* for the easier later development of buddha pride, it is buddha pride that in general[295] is the primary *goa/* of deity yoga. As Tsong Khapa explains: "[MJeditation on the pride of the habitat and inhabitant's mandala as an antidote to ordinary pride is paramount *(gtso bo),* and meditation on the distinctive perception of the habitat and inhabitant in order to eliminate *(zlogpa't)* ordinary perception is ancillary to that." *(NRC:* 376a) Again the Dalai Lama concurs here, saying that "The clear appearance of the divine body is a subsidiary branch of a process whose main factor is the pride of being the deity..." *(YT:* 12).

The power of familiarization through persistence

While it is necessary eventually to develop genuine, uncontrived vivid perception and buddha pride, Tsong Khapa explains that the foundation for this development is the initial contrived production of these states: "[T]he distinctive pride and perception which are not merely verbal must at first be produced through familiarization with the meditation on the artificial pride and perception which are merely verbal; thus, in the beginning one should strive for that." *(NRC:* 376b) Thus, it is acknowledged that one will be "faking it" as one begins to develop what is at first a contrived, artificial vivid perception and buddha pride. Then, in a section dedicated to the topic of "The way of bringing out vivid perception"

[295] The more specific goal in the context of Unexcelled Yoga Tantra is to mature the subtle body for the yogas of the Perfection Stage. This is discussed by Tsong Khapa at, for example, *NRC:* 383 *jf.,* and will be explored later in this chapter.

(381b—385a), Tsong Khapa explains that the key to the eventual successful development of strong, genuine buddha pride is persistence at deity yoga — one must "fake it until one makes it." This persistence and diligence means that mere memorization of the details and correspondences of the mandala, although necessary, will not be sufficient. Rather, the development of *vivid* perception entails that the new, extraordinary details and correspondences - the intricate new "mappings" of every perceived element of one's reality - once learned, must be repeatedly evoked over a sustained period of time:

> **@382b** ··- Practicing *(bskyangspa)* through analysis with individuating wisdom, it is certain *(dgos pa)* that both perception and pride will gradually be produced, but one should not count on them arising suddenly based on experience.... Thus, since meditation on the mandala circle in four sessions [per day] has the ability to develop one's continuum, **@383b** one must complete vivid perception which comes from ptacticing a complete *sadhana* again and again.... Thus, evocation again and again by means of the analytic meditation of individual discrimination is of great importance.

As Tsong Khapa indicates here, traditionally a dedicated yogi will practice his *sadhana* four times per day. While a condensed *sadhana* practice might take only a half an hour or so to complete, the preferred full-length version of any *sadhana* will generally take at least one hour and often several hours to complete. Thus, if dedicated, one will spend a great many hours of every day systematically pursuing the goal of vivid, extraordinary perception. The increasingly vivid and stable self- and world-perception that emerges creates new, "purified" bases of designation such that gradually one's sense of identification with the buddha-deity and environment will come to be genuine and authentic, arising as naturally and spontaneously as one's current, alienated, ordinary ones do now:

> **@384a** ··· It is not just making pride which merely remembers the forms of the bodies, colors, faces and hands, and so on, Vairocana and Aksobhya, and so on; rather, one must have the conviction of the real buddha who is in command of the real termination of all defilements and the real mastery of all excellences. Being familiar in this way, it is necessary to have an entrance into distinctive perception and pride that comes naturally just like when one familiarizes oneself with a treatise and recites it.

Such a naturally arising distinctive perception and pride can arise only with the cultivation of focused, iamatha-Icvel concentration. ATsong Khapa concludes: "[I]t is necessary to abide with stability *(brtan chagspar gnaspa dgos te).* Since without that one will not discover the antidote which enables one to stop ordinary perception and conception, ... one definitely must achieve Quiescence." *(NRC:* 385b)

Sense restraint and mental consciousness in the development of vivid perception during *sadhana* practice

There are several types of deity visions that can occur according to Buddhist sources. It is important to clarify here at the outset which of these comprises the vivid, extraordinary, divine perception that is the goal to be cultivated through deity yoga *sadhana.* In his *Liberation in the Palm of Your Hand (lam rim rnam grol lag bcangs)* the Gelugpa scholar Pabongka Dechen Nyingpo (1878-1941) outlines three possible types of visionary encounters:[256]

> In general there are three types of deity visions *(zhalgzigs):* (1) seeing *(mthong)* [a deity] in the context of a visionary experience *(nyams snang)* involving the winds entering the channels; (2) seeing [a deity] arise in the mental consciousness in the context of meditative experience; and (3) seeing [a deity] directly with the sense consciousnesses, as if person to person.

Neither the first nor the third of these types is the immediate, intended result of deity yoga practice, though either can occur as a result of the successful cultivation of vivid perception in deity yoga. The first type can be triggered intentionally or can occur involuntarily during Perfection Stage yogas, the death process, and at other special times when various energy-winds enter various energy-channels in the body. The third type, seeing actual deities (buddha Form Body emanations) directly with the sense faculties, is also said to occur. Indeed,

[296] *spyir zhal gzigs la, rtsa nang du rlung zhugs pa* i *nyams snang la mthong ba dang, bsgom pa 'i nyams yidshes la shar ba mthong ba, dbangshes kyis mngon sum du mi dang mi bzhin mthong bastegsum [@364b]yod* (ACIP edition [S0004M*ACT]:* 364a-b; hard copy unavailable) *Cp.* M. Richard, *Liberation in the Palm of Your Hand,* 681-82.

Pabongka next indicates that of the three types he lists, "Jc Rinpoche saw Manjughosa in the latter way and would meet him like a student meets with a teacher."[297]

Thus, it is the second type of deity vision, that "arising in the mental consciousness in the context of meditative experience," that is the type of "vivid perception" to be developed through deity yoga *sädhana.* The "mental consciousness" *(mano-vijnäna, yid kyi rnam shes)* is

[297] *rje rin po ches niphyi ma Itar gzigs nas jam dbyangs dang but slob phradpa bzhin du byung bar,* (ACIP edition [S0004M.ACT]: 364b) *Cp.* M. Richard, *Liberation in the Palm of Your Hand,* 682. However, it should not be assumed that any divine vision directly presented to the senses should be automatically granted authentic status. For example, in the "Supremely Healing Nectar Garland" Vajrapani says this about Tsong Khapa's future visions:

> Before seeing the faces of Mystic Deities, there will occur terrible miraculous events. Beings who are types of great demons will emerge, manifesting as Mystic Deities. Confronting them then, stabilize your samadhi, invite the Intuition-Hero and merge it into the (apparent Deity). If it is a (real) Mystic Deity, an intense brilliance is generated. If it is a demon, it disappears. *{Life & Teachings:* 229)

Snakes, ropes, demons, and buddha-deities are all said to exist. However, just as a rope is not a suitable basis for the designation "snake," so a demon is not a suitable basis for the designation "buddha-deity." And just as the method for discriminating the real status of a threatening coiled object is to look more closely at it (confront it, then focus one's attention and senses sharply on it), so in this instance Vajrapani instructed Tsong Khapa that the method for discriminating the real status of the divine vision would be for him to confront it, focus his attention (stabilize his *sarhadhi),* and then to invite the Intuition-Hero and merge it into the apparent deity. (Here the "Intuition Hero" *[jhdnasattva, ye shes sems dpa * is the ultimate, "real" deity. In deity yoga practice, this real deity is invoked and dissolved into the visualized form of the deity, the "Devotee Hero" *(Samayasattva, dam tshigsems dpa),* and in the rituals for the consecration of sacred objects it is invoked and dissolved into the object. Yael Bentor has written that "the nature of the *ye shes sems dpa'* invited into the receptacle... remains elusive. The tradition seems to be deliberately vague on this point." (1996: 292). The primary paradox is that this real deity is said to be omnipresent, nonlocal, and unestablished *(apratistha, rab tu mi gnaspa),* yet this process of inviting and dissolving this deity into the visualized deity or receptacle entails that it be localized and established *(pratistha, rab tu gnas pa).* The many sources Bentor cites [various Tantras including Toh. 486: *Supratistatantra-samgraha,* as well as other texts by the Fifth Dalai Lama, Sakya Pandita, and so on] all agree that in fact this deity can not really be so invited and dissolved, but that this ritual process is nonetheless important for beginners who can not yet understand this. Bentor has written even more extensively on this subject in a later, unpublished essay entitled, "Embodiments of Enlightenment in Tibetan Buddhism" [unpublished manuscript, n.d.].)

one of six consciousnesses elaborated in standard Abhidharmic epistemology. According to this systematization, the process of perception is explained with respect to eighteen perceptual categories, spheres, or fields *(dhatu, khams).* Among these eighteen there are six types of perceivable objects *(visaya, yul),* including the five sense objects such as visible forms, and so on, and a sixth class of mental objects *(dharma, chos)* such as thoughts, imagined images, and so on. Then corresponding to the six objects of perception there are the six sense faculties *(indriya, dbangpo),* including the five sense faculties such as the eye organ, and so forth, and again a sixth faculty called the "mental faculty" *(mano-indriya, yid kyi dbangpo)* which perceives non-sensuous or mental objects. And finally there are six corresponding consciousnesses *(vijhdna, rnam shes)* including the five sense consciousnesses such as the visual sense consciousness *(caksur vijhdna, miggi rnam shes),* and so forth, and then again a "mental consciousness" *(mano-vijhdna, yid kyi rnam shes),* all six of which register at a conscious level the more-or-less "bare data" presented by their corresponding faculties.

With reference to these perceptual categories, Tsong Khapa explains the way in which perception is said to be initially controlled and transformed through deity yoga *sddhana* practice: "The 'ordinary perception' to be abandoned is not [that of] the vessel and contents *(snodbcud)* which are perceived in the sensory consciousness, but rather it is the perception as a vessel and contents which are ordinary in the mental consciousness." *(NRC:* 376a) He then elaborates:

> **@376b** ··· When by great familiarization one has become absorbed in deity yoga [perceptions] and no further perceptions arise in the visual consciousness, and so on, the mental consciousness, with intensity of engagement on that objective *(don),* erodes *(nyams pa)* the potentiality *(nus pa)* for the antecedent condition *(de ma thag rkyen)* of the production of the visual consciousness, and so on, and those [sense consciousnesses] are temporarily not produced. This [non-arising] is a [temporary] non-arising of further perceptions of color, and so on, but those perceptions are not terminated by the Creation Stage.

According to generally accepted Buddhist epistemology, there are three kinds of conditions which are necessary for the arisal of perception. These three will be seen to correspond to the

three classes of *dhdtus* mentioned above. The three conditions are: 1) the objective condition *(alambana-pratyaya, dmigs rkyen),* which is the outer object of perception (the form, sound, and so on); 2) the uncommon controlling condition *(asddhdrana-adhipati-pratyaya, thun mong mayinpa'i bdagrkyen),* which is the subde matter coating and empowering the particular sense organ in question; and 3) the antecedent condition *(samanantara-pratyaya, de ma thag rkyen),* which is the previous moment of sense consciousness.[298] Thus, according to Tsong Khapa's analysis here, as the mental consciousness intensely engages its visualized mental object in the context of deity yoga during a formal *sadhana* session, this intensity of engagement temporarily removes energy from the five sense consciousnesses such that the antecedent conditions for the arisal of those sense consciousnesses (viz. the immediately preceding moment of those same sense consciousnesses) are weakened. Thereby the otherwise distracting data from those sense consciousnesses are temporarily blocked from the mental consciousness, allowing the mental consciousness to completely focus on and develop vivid perception of its mental object, namely the visualized deity-mandala. This is similar to the experience of the dream state in which, for example, one's ear organs still pick up sounds, but in which one's auditory consciousness does not register those sounds due to the fact that one's mental consciousness is fully absorbed in its own mental dream objects.

The development of divine perception and buddha pride between *sadhana* sessions

In order to fulfdl the twin goals of divine vivid perception and buddha pride, Tsong Khapa and his sources emphasize that one must come to maintain divine perception and pride at all times, even outside of formal meditation sessions, and that only then will one be able to eliminate the pride of ordinariness and develop genuine, firm buddha pride. Tsong

[298] *Cf.* Lati Rinbochay, *Mind in Tibetan Buddhism,* ed. and trans, by Elizabeth Napper (Ithaca: Snow Lion, 1980), 17, 67-71.

Khapa cites the following passage from the *Vajrapani Initiation Tantra* (Toh. 496) to support this point:[299]

> When a practitioner of the bodhisattva deeds who practices from the perspective of Secret Mantra assumes the form of his own deity and generates the pride [of being that deity] with a mind free from doubt, and - whether he is going, standing, or sitting — is always unwavering *(mi g-yo ba)* [in his vivid perception and divine pride][300] even though he moves about *(bskyod kyang),* then, Oh Santimati, he is a practitioner of the bodhisattva deeds who possesses the ethics of a great bodhisattva who practices from the perspective of Secret Mantra.

Tsong Khapa then comments on this passage a little later:[301]

> The words "whether he is going, ... [he] is always unwavering" indicate the measure of stability [to be developed] in deity yoga: when one has attained the ability to hold the mind on the deity's body during all activities, whether in meditative absorption or not, without wavering to something else, then one will be able to eliminate the pride of ordinariness.

Now, as described above, in order to develop vivid perception during *sadhana* practice one must block the sense consciousnesses and engage only the visualized objects of the mental consciousness. However, it is clear that one could not function "at all times" (while walking around in everyday life, and so on) while blocking the input from the sense consciousnesses. The question then arises as to how it is that one is to practice divine vivid perception "holdfing] the mind on the deity's body" *outside of* formal meditation practice. The answer

[299] *gang gi tshe byang chub sems dpa 'i spyadpa gsang sngags kyi sgo spyodpa bdag nyid rang gi lha 'igzugs su byas la, the tshom medpa 'iyid kyis nga rgyal bskyed cing 'gro yang rung grengyang rung dug kyang rung, rtag tu dus thams cad du bskyod kyang mi ga-yo ba de* V *tshe zhi ba i bio gros byang chub sems dpa 'i spyad pa gsang sngags kyi sgo spyod pa 'i byang chub sems dpa' chen po 'i tshulkhrims dangIdanpayin no, , (NRC:* 47b.5-48a.l). *Cp. YT.* 59.

300 *Yhls* bracketed addition seems clear from the context, and accords with Hopkins' bracketed insertion at this same point.

[301] *lha'i rnal 'byor brtan pa'i tshad kyang 'gro yang rungzhes pa nas mi ga-yo ba de'i tshezhes pa 'i bar gyis bstan te, mnyam par bzhag ma bzhaggi spyod lam thams cad du lha i sku las sems gzhan du mi ga-yo bar 'dzin pa'i nus pa thob nas tha malba'i nga rgyal sel nus pa'o, , (NRC:* 48b. 1-2). *Cp. YT.* 60. *Cf* also Tsong Khapa's comments at *YT.* 112-13, and the Dalai Lama's comments at *YT.* 12.

to this is made clear in various passages which explain that outside of formal meditation one does *not* block the sense data; rather, one is to be primarily engaged with transforming the *interpretation* or *conception (zhen)* of one's perceived sense data *(snangyul),* that is, with how one "connects the dots" of such data, so to speak. For example, in the section on "The yoga in between sessions" *(NRC:* 437b—439b) Tsong Khapa explains:

> **@437b** ...[I]n the intervals when one has left a previous session **@438a** and has not yet begun *(zug pa)* the next [session] one must pass one's time doing virtuous activities; therefore, the way of [doing] that is [to do] the yoga of thoroughly purifying *(yongs su dag pa)* one's enjoyments: having recollected *(dran pa)* the pride of whichever is one's Lord [principal deity], then when one's sense faculties *(indriya, dhang po)* are engaged with objects one sees/regards *(bitas)* the objects as having the nature of deities, and one visualizes *(mos pa)* that they are making offerings [to oneself as the principal deity].

Here Tsong Khapa clearly speaks of one's sense faculties engaging objects, and then speaks of "seeing/regarding objects *as having the nature* of deities" *(yul rnams lha* V *rang bzhin du bitas nas).* Now such "perceiving *as"* entails interpretation, and this is effected by that aspect of consciousness heuristically isolated as "the conceptual aggregate" *(samjña skandhd)* which, we can recall, is one of the mental factors *(caitta)* which is ubiquitous and is "always operative to determine any state of consciousness." *(cf.* p. 183) Stcherbatsky explains the Abhidharmic analysis of this conceptual identification process as follows:[302]

> Ideas *(sanjñá* [sic for *sanjñá])* are defined as operations of abstract thought, as that which "abstracts" *(udgrahana)* a common characteristic sign *(nimitta)* from the individual objects. *[ADK:* 1.14] Even the definite representation *(parichitti)* of a colour is brought under this head. It is exactly what in later Indian philosophy, Buddhist as well as Brahmanical, was understood by "definite" *(savikalpaka)* cognition.... Every construction *(kalpana),* every abstraction *(udgrahana),* every definite *(parichinna)* representation, such as blue and yellow, long and short, male and female, friend and enemy, happy and miserable—this is all brought under the head of ideas *(sanjñá)* as distinguished from *vijñana* = pure sensation.

[302] Stcherbatsky, *The Central Conception of Buddhism and the Meaning of the Term* Dharma, pp. 18-19.

In other words, once a sense consciousness has registered an object, one's cognition of that object *as* this or that — for example, as an ordinary, miserable, sarhsaric object, or as an extra-ordinary, blissful, mandalic object - is determined by one's conceptual processes. Thus, if we look carefully at the following types of passages regarding the implementation of divine perception outside of formal meditation sessions, we can note similar uses of language suggesting that it is one's *conceptions* regarding one's perceptions that are to be changed or purified:

> **@429a** ··· Aksobhyavajra states in *The Sadhana of the Black Enemy [Slayer]:* "Even when one gets up [from the session] one should visualize *(dmigs)* the Esoteric Mantra Body and repeat [mantras]...."
>
> **@438a** -·· [I]n terms of the general purification/symbolism *{rnam dag),* one should view *(rnam par blta ba)* everything as having the form of Vajradhara who has the nature of the intuition of nonduality. Regarding the individual purifications, one views *(blta)* forms as Vairocana, sounds as Aksobhya, scents as Ratnasambhava, tastes as Amitabha, and tangibles as Amoghasiddhi — that is the art-purification *(thabs kyi dag pa).* In terms of the wisdom-purification, one views *(bltas)* the five objects as the five goddesses such as Form-vajra *(Rupa-vajra, gzugs rdo rje [ma]),* and so on, and then one should offer [to them].
>
> ... Regarding the yoga of purifying evolutionary action - **@438b** when one vividly recollects *(dran pa)* oneself as the Lord [principal deity], having relied on that all performances of physical actions such as going, sitting, moving about *('chag pa),* and so on, and verbal actions such as speaking are the [way of] accumulating the stores of mudra and mantra; *The Samantabhadra Sadhana* states:
>
>> All of these and those actions of body, and so on,
Should always be cognized *(rtogs)* [through] good *samddhi;*
Having a mind like that, [one purifies]
Whichever physical, verbal, or mental actions
Into the forms of mudris and mantras -
That is what all the perfect Buddhas state.

Likewise, in further passages at the end of this section *(NRG* 439b) Tsong Khapa discusses how other "everyday" processes such as eating, washing, going to sleep, and waking up are to be imaginatively reidentified, remapped, and transformed through food yoga, washing yoga, sleep yoga, and arising yoga.

In all of the above passages from the *NRCv/c* see that outside of formal *sàdhana* meditation, as the yogi is walking around and interacting with what alienated individuals would consider "ordinary, everyday reality," he must strive to "thoroughly purify" *(yongssu dagpa),* "visualize" *(dmigs),* "view" *(rnam parblta ha),* "see/regard" *(hltas),* "recollect" *(dranpa),* or "cognize/realize" *(rtogs)* that reality as extraordinary. This language suggests that, while in between meditation sessions, in order to *not* fall under the influence of his routinized imagination and to *not* acquiesce to the "naturalness" or "givenncss" of ordinary perceptions, the yogi must harness and intentionally direct his imagination in an extraordinary way through intervention at the level of his conceptual process *(samjhâ skandha).*

Vivid perception and bases of designation between *sàdhana* sessions

The above analysis suggests that technically the term "vivid perception" *(gsalsnang)* should perhaps be restricted to describing what takes place during formal *sàdhana* practice (viz. exclusive engagement with the extraordinary visualized objects of the *mental* consciousness). Although skilled Tantric adepts can develop the ability to intentionally and vividly hallucinate while awake and walking around, and so on, and while there are the accounts of encounters with real, extraordinary buddha forms (Pabongka's third type of vision), for the most part the conventional bases of designation and perception (for example, the people) with whom even adepts will come into contact will generally have the conventional number of atms, and so on. However, the adept certainly can and will perceive and conceive of herself and others as two-armed manifestations of her chosen deity, and so on, and in this way what is perceived between sessions certainly can qualify as "extraordinary (divine) perception" *(thun mong mayinpa isnang ha).*[503]

[503] While we may need to reserve the use of the term "vivid perception" for the context of formal meditation sessions and substitute "extraordinary perception" for use in intersession reality, we can note that a similar restriction or substitution need *not* apply to the term "divine pride" or its variants. Thus, Tsong Khapa says: "Since one is to arise [from the meditation session] like an illusion, it is not that one should not maintain divine pride when

(Contd...)

So it is the assuming of responsibility for and control of how she views or considers conventional bases of designation and perception that enables the yoginï to view her intersession reality not as ordinary, everyday, and impure, but rather as the extraordinary reality of the mándala, pure of any reified, intrinsic ordinariness or evcrydayness, that is, pure of any intrinsic samsara. And, as we have emphasized throughout this study, the fulfillment of this responsibility can only be achieved when she has sufficiently deroutinized her perceptual and conceptual habit-patterns through repeated recollection of emptiness. When she can maintain her intuition of emptiness at all times, then her world and her own and others' systems *(skandha, phungpo)* will function as suitable bases of designation as a mandala-habitat and as buddha-inhabitants. As Tsong Khapa says:

> **@440a** · · · Qnânapâda's] *Drop of Liberation* states:
>
> One who abandons hallucinations
> Will not find anything else in the rope.
> Likewise, one who abandons fabrications
> Wdl not find any kind of samsara in the mándala.
> Therefore, through the profound and vivid mándala
> I am always beyond suffering *(nirvana, mya ngan 'das).*
>
> Therefore, the ordinary systems *(skandha, phung po)* are of the nature of the suchness of the mind *(sems)* — only by the contrivance/deception *(bsladpa)* by misknowledge do they exist [as ordinary systems]; thus when they become the object of the intuition of nonduality that is engaged at all times with the suchness of the mind *(thugs),* then the body's ordinariness is entirely eliminated *(gtan log),* **@440b** and no longer being a suitable support *(rten)* for that [ordinariness], [the body] serves as a support for the [buddha] body of signs and marks.

Moreover, in addition to taking responsibility for recollecting emptiness at all times, it will be the yogi's strong development of vivid perception through frequent and repeated sojourns back into the stylized, archetypal forms of mandalic buddhaverses during formal

leaving the [meditation] session." *(sgyu ma Ita bur Idang bayin pas thun btang ba* V *skabs su lha 'i nga rgyal mi 'dzin pa la mi bya 'o,, NRG* 73b.2; *Cp. YT.* 143). Buddha pride, the primary goal of all deity yoga, can and should be maintained in all contexts, at all times.

sàdhana sessions that will serve to strengthen his confidence in his ability to assume full perceptual and conceptual responsibility and control. All of this will then in turn engender a natural, pervasive buddha pride in the yogi. Having accomplished these goals, he will have succeeded at producing extraordinary perception and buddha pride "at all times," even in-between formal *sàdhana* sessions.

In the above sections we have seen that divine vivid perception and buddha pride are the two goals of deity yoga in general. We have also seen that the development of firm, natural buddha pride is the primary goal of deity yoga, and that the development of divine vivid perception serves as the basis or support for that goal. Moreover, we have seen that the mind of buddha pride, by intuiting emptiness, eliminates the ordinariness of the body (among other things), thereby allowing the body to serve in a general way as the basis of designation for a buddha body. In our final section we will explore in a much more detailed and technical way how the mind and body can serve as the bases of transformation into a buddha's mind and body, and how the practices of the Unexcelled Yoga Tantra's Creation Stage and Perfection Stage serve as the means to effect such transformations.

Bases and Means of Transformation of the Two Stages

Tantra as a Continuum of Base, Path, and Result

Beyond vivid perception and divine pride: Purification of bases in Unexcelled Yoga Tantra

While deity yoga in general entails the development of vivid perception and divine pride in order to transform the practitioner's body and mind into suitable bases of designation for a buddha's body and mind (or a buddha's Form and Truth Bodies), the two Stages of Unexcelled Yoga Tantra in particular are far more explicit about the specific aspects of these bases that are transformed, the specific techniques through which they are transformed, and so on. It is in fact precisely these unique explanations and practices that distinguish the deity

yogas of the two Stages of Unexcelled Yoga Tantra from the deity yoga practices of the three lower Tantra classes. As Tsong Khapa explains in his *NRC* section on the development of vivid perception:

> **@383a** ··· In general, the Creation Stage is necessary not just because through the visualization of oneself as a deity there is a transformation *(phos pa)* into a distinctive pride and perception. Because if it were only that, then even all of the lower classes of Tantra would have the complete essentials of the Creation Stage, and since [visualization of just] one deity would be sufficient, meditation on the [whole] circle of the mandala would become poindess. Therefore, by meditating the complete set *(cha tshang zhig)* of the habitat and inhabitant mandalas which purify [respectively] the ordinary vessel and contents which are the bases of purification - [which complete set is] the import of the Tantra, as elucidated by the great sages - one correlates *('grig)* the many distinctive relativities of the bases of purification *(sbyang gzhi)* and the means of purification *(sbyong byed)* and [thereby] thoroughly develops the roots of virtue which create the superlative realizations of the Perfection Stage.

Here Tsong Khapa introduces the notion that in the context of Unexcelled Yoga Tantra practice the perception/conception of one's environment (the inanimate "vessel") and of oneself and others (the sentient "contents") as extraordinary does not just "purify" those objects in some general or arbitrary way. That is, the techniques employed in Unexcelled Yoga Tantra do not *only* work to transform one's imagination (though they do this as well). Rather, this highest class of Tantra employs special techniques or "means of purification" *(sbyong byed)* which work on specific underlying psycho-physical aspects of the practitioner, the "bases of purification" *(sbyanggzhi).* These two, specific bases and means, are "correlated" *('grig)* in a very precise way so as to enable the activation of the particular relative causal interactions or "distinctive relativities" *(rten 'brel khyadpar can)* between them that can "develop" and mature various aspects of the practitioner's base body-mind continuum. These base aspects, initially and necessarily developed and opened up in this way through the correlated means of purification of the Creation Stage (involving the special yogas of a correlated imagined buddha body-mind), are thus made mature for their subsequent completion or perfection

through the special yogas of the Perfection Stage (involving the special yogas of a correlated actual illusion body and Clear Light mind).

Tsong Khapa repeatedly stresses that it is important that "one not lose the key points of the Creation Stage which involve purifying the basis of purification" (A7?C437b). Not only must one "not lose these key points" by learning and recalling the general principle of connecting bases and means of purification, but, as Tsong Khapa explains in the following passage, if one wants to *"complete* the essential points" so as to be able to "achieve the supreme" (that is, buddhahood), then one must rely on authoritative sources when learning the many specific correspondences *(bstun pa* = the "distinctive relativities") laid out between the bases and means of purification of the mandalic vision, and one must of course then implement in meditation what one has learned:

> **@422b** ··· Although there can be various greater or lesser numbers of deities set out in a mandala, in cases where there are fewer deities, then when counting the deities which bless the sense media and the body, speech, and mind, and so on, [in] the visualization *(mngon par rtogs pa)* of the retinue of the mandala, most authorities *(tshad Idan)* can match *(tshang ba* — lit. "complete") the number of bases of purification and the number of deities that are the means of purification corresponding *[bstun pa)* to those [bases]. Therefore, if one does not meditate a mandala-retinue *sadhana* written by an authority it will be difficult to complete the essential points of the Creation Stage which will achieve the supreme.

In addition to learning the bases and means of purification discussed above, there is also a third element to be known in this context, namely the specific, correlated "result of purification" *(sbyangs 'bras)*[30A] which comes about when a specific means of purification is successfully applied to its corresponding basis of purification. If in general a specific basis of purification will be some aspect of the practitioner's ordinary body-mind continuum, the specific result of that purification will be the maturation of the practitioner's corresponding latent aspect of a buddha's extraordinary body-mind continuum.

See Tsong Khapa's citation of *The Further Tantra of the Esoteric Communion* below.

This threefold process of basis, means, and result of purification is then also described by various other sets of terms, including the well-known and oft-cited triad of base, path, and result *(gzhi lam 'bras bu).* Tsong Khapa uses both sets of terms early on in the first chapter of the *NRC* when referring to a classical source which makes the important clarification that these three (whatever terms are used) arc themselves each called "Tantras" *(rgyud = tantra)* because they each form a part of what is one continuum *(rgyun [chags pa] = prabandha):*[305]

> *The Further [Tantra of the Esoteric] Communion*[306] says that "Tantra" means continuum, and that there arc the following three [aspects to this] Tantra: the basis Tantra *(gzhi'i rgyud)* which is that upon which the paths act [to purify, viz. the *sbyang gzhi],* the path Tantra *(lam gyi rgyud)* which is the means for purifying that *(sbyong byed),* and the resultant Tantra *('bras bu'i rgyud)* which is the purified result *(sbyangs 'bras).*

The classical verse from *The Further Tantra* to which Tsong Khapa here refers actually uses an alternate set of terms for this continuum of base, path, and result, namely basis *(ddhdra, gzhi),* nature *(prakrti, gzhi* or *rang bzhin),* and the undeprived [result] *(asamhdrya, mi 'phrogs pa).*[307] This verse is as follows:[308]

> "Tantra" means "continuum."
> This continuum is divided into three aspects:
> Basis, nature,
> And the undeprived [result].

[305] *rgyud ni rgyun chags pa yin la, de la lam gyi byed pa jug pa 'i gzhi* **"i** *rgyud dang, de sbyong byed lam gyi rgyud dang, sbyangs 'bras 'bras bu 'i rgyudgsum du dus pa phyi ma las gsungspa... (NRC:* 13b.l-2). *Cp. TT:* 109. Cyfalso the Dalai Lama's comments at *TP.* 54.

[306] Toh. 443 (Lhasa no. 416b): *Uttaratantra (rgyudphyi ma).* The eighteenth chapter of the *Esoteric Communion Tantra (Guhyasamdja,* Toh. 442), but considered a separate *vydkhyd* Tantra.

[307] MW (117) defines *asamhdrya* as irresistible, insuperable, not to be diverted or misled, and unbribable. Das (856) would suggest that *mi phrogfs]pa* would mean "undeprived," which seems most fitting here as an epithet of the resultant completely perfect buddhahood which lacks nothing.

[308] *rgyud ni rgyun zhes by a bar grags, ,rgyun de rnam pa gsum 'gyur te, ,gzhi dang de bzhin rang bzhin dang, ,mi phrogspayis rahphye ba* (Toh. 443. Lhasa Kanjur no. 416b, Vol. Nga, 524a).

And the next verse from the same *Further Tantra* source (not here referred to by Tsong Khapa) goes on to connect these with yet another set of correlates, namely cause *(hetu, rgyu),* art/means *(updya, thabs),* and result *{phala, 'bras bu),* respectively, as follows:[309]

> The import of'Tantra' is summarized by the three terms:
> Basis and nature are "cause,"
> The undeprived [result] is "the result,"
> And nature *[gzhi = prakrti]*[310] is "art/method."

All of these different sets of equivalent terms for this threefold continuum can be laid out for comparison and reference as follows:

basis of purification *(sbyang gzhi)*	means of purification *(sodhana, sbyong byed)*	result of purification *(sbyangs 'bras)*
basis *("ddhdra, gzhi)*	path *(marga, lam)*	result *(phala, 'bras bu)*
basis *(ddhdra, gzhi)*	nature *(prakrti, gzhi* or *rang bzhin)*	undeprived [result] *(asamhdrya, mi phrogs)*
cause *(hetu, rgyu)*	art/means *(updya, thabs)*	result *(phala, 'bras bu)*

Table 17: The threefold continuum (Tantra) of base, path, and result

Finally, it is important to clarify what it means to say that the three members of any of these sets are considered to form one *continuum.* This means that the Tantric process of transformation is presented not as a discontinuous one representing a radical shift or break from an impure basis to a radically different pure result, but rather as a *continuous* one of evolution and development from one (impure, immature, deluded, addicted) state to another (related but thoroughly purified, matured, perfected, liberated) state. The middle member of

[309] *gzhi dang rang bzhin rgyuyin te, ,de bzhin mi 'phrogs 'bras bu 'o, ,gzhi ni thabs zhes bya ba ste, ,gsumgyis rgyudkyidon bsduspa'o,,* (Toh. 443. Lhasa Kanjur no. 416b, Vol. Nga, 524a). *Cf. mKhasgrub r/e's:* 266 n14 where Wayman and Lessing attempt to explain the confusing inconsistency of the Tibetan translation in this verse where apparently Tib. *gzhi* is used to translate Skt. *ddhdra* in the first *pada* but *prakrti* in the third. For further analysis of these two verses, *cf.* Kaydrup's comments at *mKhas grub r/e's: 266-67,* and Wayman's comments at *YGST.61-2,* 117-18.

[310] *Cf* previous note.

these triads - the means or path (yogas of imagined and actual buddha body-mind) - are also an integral part of this continuum between base state (ordinary body-mind) and result state (buddha body-mind) in that they correspond in form and nature to the resultant state, but do so in an intermediary form and capacity which enables them in a sense to link back to the base forms and pull them forward in the direction of the desired resultant forms. The classical presentation of these three aspects as forming one continuum in this way underscores the fact that the Tantric process of transformation should be understood not as a process involving the magical control of supernatural power, and so on (as many have misconstrued it),[311] but rather as more of a natural process of evolution triggered when the proper maturing causes and conditions are applied in the proper way to the proper bases.

Bases of Transformation: The three levels of body-mind, and the three betweens

Overview

At the most general level the basis of purification of deity yoga is explained to be the person himself. In Unexcelled Yoga Tantra the person is further analyzed as having gross, subtle, and extremely subtle levels of body and mind. These then are the special bases of transformation as uniquely articulated in Unexcelled Yoga Tantra. Furthermore, while all three of these levels of body-mind are present during a person's life, it is the gross levels that are most predominant and evident during a person's waking life, whereas the subtle and extremely subtle levels are more predominant and evident respectively during dream and deep sleep states, and, after a person's death, during the between state *{antardbhdva, bardo)* and

[311] Many Western as well as Indian scholars of Tantra over the last century or so have presented Tantra as "magical" in this or similar ways. A relatively recent example can be found with Stephan Beyer's *The Cult of lard: Magic and Ritual in Tibet* (Berkeley: University of California Press, 1978). Certain traditional scholars from India and Tibet would have also made this mistake of under-negating and thereby reifying the Tantric deities and rituals as "magical." This is typologically related to the type of opponent Tsong Khapa addresses in the section of the *NRC* translated herein as "Rejection of the claim that one can attain buddhahood by the Creation Stage without the Perfection Stage" (III.C.3.b.i.A\ 353a-355a).

the state that is called "death" itself (what we might consider "deep death," that is, the complete dissolution of death). For this reason, in addition to the three levels of body-mind, the three life states of waking, dreaming, and deep sleep, as well as the three *lite-cycle* "between states" of life, the between state, and deep death (each a transitional state situated *between* the other two in an infinite cycle) are also considered to be the special bases of transformation as uniquely articulated in Unexcelled Yoga Tantra *(cf.* rows 1-3 of *Table 18* below).

Language is then used to describe a process of "taking" *(byed)* the purified fruitional state (the three buddha Bodies) *wthe path, or of "bringing/carrying" *(khyer)* the bases (the three levels of body-mind, the three life states, or the three betweens) "into the path" *(lam du)* of the fruitional state. Thus, with respect to the first approach, we encounter in the *NRC* such phrases as "in the context of the first stage it is necessary to take all three Bodies as the path,"[312] and "[you must] take the realm, body, and deeds of the fruitional time as the path."[313] With respect to the other approach, Thurman says: "The Creation Stage.... can be formulated into the scheme known as the 'three conversions,' conversion of death into the Body of Truth, conversion of the Between into the Body of Beatitude, and conversion of birth, or 'life,' into the Body of Emanation." (Thurman, *Unexcelled Yoga:* 14-15) And Kelsang Gyatso likewise adopts this second approch in the following statement which is essentially identical to Thurman's (with a different translation of the terminology): "The most important practices of generation stage are the three bringings: bringing death into the

[312] *rim pa dangpo "i skabs su sku gsum ga lam du bya dgospa, (NRC:* 398a). Note that the contemporary Gelugpa Geshe Kelsang Gyatso uses this first perspective when giving the following definition of the Creation Stage, but he unusually uses the verb "bring" *(khyer)* here: "The definition of generation stage is a realization of a creative yoga prior to attaining the actual completion stage, which is attained through the practice of bringing any of the three bodies into the path." *(TGP:* 75) This unusual use of "bring into" to describe this process relating to the effect (Bodies) could be a mistake in translation. Note that in the passage I cite from him below (TGP: 80) he uses the verb "bring into" in the expected way to refer to the process relating to the bases.

[313] *'bras dus kyi zhing dang sku dang mdzad pa rnams lam du byed pa, (NRC:* 397b)

path of the Truth Body, bringing the intermediate state into the path of the Enjoyment Body, and bringing rebirth into the path of the Emanation Body." *(TGP:* 80)[314]

At another point Kelsang Gyatso uses slightly different language, indicating not that Creation Stage yogas must 'bring the bases into the path' but rather that they must be *"similar in aspect* to any of the three bodies of death, intermediate state, or rebirth" *[TGP:* 75; italics added). It is this type of terminology that Tsong Khapa himself consistently seems to prefer in the A7?Cwhen describing the second approach. Thus, Tsong Khapa refers to the need to meditate in a way which "accords with" *(Ji dra ba de bzhin)* or "conforms to" *(thun pa)* the bases, as when he says, "the system for identifying [the bases and the path]... is the meditation which accords with how [ordinary] birth, death, and the between [occur]";[3]" and, "in the process of changing/ exchanging *(brjes)* the ordinary personality systems and achieving a deity body it becomes necessary to meditate in a way which conforms to birth, death, and the between [state]."[316] And we can also note that Tsong Khapa's disciple Kaydrup likewise uses this terminology, as when he says: "it is necessary to have the meditative yoga which accords in form with the three bases of purification, namely life, death, and the between."[317]

[314] To address a potential source of confusion here, note that while it might appear that this second approach involves bringing the bases into the *result* (the three Bodies) rather than into the path, note that Kelsang Gyatso here refers to bringing the bases "into the *path* of the Truth Body." Thus, in this context the three resultant buddha Bodies are themselves also presented as a path. With this approach we then have a combining of all three elements of the continuum, bringing the *base* into the *result* in such a way that it functions as a transformative *path,* this in perfect keeping with the functioning of the Vajrayana as a "result vehicle" *(phalayana, 'bras bu thegpa).*

[315] *ngo phrod lugs... skye 'chi bar do gsum ji dra ba de bzhin du sgom payin, (NRG* 420a)

[316] *tha malpa 'i phungpo brjes nas lha* V *skur sgrub pa "i rim pa la skye shi bar do gsum dang mthun par sgom dgos pa byung bayin, (NRC:* 421b)

[317] *sbyanggzhi skye 'chi bar do gsum dang rnam pa mthun par bsgom pa 'i rnal 'byor dgos la,* (Tibetan adapted from Wayman and Lessing's edition, *mKhasgrub rje's:* 156. *Cp.* their translation at p. 157. The entire surrounding passage is cited in note 331 below.)

In any event, these several variations in terminology and emphasis should not obscure our basic observation that what we may generically call the "three path conversions" (to use Thurman's more felicitous translation) can refer either to the first type of conversion involving taking the three purified results (the three buddha Bodies) as the path, or to the the second type of conversion involving carrying or converting the three bases (the three levels of body-mind, the three life states, or the three betweens) into the path of the result.

The many intersections, overlaps, and relationships between the three levels of body and mind and the three betweens, as well as the various different methods and terminologies of paths used in each of the two Stages to purify these different bases can get rather confusing quite quickly. To help sort this all out it will be useful here at the outset to present *Table 18.* In spite of the fact that this overview table contains some terminology and ideas yet to be discussed, a preliminary review of its contents should help to provide a useful roadmap of what we have covered so far and of where we have yet to go. The reader is then encouraged to return to this table as needed:

		Increasing subtlety		***Sädhana*** sequence
	as ordinary body-mind (Table 20)	Gross body-mind	Subdc body-mind	Extremely subtle body-mind
Basis (or basis of purification)	*as ordinary life state*	Waking	Dreaming	Deep sleep
	as ordinary transmigratory state (the "three [life-cycle] ***betweensT"***	Life	Between	Death
Path (or means of purification) (or path conversion)	*of Creation Stage*	Assuming the full form of the deity(-ies) in the mandala	Arising as the deity's seed syllable or hand imple-ment	Meditation on emptiness / Clear Light after 8 dis-solutions of death *(Table 21)*
	of Perfection Stage	Re-entering one's ordinary gross body as an Emanation	Arising as the illusion body	Dissolution of winds in inde-structible drop
Result	*on path*	Waking gross body re-entry	Waking illusion body	Waking deep trance
	at *buddhahood*	Emanation Body	Beatific Body	Truth Body

Table 18: How a person's 3 ordinary BASES are transformed by the PATHS of the 2 Stages into the 3 RESULTANT buddha Bodies on gross, subtle, and extremely subtle levels[319]

Now the unique bases outlined above are the *special* purview of the Perfection Stage of Unexcelled Yoga practice in that it is during this second and most advanced Stage that these bases are most directly made manifest and are most direcdy and completely purified and transformed. This fact has lead many authors and practitioners (traditional and contempo-

[318] *Cf.* p. 299 above.

[319] Based on information in the *NRC*, and on charts in Cozort, *Highest Yoga Tantra,* and in Thurman, *The Tibetan Book of the Dead.*

rary, past and present) to focus with fascination and enthusiasm almost exclusively on these more "racy" practices where things "really get going." However, these same bases arc approached, made manifest, and developed in a preliminary yet *indispensable* way during the Creation Stage. For this reason, and in keeping with his resolve to emphasize the perception side, we will see that Tsong Khapa repeatedly stresses that it is necessary to first develop one's base continuum through the imaginative yogas of the Creation Stage before one can have success at the Perfection Stage yogas. And we can note that, accordingly, he spends far more time and space in our text, his encyclopedic overview of Tantra, the *Stages of the Path of Mantra (NRC),* discussing deity yoga in general (chapters 1-10) and the Creation Stage in particular (chapters 11-12, translated herein), discussing the Perfection Stage in a condensed way only at the end (chapter 13 and part of 14), and saving his more detailed exegesis of the unique practices of the Perfection Stage for specialized, independent works. On the other hand, while Tsong Khapa puts such a great emphasis on understanding the Creation Stage, he and his Indian sources also stress that in order for those Creation Stage yogas to be effective it is indispensable that one have a detailed overview picture of the entire Unexcelled Yoga Tantra process and goal, which entails that one understand exactly what these bases are, how it is that the Creation Stage yogas connect to and begin to develop these bases, and how it is that these bases will be eventually developed to completion during the Perfection Stage.

For all of the above reasons, we turn next to a more detailed exploration of the nature of these gross, subtle, and extremely subtle bases, a clear understanding of which provides the indispensable foundation for a clearer understanding of Tsong Khapa's concern with the way in which the Creation Stage functions to develop these bases through its form of the path conversions. This exploration is all the more necessary here because, assuming his reader will already have much of this background, Tsong Khapa himself does not explore these basic topics in any great detail in the chapters of the *NRC* under consideration herein. Furthermore, for this latter reason, in the section below we will rely primarily on secondary sources within the tradition (especially the scholarly writings of the present Dalai Lama) to clarify the

basics first of the gross, subtle, and extremely subde body-mind, and then of the three be-tweens of life, the between, and death.

Body-mind bases: The gross body-mind and environment

The gross body base includes a person's bones, flesh, organs, and so on, and the gross mind includes many aspects of a person's socially constructed and appropriated identities, conscious thoughts and thought patterns, memories, and so on. Moreover, on an environmental or cosmic level all of the elements of the universe - the gross micro-atomic-elements as well as their macro-environmental configurations - may also be considered to be a part of the gross outer basis of purification to be purified into the mandala.

The Dalai Lama explains the complex, dialectical interaction that occurs between the objective, gross, physical micro/macro-environment (the inanimate vessel or the habitat) and the subjective, subtler mind bases described as energy-minds (the sentient contents or the inhabitants):

> There is an interface between the karma of sentient beings and the natural environment. Karma modifies or influences the nature of the physical environment such that by inhabiting this physical environment one experiences pleasure or pain. In this context we speak of good fortune, misfortune, and so on. What is the source of wholesome and unwholesome karma? This is traced back to mental processes and, more specifically, one's motivation____As soon as you are concerned with motivation you're in the sphere of the mind. And the mind is intimately related to the very subtle energy, the energy bearing the fivefold brilliance. This [very subtle] energy[-mind] bears the potential of the five elements, with the five outer elements evolving from the five inner elements. Thus, karma would presumably have as its vehicle this very subtle energy as it manifests through the outer and inner elements. So there's a two-way interface between the mind and the physical elements. (*SD&D:* 166-67; brackets added)

Thus, in this way the grosser and subtler levels have an interdependent, dialectical relationship. Still, as explained here, the gross body and environment (and to some extent the gross mind) are understood as being long-term (karmic) gross manifestations of the subtle and ultimately the extremely subtle body and mind, and thus these subtler bases are in some sense more primary than the grosser ones. For this reason, and because the subtler levels are

more malleable than the gross, it is these subtler forms that are the primary, direct target for intervention and purification by the yogas of the two stages of Unexcelled Yoga Tantra. In other words, although it is clearly articulated that all levels from extremely subtle through gross will ultimately be radically transformed by these Unexcelled Yoga practices, the transformation of the practitioner's present, gross flesh and bones, and so on, and of the environment's rocks, trees, buildings, social structures, and so on, arc not the immediate, primary goal or expectation of these practices. Rather, these practices seek primarily to intervene at a low enough level (the subde and extremely subtle levels of conceptual, perceptual, and psycho-physical processes) so as to transform the entire manifestation of the gross/subtle/ extremely-subtle continuum. This is not surgery; it is careful genetic engineering aimed at enabling the infinitely intelligent and compassionate information naturally encoded within the buddha-gene ***(tathagatagarbha)*** to fully express itself.[320]

Accordingly, while it is absolutely necessary to understand the role and place in the continuum of the gross levels in all of these processes (either the processes of gross rebirth for the individual, or the elemental cosmogonic big-bang for the universe) and to understand how these grosser processes of creation are appropriated and reinterpreted through the Creation Stage process, it is the subtle and extremely subtle levels of the continuum that occupy Tsong Khapa's attention and will likewise command most of our attention below.

Body-mind bases: The subtle and the extremely subde body-mind

The subtle body is articulated as being comprised of the neural energy channels ***(nodi, rtsa),*** the neural energy-winds ***(prana, dung),*** and the subde neural drops ***(bindu, thigle)*** which should be at least somewhat familiar to those accustomed to the wide range of Indie yoga practices.

[320] Here our use of "genetic" language is of course metaphorical and intentionally evocative. *Cf* chapter II in general, and pp. 29 and 46 in particular.

The subtle mind is articulated as being comprised of three luminance-intuitions known as luminance *(âloka, snangbd),* radiance *{[âloka-]âbhàsa, fsnang baj gsal bal mchedpd),* and imminence *([aloka-Jupalabdhi, fsnang baj nyer thob).*[321] These three increasingly subdc levels of the subtle mind's luminance-intuitions are associated with the three addictive instincts *(prakrti, rang bzhin)* of desire, anger, and misknowledgc. When the grosser sense consciousnesses have been suppressed or have ceased, these three subder states become successively manifest and predominant, at which point they will be subjectively experienced respectively as white, red, and then radiant black light. Descriptions of similar levels and colors may be familiar to those aware of certain traditions of yoga and of Upanisadic thought. The subjective experiences of these three increasingly subtle states along with their associated instincts can be summarized as follows:

	Subjective Experience	**80 Associated Instinctual Patterns**
Luminance *(äloka, snang ba)*	Empty sky pervaded by white moonlight	33 instincts related to desire
Radiance *(fäloka-fäbhäsa, fsnang ba] gsal bal mched pa)*	Empty sky pervaded by red sunlight	40 instincts related to anger
Imminence *([aloka-Jupalabdhi, [snang ba] nyer thob)*	Empty sky pervaded by radiant darkness	7 instincts related to misknowledge

Table 19: The subtle mind's experiences and instincts[3']

The Dalai Lama notes that the subtle mental states of luminance, radiance, and imminence can be stained by mistaken dualistic perception, and that as such they function as "extremely subtle obstructions to omniscience" (a category which, like the three luminance-intuitions

[321] These Sanskrit-Tibetan equivalents are attested in the *Esoteric Communion Tantra. Cf. YGST:* 3-5.

[322] Based on Thurman, *The Tibetan Book of the Dead,* p. 37, Figure 7.

themselves, is unique to Unexcelled Yoga Tantra). He then also makes the interesting comment (perhaps from an oral tradition) that it is the victory over these extremely subdc obstructions of the luminance-intuitions to which the word "Victor" *(rgyal ba,* Skt. *find)* refers in the long title of the *NRC (The Analysis of the Keys of All the Secret Stages of the Path to a Great Vajra Holder, a Universal Lord of Victors).*[323] *(TP. 22)*

The extremely subtle body is then articulated as being comprised of an extremely subtle neural energy-wind, and the extremely subtle mind is articulated as being comprised of the "indestructible drop" or (more usually) of the "Clear Light mind." Many canonical sources describe the mind (at various levels of subtlety) as "riding on the winds" as a rider rides on a horse. For this reason (among others) there are the many yogas of restraining the winds *(prdndydma, srogrtsol),* for by restraining the winds the mind is prevented from scattering and is brought under control.[324] One's ability to interact physically with the winds through various yogic techniques is thus a way to "get a handle" on the mind. All of the above categories and levels of body and mind may now be summarized as follows:

[323] *rgyal ba khyab bdag rdo rje 'chang chen po* V *lam gyis rim pa gsang ba kun gyignad mam par phye ba zhes bya ba bzhugs so.* Note that first four syllables *(rgyal ba khyab bdag)* which include the reference to the "Victor" *(rgyal ba)* appear on the tide page and at the head of the *NRC,* but are omitted in the slighdy abbreviated version of the title that appears at the end of each chapter and at the end of the entire book.

Cf. for example, the discussion at *YT:* 25.

	Body	Mind
Gross	Five-element body	Six sense-consciousnesses
Subtle	Nerve channels *[nadi, rtsa),* neural energies/winds *(prdna, rlung),* neural drops *(bindu, thig le)*	Three luminance-intuitions involved with eighty instincts *(pntkrti, rang bzhin) (Table 19)*
Extremely subtle	Energy/wind carrying the Clear Light Transparency *(prabhasvara, 'od gsal)* in the indestructible drop	Mind of Clear Light energies in the indestructible drop

Table 20: The gross, subtle, and extremely subtle body-mind complex[525]

Body-mind bases: The nondual continuity of the gross and subde

Although the extremely subtle energy-wind-body supports and carries the extremely subtle mind of Clear Light as a horse supports and carries a rider, unlike the latter the extremely subtle body and mind can never be separated; they are of the same nature. Like perception and emptiness, they are two aspects of one nondual reality, like the two apparently different sides of a Klein bottle. As the Dalai Lama says, "In their coarse form the body, speech, and mind that we have had since beginningless cyclic existence are different entities, but in terms of the very subtle clear light and the very subtle wind that is its mount these are not different entities." *(YT.* 14) Moreover, in another context he explains that not only are these two inseparable, but their nondual continuum is unceasing, such chat even when the gross and subtle levels of body-mind are absent (as at death) this continuum of the extremely subtle body-mind is always present to function as a basis of designation for a (conventional, relative) self:

> [Unexcelled Yoga Tantra]... posits something further [than the gross aggregates], namely a continuum of a very subde mind, and a continuum of very subtle vital energy, which is of the same nature as that subtle mind— This twofold continuum [of very subtle energy-mind] is forever unbroken, from beginningless time to the endless future; and this is the subde basis of designation for the self. So the self can be designated on the basis of gross physical and

Based on Thurman, *The Tibetan Book of the Dead,* p. 37, Figure 4.

> mental aggregates, and also on the basis of these very subde phenomena. There are certain occasions when the very subtle vital energy and mind are manifest but the gross aggregates are not; and on those occasions the self is designated on the basis of those subde phenomena. So you always have a basis of designation, cither gross or subde, for the self. For this reason you have continuity.... *(SD&D:* 93; brackets added)

Now if, as in the first column of *Table 20,* we arbitrarily arrange the gross, subtle, and extremely subtle levels of the mind (for example) in a "vertical" configuration, and if we consider the body and mind at these various levels as being within a "horizontal" configuration (as are the two respective columns of that *Table),* then we can describe the nondual, continuous relationship pertaining between the extremely subtle body and mind (as expressed by the Dalai Lama) as one of a "horizontal nondual continuum" (corresponding to the bottom row of *Table 20).* Similarly, we can describe the nondual, continuous relationship pertaining between the items of one column as one of a "vertical nondual continuum." In the following passage, then, the Dalai Lama's further description of a continuity from gross to extremely subtle mind suggests such a vertical nondual continuum of the mind (corresponding to the right hand column of *Table 20):*

> One could ask whether the continuum of gross consciousness, with its various mental processes, is distinct from the continuum of very subtle energy-mind. Do they have separate natures? The answer is no; they are not distinct continua with separate natures. Rather, there is an unbroken continuum of the very subtle energy-mind, and from this arise the grosser mental [and physical] states. *(SD&D:* 94-95; brackets added)

Moreover, later on he notes that because these various levels form one unbroken continuum - because they are of the same nature — they can not be said to be causally related: "It's not simply a causal relationship in which one phenomenon gives rise to another distinct phenomenon____[T]he very subtle mind and gross mind are of the same nature, not of distinct natures...." *{SD&D:* 170)

The vertically and horizontally nondual, continuous nature of the base body-mind discussed here is of course directly related to the similarly nondual, continuous nature of the

fruitional buddha body-mind (the three Bodies) discussed above, with similarly important implications for the role of and necessity for the Creation Stage.

Body-mind bases: The empty, relative nature of the extremely subde body-mind

In light of the above description of the extremely subtle energy-mind as being "forever unbroken" and as being "the subtle basis of designation for the self," it is important to clarify that this extremely subtle continuum and the "self designated upon it are as *empty* and *relative* as any continuum or "self." The Unexcelled Yoga characterization of an extremely subtle energy-mind does not represent (as some might allege) a Tantric perversion of "pure" Buddhist doctrine in which a permanent, independent *Átman* is being slipped back in. The Dalai Lama clearly articulates this important point, explaining how this extremely subtle energy-mind is empty and conventional, yet can still function as the basis of designation for a self:

> We can ask whether the continuum of the very subtle energy-mind... exists purely conventionally, or does it have some kind of substantial existence unlike everything else? In fact, its existence is purely conventional, and this point is extremely important____Does it [the very subtle energy-mind] designate itself? It does not.... When this very subtle energy-mind manifests, one has no sense of a self, and *that* is the main point. When we speak of designating a self on the basis of the very subtle energy-mind, this is done from a third-person perspective [when one looks back at one's previous of Clear Light experience], not from the first-person [that is, not while one is experiencing the Clear Light].
>
> This very subtle energy-mind is considered subtle relative to gross phenomena, but that does not mean that it is therefore findable under analysis, or that it has some kind of substantial, intrinsic existence. It does not. *(SD&D:* 94; brackets added)

Thurman also gives an inspiring account of this extremely subtle body-mind, explaining likewise how it can be empty of the intrinsic reality of a "rigid, fixed identity" yet still have the vast and magnificent qualities of what is often extolled as a "soul":

> [TJhere is the extremely subtle body-mind, where the body-mind duality itself is abandoned. This is the indestructible drop, called "the energy-mind indivisible of clear light transparency." Very hard to describe or understand, and not to be misconstrued as a rigid, fixed identity, this subtlest, most essential state of an individual being is beyond body-mind duality; it consists of the finest, most

> sensitive, alive, and intelligent energy in the universe. It is a being's deepest state of pure soul, where the being is intelligent light, alive and singular, continuous yet changing, aware of its infinite interconnection with everything. It is beyond all instinct patterns of lust, aggression, or delusion, beyond all duality, one with reality, and one with the Truth Body of all Buddhas. It is what is referred to by "Buddha nature," .... Each living being is really just this indestructible drop at the extremely subde level. This is the living soul of every being. It is what makes the boundless process of reincarnation possible. It is the gateway into liberation, always open, essentially free, though the being evolved around it may identify itself with intensely turbulent states of suffering. It is peaceful, translucent, trouble-free, and uncreated. Knowing it is what made the Buddha smile....
>
> This extremely subtle indestructible drop is very similar to the Hindu notion of the Self *(atman)* or Supreme Self *(paramatman),* which is reached as the absolute negation of all petty, individual, personality selves. The Buddha was never dogmatic about formulae, even about his most powerful formula known as "selflessness." He emphasized selflessness when talking with absolutists, and he emphasized self when talking with nihilists. So it is not a question of early Buddhism having no self, and Tantric and Tibetan Buddhism later returning to a self. Buddha always taught a soul as that which reincarnates, as a selfless continuum of relative, changing, causally engaged awareness. To get down to lucid experience of the extremely subtle indestructible drop of soul requires the full realization of voidness or selflessness. *(Tibetan Book of the Dead:* 41)

Thus, if we are careful to qualify such magnificent, cataphatic descriptions of the extremely subtle body-mind, we can understand and fully appreciate the language of the Unexcelled Yoga Tantras to be an emphatic expression of the fullness and richness of the perception side.

Life-cycle bases: Relative degrees of manifestation and dissolution of the three levels of body-mind during life and during the three betweens (life, death, and the between)

As we saw above in the overview to this section, the three levels of body-mind are each successively more manifest during the three life states of waking, dreaming, and deep sleep, and especially during the three *life-cycle* "betweens" of life, the between state, and complete death.[326] Thus, the gross body-mind is usually the most manifest and predominant of the

Review p. 298 *ff,* and especially *Table 18,* p. 302.

levels while awake and while in the life-bctwecn in general (that is, while one is alive); the subtle body-mind is the most manifest and predominant of the levels while dreaming and especially while in the between state *(bardo)* after death; and the extremely subtle body-mind is the most manifest and predominant of the levels while in deep sleep and especially while experiencing the complete dissolution of the dcath-between (at which time the extremely subtle body-mind is indeed the *only* manifest level).

In each of these cases, as one shifts states (say, from waking to sleeping, or from living to dying) the successive *manifestations of trie* subtler levels come about naturally through the successive *"dissolutions"* of the grosser levels. Moreover, similar processes of "dissolution" can be intentionally triggered through various meditative yogas (this again being the mechanism by which one can "get a handle on" the subtler levels). The Dalai Lama explains the similarities and differences between how these processes of dissolution occur in these various contexts:

> The experiences that you have while falling asleep and while dying result from the dissolution of the various elements_____There are different ways in which this process of dissolution takes place. For instance, it can also occur as a result of specific forms of meditation that employ imagination. The dissolution, or withdrawal, of the elements corresponds to levels of subtleties of consciousness. Whenever this dissolution occurs, there is one common element: the differences in the subtlety of consciousness occur due to the changes in the vital energies.
>
> ... There are three ways that these changes in the vital energies can occur. One is a purely natural, physiological process, due to the dissolution of different elements, namely earth (solidity), water (fluidity), fire (heat), and air (motility). It happens naturally in sleep and in the dying process, and it's not intentional. An analogous change occurs in the vital energies as a result of meditation that uses the power of concentration and imagination. This change in the vital energies results in a shift of consciousness from gross to subtle. The third way is through... a special practice where one controls the movement of the regenerative fluid.... *[SD&D:* 43-44)

As suggested in the first passage here, these processes of the dissolution of the elements - whether natural and automatic (sleep and dying) or intentionally triggered (meditation and yoga) - can also be described as a process of the "withdrawal" of the elements. Here the refer-

cnce to a "dissolving" seems to describe a subjective experience, while the reference to a "withdrawal" (of supportive capacity) is perhaps a more accurate description from an objective perspective. This is made evident by the eighteenth century Gelugpa scholar Yangchcn Gaway Lodro (dbyangs can dga' ba'i bios gros, a.k.a. A-kya Yogs-'dzin) who, in his text entitled *A Brilliant Lamp: A Presentation of the Three Bodies which are the Basis (gzhi'i sku gsum gyi rnam gzhag rab gsalsgron me),* offers a clear explanation of what "dissolution" means in this context:[327]

> Regarding the way in which the four former elements dissolve into the latter ones: as a former element's ability to serve as a support for a given consciousness is weakened, the ability of a latter one [to do so] becomes manifest, and this is described as "a former element dissolving into a latter one." But this is not a case of a former element taking on the nature of a latter one. "Earth dissolves into water" means that as the [earth-] energy-wind's ability to serve as a support for consciousness is weakened, the water-energy-wind's ability to serve as a support for consciousness becomes manifest. Since this is similar to the transference of the ability of a former one to a latter one, it is described as "earth dissolving into water," but it is not that ordinary earth [actually] dissolves into ordinary water. The other [element dissolutions] are likewise [to be understood] accordingly.

As indicated here, as the various elements or element-energy-winds successively weaken or "dissolve," so then do the corresponding gross (sense) consciousnesses they support. This process then continues with the successive "dissolutions" of the subtle levels of consciousness, though again this should be understood as a process in which each level is diminished in its

[32'] *deyang 'byung ba bzhi snga ma phyi ma la thim tshul ni 'byung ba snga mas rang ranggi rnam shes kyi rten byedpa* V *nus pa nyams nas phyi ma* V *nus pa gsal du song ba la 'byung ba snga ma phyi ma la thim zhes bshadpayin gyi, 'byung ba snga ma zhig phyi ma'i rang bzhin du song ba ni ma yin te, sa chu la thim zhes pas rlunggis rnam shes kyi rten byed pa* V *nus pa nyams nas chu rlung gis rnam shes kyi rten byed pa* V *nus pa gsal du song bos na, snga ma 'i nus pa phyi ma la 'phos pa 'dra ba zhig 'byung bos sa chu la thim zhes bshad la, sa rang dga' ba zhig chu rang dga' ba zhig la thim pa ni ma yin no, ,des gzhan rnams la dng rigs 'dre o [*'dra oj, ,* (ACIP S6600: 5). *Cp.* Hopkins, *Death, Intermediate State, and Rebirth:* 38 (and comments at p. 15).

strength of manifestation, thereby allowing the next level to become predominantly manifest:[328]

> The way in which luminance, radiance, imminence and the Clear Light dissolve is: as the ability of each former one is blocked the ability of each latter one becomes manifest, and this is called "the former dissolving into the latter," but it is not that the former ones take on the nature of the latter ones.

These successive "dissolutions" of the elements and consciousnesses are then also correlated with other sets of dissolutions, such as those of the five aggregates, and so on.

Finally, all of these successive, correlated levels of dissolution at gross, subtle, and extremely subtle levels may be analyzed as taking place in eight discrete (though continuous) stages, with each objective withdrawal or dissolution having an associated subjective, visionary experience that typically accompanies the perceived "dissolution." Thus, for example, when a person initially falls asleep, begins to die, or starts to enter certain meditative states, as his earth element, visual sense, and matter aggregate begin to weaken and "dissolve" he will have a subjective visionary experience of a mirage, like shimmering heat waves rising from hot pavement. Then, assuming the sleeping, dying, or meditating process continues, the person will next experience a vision of smoke-filled space as his water element, auditory sense, and sensation aggregate begin to dissolve, and so on. The above information regarding the eight objective dissolutions and their corresponding subjective experiences are summarized in the following table:

[328] *snang mched thob gsum 'odgsal dang bcas pa* V *thim tshul deyang sems snga ma snga ma 'i nus pa gags nas phyi ma phyi ma gsal du song ba la snga ma phyi ma la thim zhes bya* V, *snga ma phyi ma'i rang bzhin du song ba ni mayin no,,* (ACIP S6600: 9) *Cp.* Hopkins, *Death, Intermediate State, and Rebirth:* 46.

Objective Dissolution		**Subjective Visionary Experience**
Gross	1. Earth to water element; Eye to ear sense; Matter to sensation system	Mirage
	2. Water to fire element; Ear to nose sense; Sensation to conception system	Smokiness
	3. Fire to wind element; Nose to tongue &C body sense Conception to volition system	Fireflies or sparks
	4. Wind to space/consciousness; Tongue & body to mental sense; Volition to consciousness system	Clear dying candle flame
Subtle *(Table 19)*	5. Gross consciousness to luminance	Clear white moonlit sky (33 desire-related instincts)
	6. Luminance to radiance	Clear red sunlit sky (40 anger-related instincts)
	7. Radiance to imminence	Clear radiandy dark sky (7 misknowledge-related instincts)
Extremely-subtle	8. Imminence to Clear Light Transparency	Clear transparent light of pre-dawn sky

Table 21: The stages of death; dissolutions and experiences[329]

It should be added here that while these dissolution processes are similar in each of these contexts (sleeping, dying, or meditating), the context does affect the degree to which the dissolution occurs; as the Dalai Lama explains:

> [The dissolutions in these three cases are] ... not exactly the same____There are many different levels of subtlety in the clear light experience. For example, the clear light of sleep is not as deep as the clear light of death.... In the clear light of sleep, the grosser forms of these various energies dissolve, or withdraw, but the subtle forms do not. *(SD&D:* 44; brackets added)

[329] Based on Thurman, *The Tibetan Book of the Dead,* p. 42, Figure 8 (combined with Figs. 4, 7, and 9). For further details, *cf* also charts 1-5 in Lad Rinbochay and Hopkins, *Death, Intermediate State, and Rebirth,* pp. 16-18.

This new variable regarding the difference in degree of subdety of dissolution as dependent on context entails that (in principle at least) we upgrade the two-dimensional matrix of *Table 20* (body-mind plotted against gross-subde-extrcmely-subde) to account for this contextual variable.

Conscious experience of the subtler levels and of the three betweens

All of the many levels and dimensions of the body-mind discussed above are present during ordinary, waking life. However, as the grosser levels predominate during this state the ordinary alienated individual does not normally notice the subtler ones. While the continuum of an individual's extremely subtle, nondual body-mind is always present, her obsession and extreme identification with the grosser levels is so routinized as to be virtually involuntary, completely obscuring any possibility of her even glimpsing the subtler processes. The subtle level of body-mind ordinarily will only be experienced if and when the gross level has "dissolved" (somewhat during sleep, and completely at death). Still, even at these times the individual's addictive identification with the attributes of her subtle state (the eighty instincts) will usually block any possibility of glimpsing the extremely subtle energy-mind of Clear Light. And when the subtle levels dissolve as the individual transitions into deep sleep or deep death, she normally blacks out completely. Thus, although she will then necessarily only be nondually experiencing her completely pure, Clear Light nature, this experience will be in a sense "lost" on her long-term evolving continuum, that is, it will be forgotten for all intents and purposes and will not direcdy benefit her. Thus, during the experience of the Clear Light of death, the trajectory and momentum of deluded intuitive forces (her karma) which propelled her into this complete dissolution at death will ensure that she will involuntarily arise from this pristine state, progress through the eight dissolutions in the reverse order, arise in the between state, and ultimately manifest a gross alienated body-mind state (reflective of imagery that is routine for her) once again in a new life.

However, none of this means that this apparently vicious circle can not be broken, for one can in principle learn to intentionally cultivate a greater and greater awareness of the subtler levels and processes (thereby affording one at least the possibility of engaging and transforming them). This is where the yogas of the two Stages of Unexcelled Yoga Tantra come in. These yogas make use of the fact that the Clear Light mind is pervasive and always present, and that one should therefore not have to die to consciously experience this subtlest level of the mind. As the Dalai Lama explains:

> [Because the very subtle mind and gross mind are of the same nature,] even while gross consciousness is manifest, it is also possible for pristine awareness *[rigpa* - Clear Light mind] to manifest— This manifests simultaneously with gross consciousness, so it's not the case that pristine awareness is completely dormant as long as gross consciousness is manifest.... [0]ne can experience the effulgent pristine awareness while there is still gross consciousness... [because] the former is more pervasive.... *(SD&D:* 170; brackets added)

The key to success in chis endeavor is of course the deconstruction of and de-identification with the alienated, reified gross self, which entails the full intuition of emptiness. In an Unexcelled Yoga Tantra context in which, at the subtlest levels, the energy-body is understood as "supporting" the mind even as the body and mind are understood as nondual, a necessary supporting condition for the Clear Light intuition of emptiness is the simultaneous de-routinization of perception and imagination required to free up the patterns and manifestations of the subtle energy body.[330] This, then, is one of the main goals of the unique techniques of Unexcelled Yoga Tantra: to empower the practitioner to remain aware of the transitions from the grosser to the subtler states, so that she can then remain aware of the subtler states themselves, so that these subtler subjectivities can then be employed in the transformative practice of integrated emptiness yoga and deity yoga. As we outlined only briefly above, the practice of evoking and then harnessing these subtler states is the purview of the process

[330] As the Dalai Lama explains: "According to Mantra, the causes binding one in cyclic existence are two, ignorance and winds.... The winds that serve as the mount of afflicted conceptual thought arc co-operative causes in the process of cyclic existence." (77: 39)

of "three path conversions" of Unexcelled Yoga Tantra; and the indispensable first part of this process includes the Creation Stage techniques for "getting a handle on" these subder states. We turn now to a more detailed look at these unique and powerful practices.

Basts As Three Path Conversions

Unexcelled Yoga Sadhana Practice as the Conversion of Three Betweens

Overview of the Creation Stage simulation of the three betweens

While even the Transcendence Vehicle has meditations which accord with and directly cause a buddha's Truth body, and while any class of Tantra within the Vajra Vehicle necessarily involves deity yoga meditations which accord with and function generally to cause a buddha's Form Bodies, we have noted that within the Vajra Vehicle only Unexcelled Yoga Tantra has meditations which function specifically to "purify the bases of purification." We are now better able to elaborate precisely what this means: Only the two Stages of Unexcelled Yoga Tantra implement deity yoga visualizations, processes, and special yogas which activate, engage, and purify the subtler levels of body-mind which correspond with the three life-cycle betweens; and it is thus these unique techniques, correlated as they are with the three betweens, which distinguish Unexcelled Yoga Tantra as a separate class of Tantra. Tsong Khapa's disciple Kaydrup makes a very clear statement on this in his *General Presentation of the Tantra Classes {rgyudsde spyi'i rnampargzhagpa rgyaspar brjod).* Regarding the Creation Stage he explains:[331]

[331] *rgyud sde 'og ma gsum la bskyed rim dang rdzogs rim gyi don dang tha snyad gangyang med de, bskyed rim mtshan nyidpar 'gro ba la 'bras bu rdzogs pa* V *songs rgyas kyi phun sum tshogs pa Inga dang rnam pa mthun par da Ita nas bsgom pa tsamyodpas mi choggi, sbyanggzhi skye 'chi bar do gsum dang rnam pa mthun par bsgom pa* V *rnal 'byor dgos la, rgyud sde 'og ma gsum la 'bras bu* V *skabs kyi phun sum tshogs pa Inga dang rnam pa mthun par da Ita nas bsgom payod kyang, sbyang gzhi skye 'chi bar do gsum dang rnam pa mthun par bsgom pa "i rnal 'byor med pas bskyed rim med do,,* (Tibetan adapted from Wayman and Lessing's edition, *mKhas grub rje's:* 156. *Cp.* their translation at p. 157.)

> The three lower classes of Tantra have neither the import of nor the terms for the "Creation Stage" or the "Perfection Stage." In order to qualify as a Creation Stage, it is not enough just to have meditations which from the outset accord in form with the five perfections of the resultant perfect buddhahood.[332] Rather, it is necessary [also] to have the meditative yoga which accords in form with the three bases of purification, namely life, death, and the between. Although the three lower classes of Tantra do have meditations which from the outset accord in form with the five perfections of the resultant context, they do not have the meditative yoga which accords in form with the three bases of purification, namely life, death, and the between, and thus they do not have a Creation Stage.

Thus, in the following sections we will be examining exacdy how it is that an Unexcelled Yoga Tantra *sadhana* practice engages a sentient being's natural life-cycle process from death, through the between state, and on to a new rebirth. In the most general sense a Creation Stage *sadhana* will be a dramatic re-enactment of the life-cycle, following the "story-line" of this process, so to speak. As Tsong Khapa says:

> **@416b** ··- [A] person who has previously collected the karma which is the cause for taking rebirth in the womb [1] dies and [2] attains the between state; then the between-state being [3] enters the womb of the mother and, having remained there, finally gets born outside; then having taken a wife he performs the deeds of producing sons and daughters, and so on, — [so] having taken [all of those ordinary life-cycle] things as the objects of correspondence, it is in correspondence with those that one meditates the Creation Stage.

However, Unexcelled Yoga Tantra practice goes well beyond mere symbolic, ritual re-enactment of the life-cycle process. As we have already indicated, the three path conversions entail a direct engagement with the psycho-physical bases of this process to effect a fundamental re-appropriation and transformation of it. To understand in more detail how this works, we must outline and examine the many sequential steps and visualizations of an Unexcelled Yoga Tantra *sadhana,* and we must further understand how it is that the "artificial" or "symbolic"

[332] The five perfections of buddhahood essentially amount to a buddha's perfect body-mind continuum and environment. For discussion of the varying lists of such perfections, see Griffiths' *On Being Buddha.* Wayman and Lessing here cite the following list of five from the *thohyiggsalba'i me long:* Perfect body *(sku),* qualities *(yon tan),* retinue *('khor),* place *(gnas),* and lineage *(rigs dra).* *(mKhasgrub rje's:* 156 n7)

Creation Stage version of these steps make way for the eventual "non-artificial" or "actual" Perfection Stage transformations. To do all this we must first quickly sort out one further set of conventions.

Phases and divisions of an Unexcelled Yoga Tantra *sddhana*

In a long section entitled "The divisions of the Creation Stage to be created" *(NRC:* 391a—398b) Tsong Khapa discusses the many ways in which different Tantras and commentarial traditions have labeled and divided up the various sub-phases of the Creation Stage. This section covers the alternate conventions of "the four branches" *{yan lag bzht)* and "the four yogas" *{mal 'byor bzhi) {NRC:* 391a-395a), as well as "the six branches" *{yan lag drug)*[313] and "the three *samadhis" (ting nge 'dzin gsum) (NRC:* 395a-398b). In another section he discusses the convention of the five "Supreme Enlightenments" *(abhisambodhis) (NRC:* 412a-414a). Further discussions of these and other terminological conventions for the divisions of the Creation Stage as well as for the Perfection Stage also appear scattered throughout other sections of the *NRC* translated herein in the Appendix.[334] Throughout these discussions Tsong Khapa masterfully applies his encyclopedic knowledge as well as his sharp analytic and synthetic skills as he sorts through and compares the many uses of such overlapping, varying, and at times apparently conflicting Tantric conventions and exegetical traditions. It is necessary to learn all of these conventions if one is going to seriously study the various Unexcelled Yoga Tantra systems, and for this Tsong Khapa's elaborations translated herein will be invaluable. However, for the purposes of the present study it will have to be sufficient merely to array these many terms in a comparative matrix so as to enable a general overview of the substages of the Creation Stage (and their correlations with the Perfection Stage). Toward this end I have constructed *Table 22* below.

[333] These six branches *(sadañga, yan lag drug)* of the Creation Stage must not be confused with the six branches (also *sadañga, yan lag drug)* of Perfection Stage yoga.

[334] In addition to 391a-398b and 412a-414a, ^especially 372a-b.

	Dther correspondences witri Creation Stage Divisions		Branches o Service and Practice *(seva -sadhana)*			Other correspondences with Perfection Stage
6 ***Sadhana*** Branches ***(sadanga)*** [with other key steps in brackets]	5 Supreme Enlightenments ***(abhisambhodt)***	3 Samadhis [Creation Stage only; also in Yoga Tantra)	4 Yogas ***(caturyoga)*** [Creation Stage only]	4 Branches/vajras ***(eaturahga/vajracatuska)*** [Creation or Perfection Stage]	6 branches of yoga ***{saddrigayoga)*** [Perfection Stage only]	5 Stages ***(pancakrama)*** [Perfection Stage only]
[Emptiness] [Defense perimeter]	1. Moon 1 (suchness)	1. ***Prathama-prayoga***	1. ***yoga*** (review place and mandala, dissolve into emptiness)	1. ***seva*** (dissolution to emptiness/Clear Light)	1. ***pratyabara*** 2. ***dbyana*** 3. ***prMnayama*** 4. ***dharana*** (incl. 8 dissolutions of death)	[Creation Stage to ***Kaya-viveka]*** 1. ***vajrajapa*** 2. ***cittavihuUbi*** 3. ***svidhistbina***
1. Measureless mansion 2. Devotee Hero/ empassionmcntt	2. Moon 2 3. Seed syllable 4. Implement		2. ***anuyoga*** (placing bljas)	2. ***upasadhana*** (arising as bijas)	5. ***anurmrti***	4. ***abhuambodbi***
[Intuition Hero) 3. Blessing/initiation 4. Offerings 5. Praise 6. Taste nectar [Main deity yoga] [Mantra recitation] [Depart & dissolve]	5. Completed deity body		3. ***atiyoga*** (completed deities)	3. ***sadhana*** (completed deities)	6. ***samadhi***	5. ***yuganaddha***
		2. ***mandala-rajagri/ vijaya-mandala*** 3. ***karma-rajagri/ karma-vijaya***	4. ***mahayoga*** (engaging the world as buddha)	4. ***mahasadhana*** (engaging the world as buddha)		

Table 22: Comparison of the Phases and Divisions of Creation and Perfection Stages

Sources: The four branches/vajras: A/tfC391a-394a; 372a-b. The four yogas: A7?C394a-b; 372a-b. The six branches (Creation Stage): ***NRC*** 395a-396b; 372a-b. The three ***samadhis: NRC*** 396b-398b. The five ***abhisambodhis;*** /V7?C412a—4l4a. fVajra empassionment has 5 sub-stages: AWC395b-396a. ***Cp.*** also: Beyer, ***Cult o/Tara:*** chart p. 118 and surrounding discussion; Wayman, ***The Buddhist Tantras:*** 47—48; ***YGST:*** 155-178.

Now each of the many sources Tsong Khapa surveys to elucidate these terms and conventions[335] tends to prefer one or another set of these terms. More importantly, it is not uncommon for these different sources to draw the comparative boundaries between these different sets of terms at slightly different places. This means that with respect to *Table 22,* while the vertical order of terms (the set within any column) is relatively fixed, the horizontal relationship between terms (their precise juxtaposition across all columns) is somewhat variable. Thus, to give but one example, in some contexts the first of the three *Samadhis,* Preliminary Praxis, subsumes all four of the four Yogas (which are usually equated with the four Branches of service-practice, also known as the four Vajras), but in other contexts Preliminary Praxis subsumes only the first three of the four Branches of service-practice, and the other two *Samadhis* (the Supreme Mandala and Action Triumphs) then encompass the fourth Branch of service-practice (Great Practice) *(cf.NRC:* 396b—397b). Due to such variations there is not always *one* clear set of correlations between these terms, and thus there is no *one* table that could accurately reflect these relationships. Acknowledging this important caveat, the reader can use *Table 22* as an aid to tracking the relative steps and phases of the Creation Stage throughout our remaining discussion herein and while reading the translation in the Appendix. Our present concern will be with the general sequence of Creation Stage steps (the general vertical order of any of the columns).

[335] These sources include such root and explanatory Tantras as the *Esoteric Communion* and its *Further Tantra,* the *Vajra Rosary Tantra,* the *Vajra Tent Tantra,* the *Black* and *Red Enemy Slayer Tantras,* and others, as well as treatises by commentators from both the Arya and the Jnlnapada traditions, including those by Nagarjuna, Candraklrti, Vitapada, Karunapada, Naropa, Bhavyaklrti, **Santipa, Sridhara,** Kumaracandra, Durjayacandra, and others.

Detailed description of the Creation Stage simulation of the three betweens and its connection to the subde body-mind bases

Emptiness dissolution, death, and the Clear Light mind

The remapping process involved in an Unexcelled Yoga Tantra *sadhana* must follow the order given above (p. 319) byTsong Khapa. That is, notwithstanding the conventional ordering of birth-death-between *(skye shi bar do gsum),*[336] the formal part of a *sadhana* must begin with the dissolution of death, then proceed to the between state, and then to rebirth.[337] Since the elimination of the perception and conception of intrinsic reality and of ordinariness is the absolutely indispensable prerequisite to successful deity yoga in general, the process of any *sadhana* must begin with the dissolution of emptiness which corresponds with death; that is, one must simulate dying out of the ordinary body-mind complex. As Tsong Khapa says: "[I]t would not be possible to assume [a new deity body] without abandoning the ordinary personality systems *(skandhas),* [and thus the new deity body] is taken once one has thoroughly pacified the perception and conception of ordinariness by means of emptiness." *(NRG.* 420a)

In the section above on "Answering the Objection that Deity Yoga Does *Not* Involve Emptiness Yoga" (p. 231 *ff)* we explored several such general arguments by Tsong Khapa concerning why meditation on emptiness is absolutely required for deity yoga in general and for the Creation Stage in particular. Now in this present context we can appreciate two of the more technical reasons he gives for this. These reasons are that the Creation Stage must involve the three path conversions, including the taking of the Truth Body as the path, and the conversion involving the purification of the dcath-between:

> **@398b** ··· Meditation on emptiness in the context of the first stage is *extremely* necessary — because... [3] in the context of the first stage it is necessary to take all three Bodies as the path, and therefore it is necessary to meditate

[336] For example, *cf.* note 316 above.

[33] *Cf* the reference to *"sadhana* sequence" in *Table 18* above (p. 302).

> emptiness when taking the Truth Body as the path; and because [4] it is necessary to purify all three bases of purification - birth, death, and the between - and therefore it is necessary to meditate emptiness when purifying death....

So for all of the above reasons the first phase of a *sddhana* must purify death and simulate the Truth Body through emptiness meditation.

Thus, after various preliminary prayers, visualizations, and so forth, the first real step of an Unexcelled Yoga *sddhana* session will involve the yoginl's recitation of an emptiness dissolution mantra *(Om svabhava-iuddha-sarvadharmah svabhdva-iuddho 'ham,* or *Orh s'unyatd-jndna-vajra-svabhava atmako 'ham)™* to invoke a meditatively self-induced dissolution of her gross and then her subtle consciousnesses, culminating in her arrival at the state of complete dissolution which is the Clear Light. The beginning yoginl will simply do her best to imagine that this dissolution is occurring, but with practice she will begin to master the ability to "let go" of her gross senses and consciousnesses, thereby triggering in at least a rough way the process of the eight dissolutions and the dawning of the Clear Light mind. Moreover, as she gains repeated experience in all the later phases of the *sddhana* which activate her subtler levels of mind, in her subsequent *sddhana* sessions this initial phase of emptiness dissolution will be greatly enhanced (compared with other emptiness meditations) due to the fact that she will be engaging in this phase with the subder subjectivity developed in those previous *sddhana* sessions.

In this initial phase the yoginl remains for a while in the fully dissolved state of the Clear Light mind, recognizing this state as the Truth Body and identifying with it with buddha pride. This phase is the first of the four yogas, the first of the four "vajras" or "branches of service and practice" *(sevd-sddhana)*, and the first of the five "Supreme Enlightenments" *(abhisambodhis).*

Cf NRG 405b-408a for a detailed analysis and discussion of these mantras.

The between state and the subtle body-mind

In the next phase the yogi then enters the between:

> **@420a** ··· Once one has abandoned the previous ordinary personality systems [through death/emptiness], then without the between state path — which occurs before one has achieved the later special body of a deity — one is not born as a deity body, and thus after meditating on emptiness, as long as one is not completed as a Fruitional Vajradhara, **@420b** one needs the [between state] yogas of abiding as a *ndda,* and so on.

Here, as he emerges from the complete dissolution of emptiness and enters the between state, the yogi imagines that he initially emerges with a subde form such as a *ndda* (the squiggle of a line atop the syllable *Om)* or a series of three or five seed syllables *(bijds).™*

Now some Indians and Tibetans evidently challenged the necessity for this intermediate phase, questioning why one should not simply arise from emptiness immediately and spontaneously in a completed buddha form. Tsong Khapa notes this subitistic objection and addresses it with the following succinct yet cogent answer:

> **@420b** ··· Here, Sri Phalavajra presents the objection [in his *Commentary on* (fnanapaday *Samantabhadra Sddhana]:* "Immediately after having meditated emptiness, why should one then abide as the five syllables such as the syllable *Hoh,* and so on, instead of [just immediately] accomplishing the aims of beings by taking the body of a deity?" — and in answer to this he states that since this *sddhana* was made to be a remedy to the three states of existence *(sridpa gsum),* there must be a meditation which corresponds to the between state — this is excellent.[340]

The between state likewise must be purified, as must the practitioner's subtle body-mind, for these are the bases of purification that will result in the development of the Beatific Body, the subtle body-mind integrated within the continuum of a buddha's nondual three Bodies.

[339] *Cf. NRG* 408b, 415b, and surrounding passages for a discussion of these variations.

[340] Tsong Khapa is here paraphrasing Sri Phalavajra's text. The full Tibetan text of this interesting and useful passage can be found in my footnote to this citation (at *NRG* 420b) in the translation in the Appendix.

The process of divine vivid perception begins during this phase as the yogi visualizes himself emerging from the Clear Light, reversing through the eight dissolutions, and arising in the subtle body-mind of a between state being (referred to as *a gandharva),* vividly perceived as the *nada* or the series of seed syllables. He recognizes this to be the beginning of his Beatific Body and he identifies with it with buddha pride.

There are two main systems by which the *gandharva* yogi next develops into a full deity. In the section entided "The actual way of creating the deities" *(NRC:* 4T2a-416b) Tsong Khapa identifies these two systems as (1) "The way of creating by the five Supreme Enlightenments" (412a—414a), and (2) "The way of creating having compelled the melted [deity] with song" (414a —416b). There are a great many detailed descriptions of these processes in these sections; a general overview of the main elements common to both systems is as follows. After arising in the purified between-state form, the *gandharva* yogi next imagines that he sees a Father-Mother deity couple in union (a manifestation of the union of compassion and wisdom) and he enters into the deity-parents' red and white sexual essences *{bodhicitta, byang chub sems)* which are mixing together in the Mother's womb, thereby attaining a divine conception.[341] During this process of entering the red and white essences in the Mother's womb his subjective experience is that he is reversing through the subtle levels of dissolution as he enters into a pair of stacked moon disks,[342] one red and one white, representing (among other things) the now emerging red radiance and white luminance intuitions of his own subtle consciousness. Eighty Sanskrit syllables then appear above these moons, representing the emergence of the next level of subdety in this reverse dissolution process, viz. his eighty instincts, which will here be purified into a buddha's eighty minor marks.

[341] Here we are reminded of Nagarjuna's famous phrase *iwiyata-karuna-garbharh (stongnyid snying rje'i snyingpo can,* vs. 396 of the *Ratnavalt),* which can be variously rendered as "emptiness, the womb of compassion," "emptiness whose essence/gene is compassion," or "the womb which is emptiness and compassion."

[342] Or one sun disk and one moon disk. *Cf NRC:* 413a, 414b, and so on.

At last these all melt into one as he then proceeds to develop into the gross embryonic form of a deity body in the form of a hand-implement (such as a five-pronged vajra, representing his five gross sense consciousnesses, among other things). The yogi then imagines that as he develops from this embryonic state over the ten months in the womb of the Mother he progresses through the ten bodhisattva levels. All of this takes place during the second of the four yogas and the four "vajras," and the second through fourth (some say fifth) of the five "Supreme Enlightenments," and the second of the six branches of the Creation Stage *(cf NRC:* 395b-396a).

Rebirth, the completed deity body and the main practice of deity yoga

The yogi then vividly perceives that he is finally born outside into a purified mandalic environment as a fully developed buddha, again identifying with this with buddha pride.[343] Tsong Khapa explains the purified circumstances of this rebirth:

> **@420a** ··· Regarding what kind of body he has when he takes birth, he takes birth as the body of a Lord Father-Mother Causal Vajradhira. The place where birth is taken is [the environment] from the vajra wall up to the measureless mansion with a seat - manifestly there, upon the center of the seat of the measureless mansion. Regarding what kind of evolutionary action he has accumulated when he takes birth, [he takes birth] with the collection of the stores [obtained through] prostrating, offering, and producing the spirit [of enlightenment] oriented toward a special field [viz. the refuge field] and through keeping his vows.

Along with his birth all the other deities of the mandala are emanated and installed in their relative positions. Then to complete this entire inhabitant mandala there are the first four of "the components which complete the actual yoga," namely the entering of the Intuition Being and the sealing, the making of offerings and praises, and the tasting of nectar, *{cf NRC:* 421b-430a) The completed "gross" deity forms here are in fact still Beatific embodiments, made entirely of light, and so on, although they serve to purify the bases from which the yogi

Cf NRC: 418a and surrounding passages.

might later manifest any pure Emanation Body. Thus, this phase purifies the life-betwecn and the gross body-mind, and it simulates the attainment of a buddha's Emanation Body.

Depending on which exegctical tradition is followed, these first four processes of "completing the actual yoga" will comprise the third and at least a part of the fourth yoga *(NRC.* 394a-b, 398a), the third and at least a part of the fourth "vajra" *(NRG.* 393b-394a), possibly the fifth of the five "Supreme Enlightenments," and the third through sixth of the six branches of the Creation Stage. According to some traditions this will also comprise the Supreme Mandala Triumph (and perhaps the Supreme Action Triumph) from among the three *Samddhis. (NRG.* 393b, 396b-398b, 415a, 419b)

Finally, there are the remaining two of "the components which complete the actual yoga," namely meditating deity yoga, and mantra repetition *(cf. NRG.* 421b—430a).[344] The phase called "meditating deity yoga" ("Main deity yoga" in the first column of *Table 22)* is the main part of the entire *sddhana.* All the active phases of dissolving, creating, emanating, blessing, and so on are complete, and now the yogi settles down to focus one-pointedly on the complex, multidimensional display for as long as possible in order to develop vivid perception and divine pride, as well as Quiescence and Insight.

Throughout the A7?CTsong Khapa explains how the special objects of perception of the Creation Stage serve to greatly enhance and accelerate the development of Quiescence, Insight, and the integration of these two. These Creation Stage objects and techniques involve various ways of meditating on subtle drops, and so on, during the three stages *(gnas skabs)* of the Creation Stage. In two sections in particular *(NRG.* 385a-391a) he discusses these techniques in great detail. The reader can review these many fascinating details in the above mentioned sections in the translation in the Appendix. A summary observation regarding this special ability is as follows:

Other systems end with Mandala Triumph and Action Triumph. *Cf NRG* 396b-398b.

> **@386b** Therefore, if one holds the mind forcefully as a letter, subtle drop, and so on, in the upper and lower doorways, or at the navel, or the heart, and so on, the place of meditation *{sgom sa'ignas)* and the vital points of the objects of visualization gradually create the conditions for the winds to abide within. Thereby, even though it is mixed with many visualizations of analytic meditation, because the wind is gradually controlled meditation is able to quickly block the ... [obstacles of] elation, and so on, and therefore it is different from the ways of attaining *samadhi* explained in other treatises.

Other scholars within Tsong Khapa's tradition have likewise highlighted these special Creation Stage benefits. For example, the Dalai Lama also notes the power of the special objects, body points, and techniques utilized in the Creation Stage:

> ... [I]n the stage of generation of Highest Yoga Tantra even during the period of achieving calm abiding one can engage in more and more intensive analysis without harming the stability factor. This is due to special objects of observation - such as an entire mandala within a tiny drop — and special places of meditation within the body — essential channel points. *(YT.* 32—33)

And in his *Ocean of Powers of the Creation Stage,* Tsong Khapa's disciple Kaydrup describes the power that these special objects and techniques have to develop Insight, comparing them to the normal objects and techniques employed in exoteric practice:[345]

> That mind which ascertains intrinsic realitylessness while observing a circle of deities as its object is a hundred times more powerful in its ability to function as an antidote to the truth-habit than a similar mind ascertaining intrinsic realitylessness while observing at a sprout.

Finally, it can be noted that even the special objects of visualization and concentration used in the three lower Tantras - though not as powerful as those of the Unexcelled Yoga techniques - are likewise far more effective than any exoteric counterpart. The Dalai Lama explains:

[345] *dmigs pa lha "i 'khor lo la dmigs nas rang bzhin medpa nges pa* V *bio de, myu gu la dmigs nas rang bzhin med pa nges pa* V *bio Ita bu las bdan f*bdenj 'dzin gyi gnyen por 'gro ba* 7 *nus pa brgya 'gyurgyis lhagpayin pas I* From Kaydrup's *bskyed rim dngos grub rgya mtsho,* as cited in Ngag dBang dPal IDan's *gsang chen rgyudsde bzhi'i sa lam gyi rnam gzhag rgyudgzhunggsal byed* (ACIP SO 196: 14b). *Cp.* Cozort: 28.

> [In the concentration of abiding in sound] you imagine a *subtle* moon at the heart of your divine body. This is because the smaller the object is the easier it is to eliminate scattering and excitement and the brighter the object is the easier it is to eliminate laxity... .These unusual objects of observation ... arc for the sake of achieving dear appearance and thereby avoiding laxity.... [T]he three lower tantras have methods superior to those of the Perfection Vehicle for inducing calm abiding. These are techniques such as the stopping of the breath and the observation of a divine body, as well as subder internal objects such as fire and sound. These generate the capacity to quickly achieve calm abiding.... *(YT:* 31-32; brackets added)

Moreover, concentrating on the special objects of observation of the Creation Stage does not only enhance the development of vivid perception, divine pride, Quiescence, and Insight. Focusing on and identifying with the multiple arms, faces and so on, of the final, completed embodiment during the main phase of a Creation Stage *sadhana* also serves to open up the many levels of the yogi's subtle body-mind. Thus, the completed central deity form might have three faces of black, red, and white, symbolizing the three luminance-intuitions, among other things; it will have an array of arms (eight, sixteen, and so on) radiating out from its upper torso, evocative of the multiple channels or "spokes" emanating out of the subtle nerve-center *(cakra, 'khor lo)* located at the yogi's heart; it will have letters, eyes, or other symbols located at various key points on its divine light-body, representing key channel-access points; and so on. No aspect here will be "merely symbolic" in the sense of being arbitrary; virtually every detail of the main deity, the consort, the other deities in the mandala (with whom the yogi also identifies), the implements, the physical surroundings, and so on, is explicitly linked to and evocative of some aspect of the yogi's subtle or extremely subtle body-mind bases.

When the yogi finally grows weary of maintaining this sustained concentration there are numerous methods recommended to "refresh" him so that he can return to even further

meditation.[346] However, when (and only when) he is at last ready to end this main practice he then moves on to mantra repetition.[347]

Finally, he dissolves the entire visualization back into himself,[348] and he arises from the *sadhana* having re-assumed his former two-armed gross body, now conceived of as a purified Emanation Body. Between *sadhana* sessions he then cultivates an extraordinary conception/ perception as he engages in his life activities.

How Vivid Pure Perception is Made Real

Creation Stage artificial transformation vs. Perfection Stage actual transformation

Although the Creation Stage yogas described above do indeed represent and connect to the underlying realities of the subtler bases, it is clearly acknowledged that these yogas are just mental creations or mere designation *(bios bskyedcing brtagspa tsam),* only "symbolic," and thus "artificial" *(bcos ma).* It is only the advanced yogas of the Perfection Stage that can work directly with the subtle bases, making them "fit for action" *(las su rung ba)* to develop into an actual divine illusion body that will ultimately become a buddha's Beatific Body. Thus, the "deities" created on the two Stages are different in this essential way. Tsong Khapa explains:

> **@370a** ·-· Both of the Stages, each relying on its various methodologies within its own context, are indeed similar in causing one to become perfected as a divine body; however, they are dissimilar in the way they do this.

[346] *Cf,* for example, Durjayacandra's suggestion cited at *NRC:* 429b, and compare the Dalai Lama's comments at *YT.* 25—26. *Cf.* also the section on "The rite for fortifying the body" at *NRC:* 430a-b.

[347] Tsong Khapa is quite critical of the common tendency to rush past this central pan and on to mantra repetition *(cf. YT.* 139 and many other places throughout the *NRC).* For a detailed discussion of mantra repetition, including many of the methods, visualizations, meanings, rosary substances, and so forth, *cf. NRC:* 425a—429b.

[348] Regarding the request for the deities of the mandala to "depart," Tsong Khapa explains that "this is a request to depart which entails that the mandala deities gather back into the Lord, not that they go elsewhere." *(NRC:* 430b)

> Thus, in the Creation Stage one perfects oneself as a divine body through the methods of [visualizing] vowel and consonant letters, and moon and sun coming from those, and seed letters, and hand implements, and so on [ultimately arising as a divine body]; being mental creation, this is just designation.
>
> In the Perfection Stage, through the force of making fit for action *(las su rung ba 'i mthus)* the [actual] referents *(don)* of what were [merely] symbolized [in the Creation Stage] by vowel and consonant letters, moon and sun, and so on — [e.g.,] the white and red spirits of enlightenment **@370b** and the winds - and by the power of actualizing the three wisdoms of luminance, radiance, and imminence, one arises from mere wind-mind as an [actual] illusory divine body; and thus this is perfection as a divine body without mental designation or artifice.

However, due to the similarity in form between the symbolism and the actual referents of that symbolism - that is, between the designative signs and the bases of designation — the symbolism of the Creation Stage is not arbitrary. Rather, the artificial forms of the Creation Stage have the capacity to resonate with, activate, and begin to shape and transform the non-artificial *(bcos min)* or "natural" *(rnal ma)* processes of the subtle body. According to Tsong Khapa and his sources, this ability to prepare the way for the natural yogas of the Perfection Stage is unique to the yogas of the Creation Stage. Thus, connecting with the observation that Creation Stage deity yoga is distinguished from the deity yogas of the lower Tantras on account of its ability to simulate the three betweens, the symbols and artificial yogas of the Creation Stage are likewise distinguished for their ability to prepare the subtle body-mind for the actual yogas of the Perfection Stage:

> **@371b ••• [Regarding** deity-creation yoga - although [all classes of Tantra] are similar insofar as they include the creation of a deity body from methods such as letters and hand implements and moon, and so on, still, from the perspective of those methods, the ability to set up *(sgrig)* the distinctive relative circumstances *(rten 'brel khyadpar can)* which ripen one's continuum for the development of the yogas of *dummo* and the drop, which are the signified meanings of all of those things [letters, implements, moons, and so on], [that ability] does not exist in the [Tantras which are] not Unexcelled. Such a thing [which so ripens] is spoken of as Creation Stage; thus, it is the case that the lower Tantras do not have Creation Stage....

Thus, Creation Stage vivid perceptions are able to "get a handle on" the Perfection Stage levels of body-mind in a way that other deity yoga vivid perceptions can not. They do this be-

cause their signifiers (letters, implements, moons, and so on) direcdy link to their signified referents (subtle minds, drops, and so on) through a relationship of "distinctive relative circumstances" *(rten 'brel khyadpar can)* which activates the ripening of those signified referents.

Now many have noted that the symbols used in the three lower Tantras, as well as the ritual sequence engaged in their *sddbanas* (involving an unfolding from emptiness to moons, letters, implements, and so on) are very similar to those of the Unexcelled Yoga Tantras. For example, after describing the process of evolving through the six deities in an Action Tantra *sadhana,* Kaydrup says, "Those [deities] are what are asserted to be created by the five Supreme Enlightenments in the higher Tantras."[349] Likewise, after citing a passage from the *Vairocanabhisambodhi Tantra* (a Performance Tantra) which connects "pure bodies" with the yoga without signs and "impure bodies" with the yoga with signs, Tsong Khapa notes that:[350] "[Candraklrti's] *Brilliant Lamp* explains that this passage indicates the deity bodies of the two Stages [of Unexcelled Yoga Tantra]." Thus we may wonder whether or not these lower Tantras might not be able to activate the subtle body-mind bases as well. The answer given by the Dalai here is quite intriguing. He elaborates on the above cited passage from the *Vairocanabhisambodhi Tantra* as follows:

> [T]he *Vajrapani Initiation* [a Performance Tantra] ... [presents a teaching] like the teaching of the union of illusory body and clear light in the *Guhyasamaja* ... [a Highest Yoga Tantra].... Though the *Vajrapani Initiation,* being a Per-

[34] *de mams ni rgyud sde gong ma i mngon byang Ingas bskyed kyi dod do/* Tibetan here based on *mKhasgrub rje's:* 162. See p. 163 for Wayman and Lessing's translation. See also their note 16 to those pages for a clear one-to-one comparison between the six deities and the five Supreme Enlightenments. In short, deity yoga *sadhana* practice of the three lower Tantras involves a process of development from emptiness, or oneself as an "ultimate deity," through four intermediate steps or "deities," culminating in oneself as the sixth deity, the completed sign deity.

[350] *sgron gsal las kyang lung dis rim pa gnyis kyi lha'isku bstan par bshad do, , {NRG.* 89a.1-2) *Cp. YT.* 186. *Cf.* also *mKhas Grub r/e's:* 206, note 6, where the same passage is cited and addressed.

> formance Tantra, cannot explicitly set forth such a union, which is found only in Highest Yoga Tantra, it can be said that what it is getting at is the union of illusory body and clear light.
>
> ... [I]t can be said that the doctrine of the bodies of the two stages is hidden in the *Vairochanabhisambodhi,* not in the sense of being taught non-manifesdy but in the sense of being hidden without in the least being taught. Since from among the two types of hidden meanings it is this latter, the words of the *Vairochanabhisambodhi* do not either explicidy or implicitly indicate these topics, but it still can be said that they are getting at the bodies of the two stages. (HHDL, *YT.* 13)

This notion that the language and yogas of this Performance Tantra are somehow "getting at" the goal of Unexcelled Yoga Tantra in some "hidden" way which can not even be said to be an "implicit" indication is very intriguing. Somewhat later the Dalai Lama goes even further and states that this Performance Tantra can even be "cited as a source for the two bodies in Highest yoga Tantra." *(YT:* 38) Although it is clear that the tradition does not maintain that the three lower Tantras teach or can activate the subtle bases, the above answer suggests that practice of the lower Tantras might in a sense "mature" the practitioner for the higher practices of the Creation Stage, the practice of which in turn will further "mature" the practitioner for the real development of the subtle bases in the Perfection Stage.[351]

The Need for the Creadon Stage

Now if the three lower Tantras can only "get at" the subtle bases of purification, and if even the Creation Stage of Unexcelled Yoga Tantra can at best only artificially simulate these bases, and if indeed therefore the Perfection Stage alone can directly utilize and transform these bases, it is natural to wonder why one should not simply bypass these other yogas and jump straight into the Perfection Stage practices. Based on Tsong Khapa's writings it is evident that there were indeed many who - overly eager to practice the profound and exciting

[351] It should also be noted that such a pragmatic hermeneutic which presents these Tantric systems as such a continuum counters the views of scholars such as Snellgrove *(Indo-Tibetan Buddhism)* who contend that the Unexcelled Yoga Tantra are only later "inventions" and are somehow 'less Buddhist.'

yogas of the Perfection Stage - were doing just this. Upon wider review it would appear that — like the Hva Shang position — the tendency for this kind of over-enthusiasm for the Perfection Stage is a universal, perennial one. For example, Tsong Khapa notes that precisely this type of short-sighted over-enthusiasm is recorded as an objection right in the root text of the *Hevajra Tantra:*

> **@360b** ...The second chapter of the latter section of the *[Hevajra Tantra in] Two Sections (brtaggnyisf*[352] says:
>
> [Vajragarbha said:]
>
> Regarding this yoga of the Perfection Stage
> Of which the bliss is called Great Bliss —
> Lacking [such] Perfection [Stage] meditation
> What is the use of Creation [Stage meditation]?[353]

Tsong Khapa then cites the answer given in the Tantra:

> The *Bhagavan* said:
>
> Hey! Great bodhisattva! Through the force of your faith [in the Perfection Stage]
> You have lost sight of this [important Creation Stage]![354]

[352] The following quote is from II, 2, 33-36 (book II, chapter 2, verses 33-36). For the Sanskrit, see this passage in the *NRC* translation in the Appendix *{cf.* also Farrow and Menon, pp. 164—166).

[353] *utpattya kim prayojanam (bskyedpayis ni cizhig 'tshal)* — MW (p. 688) explains that "X *kirn prayojanam"* with X in the instrumental (as here) means "what is the use or need of/necessity for X." Krsnacarya's 9th c. *Yogaratnamala* commentary explains that Vajragarbha is raising the doubt that Creation Stage may be of no real use:

> The import is: What is the purpose of actualizing the Great Bliss through long drawn-out emanations of Mandala Circles when one who directs all his attention through the Great Bliss accomplishes? Vajragarbha is exposing the difficulty in understanding the utility of the Process of Generation. (Farrow & Menon, p. 165).

[354] *nasto yam (rah tu nyams).* Skt. *nasto* (MW 532) or Tib. *nyams* (Das, 476—77) can mean 'lost, damaged, wasted, deprived of, lost sight of,' etc. So *nasto yam* means "this is lost, wasted, lost sight of," and so on. The interpretation of the subject, "this" (note the "this" *[ayam = 'di* is absent in the Tibetan), as being the Creation Stage (given by the bracketed words), is Tsong Khapa's (see below). Farrow & Menon's translation, based on Krsnacarya's commentary, is very different:

(Cont'd...)

> If the body did not exist, where would there be bliss?
> It would not be possible to speak about bliss [without the body].
> With the relationship of pervaded and pervader
> Living beings are pervaded by bliss.[355]
>
> Just as a scent based on a flower
> Would not be sensed if the flower did not exist,
> So if form, and so on, did not exist
> Bliss likewise would not be experienced.

In that [passage, Vajragarbha] formulates the argument: "The beginner has no need for a *Creation* Stage meditation *which lacks a Perfection* Stage *meditation,* because the goal *(don)* which is the orgasmic *Great Bliss is* [to be obtained through] *the yoga of the Perfection Stage."* [The Buddha] answers: *"Through the force of your faith* in the Perfection Stage, *you have lost sight* of the Creation Stage!" - and he establishes that both Creation and Perfection, like a flower and **@361a** its scent, are the support and the supported [respectively].

Moreover, [at the time of Fruition] the mind's *(thugs)* entrance into the Thatness of phenomena is achieved through the Perfection Stage, and the body's *(lus)* abiding in the Form Body *(gzugs kyi sku)* is achieved through the Creation Stage; [thus] intending that the body is the support of the mind, [the Buddha] spoke [in terms of] support and supported. Moreover, at the time of the Path there is also support and supported like that.

Thus, from this perspective one can not bypass the Creation Stage practices and jump into the Perfection Stage practices for the simple reason that this would entail eschewing the

Bhagavan said: O Great Bodhisattva, it is said that this difficulty is removed by the strength of conviction.

[Krsnacarya's commentary:] nastah (removed): The difficulty in understanding the utility of the Process of Generation is removed by the strength of conviction.

Krsnacarya thus takes the *ayarh* in *ayarh nastah* as referring to the 'difficulty' (in understanding the utility of the Creation Stage). Thus, he has the Buddha simply saying that "your confusion about the need for the Creation Stage will be removed through faith." This is not a very satisfactory answer. Tsong Khapa's interpretation (see below) seems much better, especially in the context of the next verse. He interprets the implied subject (that to which the missing *di* would refer) as being the Creation Stage, paraphrasing *rah tu nyams* as *bskyed rim las nyams,* "you are deprived of the Creation Stage."

[355] Farrow & Menon's translation of the last two *padas* is quite loose: "The world is pervaded by bliss, the world and bliss being mutually dependent."

subtle body while only trying to develop the subde mind. As we have discussed above, this is not possible because at the subtlest levels the energy-wind-body and the Clear Light mind are nondually integrated, with the energy-wind serving as the support for the mind. As the Bhagavan expresses it here in the Hevajra Tantra, the bliss-body is the basis of the mind; one simply can not have (or develop) one without the other.

Tsong Khapa himself later raises this objection again in terms of the artificiality of the Creation Stage. Having stated that the Creation Stage does not produce an actual wisdom body and that only the Perfection Stage can do so, an objector says:

> ... If that is the case, then one should create the divine body only through the methods of the Perfection Stage such as the yogas of winds and drops which are the import of what is symbolized by letters, and so on; **@371a** so what is the point of artifice which creates a divine body through the methods of letters, hand implements, moon, sun, and so on?

Tsong Khapa then gives an important practical answer:

> **@371a** ··· That is not so. Without having become accustomed to the artificial methods one will be unable to perfect the non-artificial methods, and thus, also, without having become accustomed to what *arises from* the artificial methods one will be unable to actualize what *arises from* the non-artificial methods. Thinking of that, as previously cited, [Aryadeva] used the example of a boat: — This [example] **@371 b** shows both that it is necessary to go to the end of the Creation Stage and that the Creation Stage alone is not sufficient.

Thus, with the above answers to these objections we can see that not only *can* the Creation Stage yogas function to prepare the subtler bases for the Perfection Stage yogas, more importantly these subtler bases *must* be so prepared in order for the Perfection Stage yogas to be able to work *the way they are intended.* Indeed, Tsong Khapa's emphasis on linking *"what arises from"* the Creation Stage practices to *"what arises from"* the Perfection Stage practices is very significant here, for it suggests the dangerous possibility *not* that practicing Perfection Stage yogas without the preparation of the Creation Stage will produce no result but rather that it might produce something deceptively *like* a Perfection Stage result. This then would raise concerns similar to those we discussed earlier in the context of elaborating the various types of *nirvana simulacra* experiences that can be cultivated. Tsong Khapa

sounds precisely this type of cautionary note when he says, "The Perfection Stage can be produced in a continuum that has been developed through the Creation Stage, but in one not developed by that, although a few pans of the Perfection Stage may be produced, a Perfection Stage capable of traversing the path will not be produced." *(NRG* 372b) Later on he further elaborates the danger:

> **@374a** ··· [0]ne can see that this sequence of the path is extremely important - because if one errs *(phyugs)* by not grasping this well, then no mater how much one exerts oneself one will definitely not generate anything, or else one might experience something *like* that [Perfection Stage experience] which is not the *actual* [Perfection Stage experience], but one will be confused and will waste one's time....
>
> In general, there seem to be two [types of] Perfection Stage, one which beginners are *not* able to meditate and one which they *are* able to meditate. Regarding the latter, even though they have not stabilized the Creation Stage, if they meditate [on the Perfection Stage] it is *not* the case that they can *not* produce some conformative/virtual/simulated qualities *{ryes mthun pa* V*yon tan);* nonetheless, they will *not* produce [qualities] like those produced in those who did develop their continuum through the first Stage. Therefore, getting rid of the first Stage it appears that they can produce simulated qualities of the energies, *tummo,* and so on, **@374b** but it is not acceptable if they mix those all up *(dril)* and err with respect to the key points of the path.

Thus, taking all of the above arguments together, with ample scriptural support from the key figures of the two main Tantric exegetical traditions, Àrya and Jnanaplda, Tsong Khapa establishes with logical reasons (causal homogeneity) and pragmatic reasons (subtle body development) pertaining to the evolution of the body aspect of any being's nondual body-mind that the Creation Stage practices arc the absolutely indispensable arts for the extraordinary development of the perception side.

Conclusion

In this study we have explored how past and present practitioners of various "Western" and Buddhist disciplines have struggled to find a balance between construction and decon-

struction, relative and ultimate, perception and emptiness. We have explored how these struggles have played out in socio-historical, religio-mysucal, ontological, epistemológica!, psychological, and phenomenological spheres, and we have identified various ways in which the themes and issues involved in all of these areas are typologically related. Moreover, we have seen that while some practitioners have demonstrated an unwarranted, biased discrimination in their use of the sharp sword of critical analysis, implementing an under-negating, protectionist strategy designed to shield some favored, reified, sacred ground of reality from analysis, an increasing number of others have demonstrated an equally unwarranted willingness to wield this sword indiscriminately to lay waste to everything in its path, implementing an over-negating, annihilative strategy reflective of a blind paranoia that the enemy of "essence" might lurk within any and all types of reality. Moreover, we have seen how Tsong Khapa arrived at a Centrist solution to these two extremes of under- and over-negation, developing a critical methodology whereby one could wield this sharp critical sword to carry out an uncompromising yet precise, surgical strike that would thoroughly remove a more precisely identified and isolated negandum, *intrinsic* reality, leaving unscathed the infinitely multi-faceted surface of *conventional, relative* reality, and liberating one to function with maximum freedom and creativity within that reality. In this way, without having to privilege either the perception side or the empty side, Tsong Khapa was able in an exoteric context to fulfill Mañjughosa's mandate that he safeguard the relative "perception side" without in any way compromising the thoroughly deconstructive, critical analysis demanded by the "empty side."

In the latter half of this study I argued that typologically related analyses and insights enabled Tsong Khapa to establish in an esoteric context that the conceptual/perceptual yogas such as the Creation Stage *can* be integrated with and reconciled with "nonconceptuality" and deconstructive emptiness, because that is the nature of the nondual relationship that exists between the perception side and the empty side: emptiness *entails* relativity, it does not deny it. Moreover, I have also explored how Tsong Khapa appealed to the abundant record of

authoritative human experience contained in the esoteric sections of the Buddhist Kanjur and Tanjur to argue that conceptual/perceptual yogas such as the Creation Stage *must ht* practiced, because they *are* the development of the perceived body and environment.

Thus, I have sought to show that Tsong Khapa's emphasis on elaborating the perception side translated into an emphasis on elaborating and systematizing the sophisticated Creation Stage practices in order to empower large numbers of scholar-yogïs adequately educated in the exoteric curriculum to reconstruct a stable, extraordinary perception side from which they could safely launch into the subde, dangerous, usually inaccessible, yet truly transformative practices of the Perfection Stage yogas. To support this truly transformative agenda, and to ensure that it would be as radically *socially* transformative as personally, Tsong Khapa not only wrote such magnificent treatises as the *Stages of the Path of Mantra* to benefit later individual seekers, he also created truly inspired and inspirational social institutions such as the Mantric Colleges *(sngagspa'igrva tshang)* at Ganden Monastery to ensure that these advanced practices would be accurately learned, carefully contemplated, and systematically cultivated and passed on for generations to come, and to ensure that the magnificent, enlightened, mandalic possibilities within the infinitely multifaceted surface that is the perception side would not be lost.

There can be little doubt that Mafijughosa's face is smiling.

Sana Mangalam!

The Emptiness that is Form:

Developing the Body of Buddhahood in Indo-Tibetan Buddhist Tantra

by

Thomas Freeman Yarnall

VOLUME II

Appendices

Appendix I: Tibetan Topical Outline *(sa bead)* of chapters 11-12 of Tsong Khapa's *Great Stages of Mantra*

Note: the folio references in parentheses in the far right column correspond co the folio references in the Tibetan edition and the translation herein.

Topical Outline of Chapters 11-12 ofTsong-Khapa's Great Stages of Mantra Topic [Outline structure: **I A 1 a i A' 1' a' i' A" 1")**	***MS:*** Where Mentioned	***MS:*** m e r e Discussed	***Block:*** Where Mentioned	***Block:*** Where Discussed
III. gsum pa rnal 'byor bla med kyi lam gyi rim pa la gsum		89a(179),3-4		
A. lam sdud pa'i spyi'i chings bshad pa	89a(179),4			
B. lam gyi go rims bshad pa	89a(179),4			
C. go rims can gyi lam nyid bshad pa	89a(179),4	92b, 4-...		
1. lam sgom pa'i snod rung du bya ba	92b, 4-5	92b, 5 - 252b, 6		
...	...			
CHAPTER 11: rim gnyis zung 'brel gyis byang chub sgrub dgos par bstan pa ste le'u bcu gcig pa'o				
2. snod du gyur nas dam tshig dang sdom pa dag par bya ba	92b, 5	252b (304), 6 - 254b (308), 1		203 (348b), 3 - 208 (351a), 2
3. dam tshig la gnas nas lam ji (car nyams su blang ba	92b, 5	254b (308), 1 -		208 (351a), 2-
a. dang por thos bsam gyis lam shes par bya ba	254b (308), 1	254b (308), 1 - 255b (310), 5	208 (351a), 2	208 (351a), 3- 211 (352b), 6
b. shes pa'i don bsgom pas nyams su blang ba	254b (308), 1	255b (310), 5-	208 (351a), 2-3	211 (352b), 6-
i. rim gnyis phyogs re ba nyams su blangs pas 'tshang rgya bar 'dod pa dgag pa	255b (310), 5	255b (310), 6- 266a (331), 5	211 (352b), 6- 212 (353a), 1	212 (353a), 2- 243 (368b), 2
A' rdzogs rim dang bral ba'i bskyed rim gyis 'tshang rgya bar 'dod pa dgag pa	255b (310), 6	255b (310), 7- 257a (313), 7	212 (353a), 2	212 (353a), 3- 216 (355a), 6
1' 'dod pa brjod pa	255b (310), 7	255b (310), 7- 256b (312), 3	212 (353a), 3	212 (353a), 3- 214 (354a), 4

Topical Outline of Chapters 11-12 of Tsong-Khapa's Great Stages of Mantra **Topic** [Outline structure: **I A 1 a i A' 1' a' i' A" 1")**	*MS:* **Where Mentioned**	*MS:* **Where Discussed**	*Block* **Where Mentioned**	*Block.* **Where Discussed**
2' dc dgag pa	255b (310), 7	256b (312), 3-257a (313), 7	212 (353a), 3	214 (354a), 4-216 (355a), 6
B' bskyed rim dang bral ba'i rdzogs rim gyis 'tshang rgya bar 'dod pa dgag pa	255b (310), 6	257a (313), 7-266a (331), 5	212 (353a), 2-3	216 (355a), 6-243 (368b), 2
1' 'dod pa brjod pa	257a (313), 7	257b (314), 1 - 258b (316), 5	216 (355a). 6	216 (355a), 6-220 (357a), 6
2' dc dgag pa	257a (313), 7	258b (316), 5-266a (331), 5	216 (355a), 6	220 (357a), 6 - 243 (368b), 2
a' dgag pa dngos	258b (316), 5	258b (316), 5-262a (323), 3	220 (357a), 6	220 (357a), 6 - 230 (362a). 5
b' bkag pa la rtsod pa spang ba	258b (316), 5	262a (323), 3 - 266a (331), 5	220 (357a), 6	230 (362a), 5 - 243 (368b), 2
ii. rim gnyis ya ma bral bar nyams su blang ba'i tshul	255b (310), 5	266a (331), 5-	212 (353a), 1	243 (368b), 2 -
A' rim pa gnyis kyi sgra'i don	266a (331), 6	266a (331), 6-268b (336), 6	243 (368b), 2	243 (368b), 3 - 250 (372a). 3
B' rim pa gnyis kyi grangs nges pa	266a (331), 6	268b (336), 6 - 269a (337), 6	243 (368b), 2	250 (372a). 3 - 251 (372b). 5
C' rim pa gnyis kyi go rims nges pa	266a (331), 6	269a (337), 6 - 270b (340), 6	243 (368b), 2	251 (372b). 5-256 (375a), 1
CHAPTER 12: bskyed **pa'i rim pa** bstan **pa ste le'u bcu gnyis pa'o**				
D' rim gnyis so so'i bslab tshul	266a (331), 6	270b (340), 6 -	243 (368b), 2-3	256 (375a), 1 -
1' bskyed rim la bslab tshul	270b (340), 6	270b (340), 7 - 317b, 4	256 (375a), 1	256 (375a), 1 - 390 (442a), 3

Topical Outline of Chapters 11-12 of Tsong-Khapa's Great Stages of Mantra **Topic** [Outline structure: **I A 1 a i A' 1' a' i' A" 1"**]	*MS:* **Where Mentioned**	**MS: Where Discussed**	*Block* **Where Mentioned**	*Block* **Where Discussed**
a' bskyed rim spyi'i rnam gzhag	270b (340), 7	270b (340), 7 - 290b,1	256 (375a), 2	256 (375a), 2 - 311 (402b), 6
i' gang gi gnyen por bskyed rim skyed pa'i cshul	270b (340), 7	270b (340), 7 - 282a, 7	256 (375a), 2	256 (375a), 2- 288 (391a), 5
A" spang bya ngos gzung zhing de 'gog cshul bstan pa	271a (341), 1	271a (341), 1 - 272a, 5	256 (375a), 3	256 (375a), 3 - 260 (377a), 2
B" gsal snang dang gnas pa sgrub lugs bscan pa	271a (341), 1	272a, 5 - 282a, 7	256 (375a), 3	260 (377a), 2 - 288 (391a), 5
1" mngon rtogs ci tsam zhig bsgom par bya ba	272a, 5	272a, 5 - 275b, 1	260 (377a), 2	260 (377a), 2 - 269 (381b), 2
2" gsal snang 'don cshul	272a, 5	275b, 1 - 277b, 7	260 (377a), 2	269 (381b), 2- 276 (385a), 1
3" gnas pa sgrub lugs	272a, 5	277b, 7 - 282a, 7	260 (377a), 2	276 (385a), 1 - 288 (391a), 5
a" gnas skabs dang po gnyis su phra thig sgom tshul	277b, 7	277b, 7 - 281a, 1 [?]	276 (385a), 1	276 (385a), 2 - 284 (389a), 6 m
b" gnas skabs gsum par phra thig sgom cshul	277b, 7	281a, 1 [?]- 282a, 7	276 (385a), 1-2	284 (389a), 6 [?] - 288 (391a). 5
ii' bskyed par bya ba bskyed rim gyi rnam dbyc	270b (340), 7	282a, 7 - 287a, 7	256 (375a), 2	288 (391a). 5- 303 (398b), 1
A" yan lag bzhi dang mal 'byor bzhi'i chings	282a, 7	282a, 7 - 285a, 3	288 (391a), 6	288 (391a), 6- 296 (395a), 4

Topical Outline of Chapters 11-12 of Tsong-Khapa's Great Stages of Mantra **Topic** [Ourline structure: **I A 1 a i A' 1' a' i' A" 1")**	*MS:* **Where Mentioned**	*MS:* **Where Discussed**	*Block.* **Where Mentioned**	*Block.* **Where Discussed**
B" yan lag drug dang ting nge 'dzin gsum gyi chings bstan pa	282a, 7	285a, 3 - 287a, 7	288 (391a), 6	296 (395a), 4 - 303 (398b), 1
iii' de'i skabs su stong nyid ji Itar bsgom pa	270b (340), 7	287a, 7 - 290b, 1	256 (375a), 3	303 (398b), 1 - 311 (402b), 6
b' mngon par rtogs pa'i rim pa bshad pa	270b (340), 7	290b, 1 - 317b, 4	256 (375a), 2	311 (402b), 6- 390 (442a), 3
i' thun gyi ngo bo'i rnal 'byor	290b, 1	290b, 2 - 314b, 5	311 (402b), 6	312 (403a), 1 - 381 (437b), 6
A" mal 'byor dngos kyi sngon 'gro	290b, 2	290b, 2 - 295b, 2	312 (403a), 1	312 (403a), 2- 326 (410a), 4
1" mthun rlcycn sgrub pa **is** hogs bsag pa	290b, 2	290b, 3 - 294b, 2	312 (403a), 2	312 (403a), 2- 323 (408b), 5
2" 'gal rkyen sal ba bsrung ba'i 'Ichor lo	290b, 2-3	294b, 3 - 295b, 2	312 (403a), 2	323 (408b), 5 - 326 (410a), 4
B" rnal 'byor dngos gzhi yan lag dang bcas pa	290b, 2	295b, 2 - 309a, 6	312 (403a), 1	326 (410a), 4- 366 (430a), 4
1" rten gzhal yas khang bskyed pa	295b, 2	295b, 3 - 296b, 7	326 (410a), 4	326 (410a), 4 - 330 (412a), 2
2" brten pa lha bskyed pa	295b, 2	296b, 7 - 303b, 4	326 (410a), 4	330 (412a), 2- 349 (421b), 6
a" hla skyed pa'i tshul dngos	296b, 7	296b, 7	330 (412a), 3	330 (412a), 3- 339 (416b), 1
i" mngon byang Ingas skyed tshul	296b, 7	296b, 7 - 299a, 3	330 (412a), 3	330 (412a), 3- 336 (415a), 5

Topical Outline of Chapters 1 J-12 ofTsong-Khapa's Great Stages of Mantra Topic [Outline structure: I A 1 a i A' 1' a' i' A" 1"]	*MS:* Where Mentioned	*MS:* Where Discussed	*Block:* When Mentioned	*Blockt* Where Discussed
ii" zhu ba glus bskul nas skyed tshul	296b, 7	299a, 3 - 299b, 7	330 (412a), 3	336 (415a), 5- 339 (416b). 1
b" sbyang gzhi dang lam la sbyar ba	296b, 7	299b, 7 - 302a, 6	330 (412a), 3	339 (416b). 1 - 346 (420a). 2
c" don gyi gnad bsdu ba	296b, 7	302a, 6 - 303b, 4	330 (412a), 3	346 (420a), 2 - 349 (421b). 6
3" rdzogs par byed pa'i yan lag	295b, 2-3	303b, 4 - 309a, 6	326 (410a), 4	349 (421b), 6- 366 (430a), 4
a" ye shes pa gzhug cing rgyas btab nas mchod cing bstod pa	303b, 4	303b, 4 - 306a, 1	349 (421b), 6	350 (422a), 1 - 356 (425a), 4
b" bdud rtsi myang zhing bsgom bzlas bya ba	303b, 4	306a, 1 - 309a, 6	349 (421b), 6- 350 (422a), 1	356 (425a). 4 - 366 (430a), 4
C" mjug gi bya ba	290b, 2	309a, 7 - 314b, 5	312 (403a), 2	366 (430a), 4 - 381 (437b), 6
1" lus brtas zhing gtor ma skyed pa'i cho ga	309a, 7	309a, 7 - 312a, 7	366 (430a), 4-5	366 (430a), 5 - 375 (434b), 3
2" mgron bskyed cing dbul ba'i cho ga	309a, 7	312a, 7 - 314b, 5	366 (430a), 5	375 (434b). 3 - 381 (437b), 6
ii' thun mcshams kyi rnal 'byor	290b, 1	314b. 5 - 316a, 2	311 (402b), 6- 312 (403a), 1	381 (437b), 6- 385 (439b), 5
aiii' rnal 'byor de dag rgya che bar 'jog lugs	290b, 2	316a, 2 - 317b, 4	312 (403a), 1	385 (439b), 5 - 390 (442a), 3

Topical Outline of Chapters 11-12 of Tsong-Khapa s Great Stages of Mantra **Topic** [Outline structure: **I A 1 a i A' 1' a' i' A" 1"**]	*MS:* **Where Mentioned**	*MS:* **Where Discussed**	*Block*-. **Where Mentioned**	*Block* **Where Discussed**
CHAPTER 13: rdzogs rim spyi'i rnam gzhag bstan pa ste le'u bcu gsum pa'o				
2' rdzogs rim la bslab tshul	270b (340), 6	317b, 4 -	256 (375a), 1	390 (442a), 3 -
...				
iii. de gnyis la bogs 'byin pa'i thabs spyod pa	255b (310), 5-6		212 (353a), 1	
iv. de dag gang zag gsum gyi lam du ji Itar 'gro ba'i tshul	255b (310), 6		212 (353a), 2	
4. nyams su blangs pa'i 'bras bu mngon du byed tshul	92b, 5			

A Critical Edition of Chapters 11 & 12 of Tsong Khapa's *sngags rim chen mo*

The following three editions of the *sngags rim chen mo* were compared to make this edition:

1) Block: a blockprint edition of 512 folios. From *The Collected Works (gsuri 'bum) ofRje Tsoh-kha-pa Blo-bzah-grags-pa,* reproduced from an example of the old Bkra-s'is-lhun-po redaction from the library of Klu 'khyil Monastery of Ladhakh by Ngawang Gelck Demo. New Delhi: Demo, 1975. LQclassification: BQ7950.T75 1975. This is the main edition input here; folio numbers (inserted in bold numbers preceded by an @ sign) are from this edition.

2) MS: a manuscript edition of 366 oversized folios contained in the Columbia University library; I-Tib-554 LCCN 76-905625, from the PL480 collection. *Sngags Rim Chen Po,* Dharamsala: n.p., 1969.

3) ACIP: an electronic edition input by the Asian Classics Input Project (source edition unavailable). File number S5281E.INC.

Note the following:

- Tibetan letters in brackets represent a variant reading from the MS which is *preferred* (a preferred reading from the MS is common).
- Roman letters in brackets preceded by nothing or by "MS" represent a variant reading from the MS which is *not preferred* (uncommon).
- Roman letters in brackets preceded by "ACIP" represent a variant reading from the ACIP file. These are generally *not preferred,* unless the word "better" is added (rare).
- Outline numbers and heading titles in Roman letters are included in brackets at the start of each section. These can be referenced to the topical outlines and to the English translation.
- All formatting including paragraph breaks, block quote indentions indicating cited passages, and so on, are my additions. These formats follow the formatting in the English rendition.
- Spaces (gaps) inserted into the middle of long sentences are my additions. These breaks facilitate faster reading and analysis, and also help to indicate how I parsed and interpreted difficult passages.
- The names of persons are underlined with a loose, evenly spaced dotted line.
- The names of texts are underlined with a tight, unevenly spaced dotted line.

A Critical Edition of Chapters 11 & 12 of Tsong Khapa's *sngags rim chen mo*

Chapter 11

rim gnyis zung 'brel gyis byang chub sgrub dgos par bstan pa ste le'u bcu gcig pa'o

@348a4 || ^^qc-q^-qa-^Tir^^'^-qa-^^-q- gj-ar^qc/q*j

q"^'«'l^«i-5'cf j|'^'| £'^'l'^^"2'^'^*i'^'f i' '|^N'^'3'^' '|^'^' ^«Jt'§j'«i3j"

•sj -N 'N3 ^

ag-^q-qa-^q^-,|q|^-ap^'^c.'| cE,WJ|*r ^•^<w^-%-^3C"qa^<W'^E'|'5|'«l5i-ruq]-

^i^C-|aj-q^r;-[^qifaqi^^-^^qi-^-p-^^^-n,- @348b qa^c]^ >

-S3 *2 "S3 -O

5C-*ic^-qfvai«]|*rq«r ^q|-aj-*i'|^I'tj^' ^^'-^'^'g^l |*j^"^i'*i'rw«r

^•3^-^3^'aob£;'g'^'«i^'ajq]-^-^^-qa-^- ^^q^c^-a^-q-^-q^-q/qrvg-*-

N3 "O "S3 N3

njdsi-g-^ew-fj-a^^'^-^sij"^- q^'^eYg'p^'^yq^'^'S^' ^l^'Jqtfar

[III.C.2 - snod du gyur nas ... dam csig dang sdom pa dag par bya ba]

N3 -S3

-S3

qfjawcy ^c^'gq'agq-J' ^•^'*i^-«j^-gcL'§«i-«inj-q^-qqq|-^- q^rLj-q-«wc-q^-aq^-

N3 -s3 N3

[1] Toh. 373 (Dcrge rGyud KHA): 288a.2-3. Lhasa 389 (rGyud GA): 37b. 1-2. Dcrge and Lhasa vary considerably (in identical ways) from Tsong Khapa's citation. The Dcrge reads (Lhasa variants in brackets): ***phyi nas man ngagji bzhin du, ,dam tshig spyodpa la brtson pas, ,snoddu byaspa 'i rgyun gyis ni, . 'khor lo la sop bsgom fsgomj pa*** Y ***rim, .yang dag man ngagphun tshogspas, ,dngos grub 'gyurgyis fgyijgzhan du min, ,***

^•^•^qt'^'^'^'g^'w-Äie^j"^'^^' *ragc;*rq^- q^q-q/^wrq-rws;-

[2] Toh. 366. Lhasa 376 (rGyud KA): 265b.4: ***dkyil 'khor du ni ma zhugs shing, ,dam tshig rnams ni Spangspa dag, .gsang bayang dag mi shespas, .bsgrubs kyang ciyang mi 'grub bo,,***

[3] Toh. 480 (Dcrge rGyud, NYA): 165a. 1-2. Lhasa 448 (CHA): 355b.5-7. Dcrgc reads [Lhasa variants in brackets]: ***bskalpa brgyaphrag stong duyang, ,ci nas mngonpar brtson byas kyang, .gang zag bzhipo 'jig rten tu, ,bsgrubs[bsgrub] kyang 'grubpa nyidmi 'gyur, ,sems ni bskyedparmagyurdang, ,dadmed 'grubparmi gyurnyid , the tshom 'dzin pa nyid dag dang,, bka' bsgo ba ni mi f omit] byed [phyed] pa o,***

[4] Toh. 3721 (Derge rGyud, TSHU): 11b.7. This is verse 49.

[5] Toh. 373 (Derge rGyud KHA): 302a.7. Lhasa 389 (rGyud GA): 58b. Derge and Lhasa vary in similar ways in the third pada (Lhasa variant in brackets): ***'cht bar mnyampar groyangsla'i [bla'i], .***

f f ^ c - - w q - n r q q - * j c / | [^ - q f r s s r ^ - q c ' ^ q ' s i a w i

q] ^ c ^ - q ^ - ^ • ^ • ^ • q r i m q ^ ' q ' 5 ^ ' q q / ^ c . ' r ç r ; - q - q | **q c y** § ^ ' 2 C ' < w " ^ ' q w a q ^ r i r

g t ' o y c ^ - g ^ i ^ - q ^ ' ^ - q ^ ^ ' [q ^ | ^ q c « f c * r « j

N3 S3

qcL-ujc;- â ' q ' q ^ ^ - a j - q q | ^ - q - ^ ^ - ^ ^ - 3 ^ - < W a S ^ ' a g q ' ^ ^ ' ^ ^ c ^ - ^ - | q g q ' q a ' w

^ q | - g t - q - « i n j - q ^ - q ^ q | ' 3 j ^ - ^ e y n m q ^ ' q ' S j ^ g s r j g c ' **[^J^g**^'agfq^r

g q ^ ' ^ ' q ^ a f **' ^ ' J** ^ ' q ^ - ^ n j a **' l j** **^ ^ ' ^ ' ^ ' S** ' S **' S ^ '** ^ ' * ' ^ ' ^ ' r ô ^ | a r q * -

l ^ q f q ^ j ^ « j f 5 ' J | - | ^ 8 { ^ | | â - ^ c - â - q ^ ^ q c - q * j ^ a g ^ |

l ^ ' t t j ^ ' ^ ' q ' q ^ w ^ i p - q l c w q ^ u i c - ^ ^ - g q - Q ^ q i

« N3 %3

[â ' a ^ a i ^ ' ^ q c - **3 j** ^ - (W g q | **| â** ' q **' " | (S | 3 j** - ^ ' ^ t ^ ' g q ' a ^ q [

[6] Toh. 466 (Derge rGyud, JA): 98b.7-99a.l. Lhasa 431 (CA): 294b. 1-3. All three editions of the A W T read as printed here (with the one minor variant of ***khyadJkhyod'vsx*** the second pada). The Derge and Lhasa editions of the cited text both vary from Tsong Khapa's citation in identical ways, as follows: ***de nas dam tshig bstan par bya, ,de ring p fry in chad bu khyod kyis. .srog dang lus la bab gyur kyang. ,dam pa'i chos dang byang chub sems, ,slab dpon la ni bmyas mi bya, ,rdo rje spun rnams bkur stizhing, .sdang la byams shing chags bral ba, .namyang bya ha may in no. ,*** Note ***lus*** seems to make more sense than ***rus*** in the third ***pada.***

' Toh. 1652 (Saraha's ***Commentary on the Buddha-Skullbowl Tantra,*** Derge rGyud, RA): 144b.6—154a.l. As Tsong Khapa indicates, Saraha docs indeed say he is citing the^iang- ***ba*** V ***mdzod*** (144b.6: ***de Itaryanggsang ba'i mdzod las...);*** however, I could not locate this passage in the ***gsang ba 'i mdzod kyi rgyud*** which is Toh. 830 (Derge rNying rGyud, KA): 290b-358a; Lhasa 794 (DZA): 422b-522a.

" Derge reads ***deyi.***

9

Derge reads ***ni.***

[10] Derge reads ***gang yang.***

I ^ T ^ ' ^ ' S ^ I [â-q-q^^m^q, @350a ^agqj

NO NO "SO NO

NO NO NO -o

^•^qc-^q-q-^-|^-a^^-^r;-q^-g-^^sM-q-^-ni[à'a^ni'dtjcf«n'agq'ci'nj-

^q]^-q-qjt'aq|-^q-a|r;-^-q]^-^-^-^-aj^-qg^

-o

•SO "SO

^*i^-g^-,g-*ia-^aj-a§^-^-q- rwg'S^'^'^revq^-qi^-q- «jc-^-^-^-qa-

SO

N3 N3 NO

NO

9^-njeygq^-^-q- (^^•^^•J-g^-ag^-lir.-q^^^i-q-^*)^-^^- ^-et^C'Iwq-

^c'qa-^c^'^^-^-q^^-q^-arc-q^ ^•^•«^•^^^•^•«j-^^-g-g^-ng-^i

NO NO

^qC'^C-^cW-^'^'q'c^èy*!*- @350b •q«T«l*'§*rq'| [^•a^^q|TU-i-q^-£^-

SO

q-gq(^-q-gnj-*icS^-qa-(S|ni-^^i-

l^-|-^q|-n|-^r;- p^]'jgcs'<*r§jèyq«i| |aq-<w q^*i^-3cag^-q-c.^-afnj^|

NO NJ

l^qt'^q'^lSjTiqi-aq-ai-clnj-q'tSj^l |«f|'»-§^'q*'»T|èyyq£ri]- [ACIP:

•SO NO

BRTZAL]'9*I'2F'I

Dcrge reads *rezhigdam tshigsdom mignas,* which has the same import.

[12] Toh. 1224 (Derge rCyud. NYA): 28b.2.

ig - q - q s - ^ - ^ - è y r ^ q - q - ^ q a ^ - a j u [- q ^ - q j ; - * j | ^ - [* i f e ^] ' q * r

ay

a ^ q s j j

^ • q | ? j r ; - q - ^ [^ • j à r v ^ ^ g c y q r r ^ ^ |

^ • a ^ - q a - q ^ j q - g - ^ ^ - q **^ l** ^ - q - **^ i** ^ • * i r r r w N ' g ' £ r $ i 3 ^ q * r **^ ' « J ' q ^ ^ ' ^ ' g ' * I ' n j -**

^ • q ^ - a q j ^ - n i - q **^ ' 3 C L** - c î j - | q - ^ - g q - * i a - ^ - q a | | a ^ q | - ^ - q * - g - c * r **^ - q s** ' ^ C ' 3

^ • ^ • ^ • q - q ^ - ^ - q ^ ^ - a ^ - q ^ - ^ ' c l ^ ' ^ a - ^ ' « l (^ ^ ^ - ^ « | - q ^ - q a | | ^ * T 3 j « r ' '] C '

M ^

<u>fIII.C.3</u> - dam tshig la gnas nas lam ji Itar nyams su blang ba]

q] w q - a | - q [| **î N** | ^ c ' q ^ ^ ' q **^ ' l** ^ ' n j ^ ' - ^ ^ ' q ^ - g - q - ^ c : - !

<u>[III.C.3.a</u> - dang por thos bsam gyis lam shes par bya ba]

= ^ - q - ^ | ^ - n j **^ q c** ' ^ ' c ^ - ^ - ^ - ^ - f ^

[13] Toh. 1789 (Derge rGyud, A): 10a.5.

[^•o^-q^<WqrV^*r-*>q-g«|[[^T^'^T^S^'^nPI
N3
3^'^c.^'q-iJ*-*c-^-|q-q'^c/q|^cyr^^ ^j-*!*"^-
"S3

"S3

[|-|^-^-aj-^-*i^w^-njac.-q^*i^-q- @351b

•S3

"S3

"S3 « "O

"N3 "S3 N3

"S3 N3

"S3 -S3 N3

l^-q-aê^-u(fgq-*i"^-q-«l5j[

(^•fjq-^rV^ôyl^-ii^^
•S3 .... .Xi..... _

•S3

[14] Toh. 1830 (Dcrgc rGyud, CI): 180a. 1-3.

[15] Derge reads ***de la.***

[16] Derge reads ***thog ma.***

[17] Toh. 1802 (Derge rGyud, NGI): 48a.2. Derge ends chird ***pada: slob ma^dam pa pis.***

[18] ***Cf.*** note 2 above.

S3

S3 -sj

" ° "va S3 se:

^ T ^ T S P A N G Ï ^ ' S ' ^ I g ' ^ ' ^ ' ^ ' ^ ' ^ T ^ ' ^ ' ^ ^ ' r T ! ^ ' * ' q ' ^ * , 2 5 > ' ' q l ^ ^ '

SO N3

N3 , ,· „

.S3 S i S3

- - S3. . S3 *~ '

q|«K«rq*l| | [N O DOUBLE SHAD] ^ ^ ' ^ ^ ' * ! ^ ^ ' ^ ' ^ ^ * 1 ^ ' ^ ' ^ ' ^ ! f^'î'^'

S3 S3 S3

*TT ^S'S^'^^'S'¡^'^^^^^'5!^'^'^^'^^'^^'^' @352b 5"|'^«i'q^'

S3 S3

S3 S3 " °

q-Vqxj^" gq-<Wa-g^-nj'^-q-q^-^-y|^-qa-^q^-aj-3^q^|' (^nT(W^Wl|SrnjC"

S'^'S'T^'fPl ^'^'^'§'q^'^^'fPHANGSI'^'^^^^'^'^^^^' Z

S3 S3 ' S3

S3 S3 S3 S3 S3

S3^C SJ ' -* S3 ^sj S3

Toh. 1802 (Derge rGyud, NGI): 45b.3. Dcrgc ends second *pada* with ***nos.***

""O -O N3 "O -s» ^ «S3

Ifa'^pfo'^' ^-qVii}^-q^-g^-q|r.-9<W^'^
"O N3

^^'^^^•aj-qq-qa-^-^^-^-f^^-q-^-^-JC.^ |c^*T|jq-q-§^-a^-qsr £q|«r
%3

3'^-c5'q'^^WSC.«rey ^(^'^'§'I^«r^'3%' ^'I'ai-cnc-^-ac^-q-^r;-,^
N3 *2 "S3 "S3

g'^q'.w^'âjpi^-q^-q^Eil-q^gru- |

[III.C.3.b - shes pa'i don bsgom pas nyams su blang ba]

q]^-q-nj-q^| r-j ^-q]^- ©3533 gqi^-q-^eW^-jgr^fq^a^-g-q^-

a^-q-^-q^rq [u] ^^^•«j^-gnj-q^^«w^^-^-qa^aj^r;-| [M] Y

qa'^arâii |

riII.C.3.b.i - rim gnyis phyogs re ba nyams su blangs pas 'tshang rgya bar 'dod pa dgag pa]

=^-q-ar^*q [A'] ^^'^'^•gr^'qa'q|^-^-|^-a<éc'§'q-^'a^-q-^P]^-
[B'] 'q|^'*<^'^grq-qa-i^-^^ |

fIII.C.3.b.i.A' - rdzogs rim dang bral ba'i bskycd rim gyis 'tshang rgya bar 'dod pa dgag pa]

^•q-ai-q]^| [r] a^-q-q|^-q^r;-| [2'] ^ ^ a | |

riII.C.3.b.i.A'.l' - 'dod pa brjod pa]

^•q-^| |c-q-f^-oi^|[20]

[20] Toh. 2490 (Dcrge rGyud, ZI): 238b.4-<5.

&^-^*J^-5^'^-q^-|q^*I-q^-^q|-q'^f ^*J-q^-^q[-q-^q|=I|-q-aj^-gC-

^TSS'^1 ^t-^^-^^-gqi^-qa-^iM-g^-^^-ag^-q^-^a-^-^-^'
NJ N3

^•^•^^•ae^^qa)-gq|^-q^-|^^-^-*jg^-^| |^^q|-qj-q^-q-^| *a^S{*

@353b ySJ^c^"^tt-q(^-^èyly%W^ ^•^^•^•|q-q-^-U|3J]^-

g-sj-Sjcyqsf ^•^q-q-^-^^-^-^'ag-v-^i [^•^•^a'^-aq^c-^cisj-^q}^r;-§*j-
N3 NJ

q-aj-^^-qa-|^-q-|^-3-^-r^q[-q^-q^q-qj;-g-^- q|^-^-|q-^nr^aTW^C^-

^^•««cg^-^qa-^agq-qa-l^-^i [cB^'^^-5^-^t-q^5-g^-i^-q^-^-qa-|c;-q-^-

J-^^-^q-^qj^-q^-qj^^-q-^i ^*p-cy^-2-^cyrU'§3>-3T^'ya^

qa-l^-iygc-q^-q^q-cAis^' ^c^'^'cyq^-eyw^'cf^'*jsf^'q-^qfjq^rqa'ngsf

q%q*T*i| 1^^-^-^-J-^q-^^-q-^^- S'F^'Ç^'S'^'^'S^'^'^T^'^T

^q^^-urasi-qarq^r 5a-§j;-ad6f*i'f^-qa[[

^qrcuq|-q*T ^C-|^-q§J,^<3^-q|q|-q @354 5f-qa-r\jq|^q|-^-qa-|j;-^-^-^-

g'qa'^q^y^-arqTjq]-^*)- ^•q^'fc:-^-q^^-qa-^^-q-|^-5'^'^'^'^'^|'i'W'

Dcrgc reads *logpar nogpa dgagpa las blang bar bya ba mayin te*.

Derge reads *logpar*.

•S3

N3 N3 XÎ

qs^'a^'g^-q^-^nrnii [
N3

riII.C.3.b.iA'.2' - dc dgag pa]

ci

S'ef««i^'5^'qaq'q^"g'q'«»iQ'q^"«i^'3C' ^•^•<«^q^^'^-^a^^'Sj'^'i)'<«^'^^'3j-
à^-S/ttir^q-q^q/'^-^l ^•^•^•q^-c^*J^-J-«|q|^-^-q-q^3)^-«j-^^- @354b
N3

^•^'lj-^^-yg^-q^^-^-J-^-q-^-q-c^-r^^-3i- ^'S'argçf aeEfg-qrV
âj-^^-5-5n|^-*i-gq|«rqa-§^-^j ^•^•^•^•^•q|^-^-rg-^-^^-^^]-q^-qa-
^gr^ap^-g-^-q-^-q^-q^-^- ^'«j'qg»i^'3r;-q^-^*i^'3'5q|*|-gq[^-q^'a3^'^||
•va

N3 >0
^ ^ - [B T A G S J I J ^ T ^ T ^ ' ^

•O N3
q^qj^-qa-àjqj-^qj-^i^-^-^r;" ^'^•^•q-^^-(S|q]^-q-5jq-c^^^-|-qa^-q-ri]-5j-^-qa-
•S3 X3 W N3
^•|^-5-q^^^-ai-^-q-^-^-pq]]-q-^'^-^| ^'^•^^^•^•^^•njq|^-qj-qa-^-q-
[i^T^^T ^^'^'^•^•gr;-^cTj^-^-^^-qj;-agj;-q^- qs«y **r«ir;-
qfjarar^srq*'^*'*! ^-aj- @355a iq'q'^'^'fjC'qwq^'^'q'^'q'eW"
-V3
[S"!]' ^'q^^'tTqq'qfrq^'^'J'^eyq^
>3
^1 l^q'^w^^'W'^t'c^'q^^ ^-qj^cyg-lrq-

^^•«j'aj-3j«j|«|-|^-«j-^| q^"yr^eyq'^eyjjta-^-«icyy gq-*]^-qi}q|^-qrv"|èy
S3 X i -NJ S3

aj^q^-a^-qrvg-^i |q^^'aêè^'^^'a«i3v5njr3.3jq|-«j'c^' ^£^'qV*rqrrs|q-ai3fr
^q|-^qjq|-^qj^-y ^q|-^-gq-^c^-^-dï^q*-|q-q^| |^'é^q/*'rç'*pi|*fqfr
S3

c^rM-a^-qa-^^-ajq|-«i3j-q^| ^•^•^*q^e^-q|tjcyar«4q'q'«ic;' q^qfoèèygift*

__riII.C.3.b.i.B'__ - **bskyed rim dang bral ba'i rdzogs rim gyis 'tshang rgya bar 'dod pa dgag pa]**

^«rq-ar=J|^| *[V] a^-q-q^q-^* *[2<]* ^^*qa*\ |

__riII.C.3.b.i.B'.1'__ - **'dod pa brjod pa]**

^•*q*-^\ I^'^'S'!' **@355b** *m****

1"^' ^^F'^T*3^*10^' ni^'l^at'q'^c ^qry^-rçqsrgêyq-
5^f| §aiqa-(^qç>i's;c' ^cy&eygjay^c;- g^j-i-qacqa'q-^^-q]^-^'
^•fjc-^qp-sr ar^q|*rq- q|^"qa-^'q-^c-|^-[|^]-qa-^ai-q|^r;«i-

Toh. 2490 (Derge rGyud, ZI): 238b.6-239a.3. The Derge has sufficient variants to merit citing this entire important passage here for comparison. Sec notes to the translation of this passage as well. The Derge reads: ***gzhan yang bram ze stong nyid bio dang, kha che "i mkhan po rab snang byed dang, a 'a nanda badzra dang, dge bsnyen siddhi ka ra dang, mkhas pa chen po dpalgyi sengge dang, snang mdzad rdo rje dang, dge slong theg dpal dang, legs sbyin bzang po dang, dpal sham thabs sngon po can*** [239a] ***dang, dge slong ma dga' mo la sags pa mams bskyed pa*** V ***rim pa dang, spyod pa 'i tshulgsungs pa ni chad par smra ba dgag pa dang, rten 'brelgyis rten 'brel gyi 'bras bu grub pa dang, zab mo*** V ***don gyis 'jigs pa*** 7 ***jig rten pa rnams re zhiggzung ba*** 7 ***thabs su gsungs pa las yang dag par rdzogs pa*** 7 ***sangs rgyas nyid ni gnyis su med pa 'iye shes bsam gyis mi khyab pa ste, de ni mi mthun pa 'i rgyu las skyes pa ma yin pas 'dir stong pa nyid mtshan ma ma mthong ba bsam gyis mi khyab cing, spros pa mam par chad pa ni mal 'byor pas mi bsam pa 'i tshulgyis brten na 'bras bu 'i mchog dang Idan no zhes zer ba ni.***

-s. cs.

S3

*i'i!F'^T ^•«•«3cyqfvg-rwîiro'q'<v$èyq*i| a^'§c-Ai'^'*icS^'*i'
S3 S3 *S

<W3£'q'q^*rg«f*ï|gq'5£' j^rq'^awfi^'q'S^ ^nm§-N-q*rq*i<*r

qrv<gnrg^-aÊq|-^èyrAq^'q/«^

igarqfvqq^-rir^^'q'^cyg^^^

S3 S3

S3

a^'^«)|5j^'qg^"qa^*j-q'^c'a^'|«i[«j^«i^' @356a 5-s"3j«r*K«rf*ra^%;-

q«r g^-qrv^'q'is'ewsiqrgj^

S3

«K'^-qa-g'^eSeV^'*^ ^'3^'^^"^^'§t'^"ri|c;-qj-^qjri^-q'e5i*J^'q-as-
S3

ct^'^'rxj-q^-q-^-y^-aj-^qj^-q-^i ^q-g-«if^n|-q^-gp[*i'qa-^c^-g«c^|

^^•^'^•qa-^-^^-^-q^-^-^qi'q-Sl^-nj- ^R'I-s'^^q-qa-^q^'jri-^'q^'ly'^qi-

q-fjarq^-S^'J q|^-^w^«i'q"è^*i'q^'^'q'qS*i^i'q^'^'^'*i'i^|q'|| *z&r*

^•s^-q^-q/^^'qa-J^r;- ^cxr^i'qjewq'iw ^c^c;'|«i'g'*i^3i'qa'ag«i'q-

^•q'^-^-nj^'^agt-qa-l^-^-^'^'q^^^'qrîi \
S3 S3

a-s^-q^-qgsy^'^-g^-g^

S3

^•^•^tw^£^'qrv*i|^fTq;^| aq-.W'ft'q'^'J'^-q^^^-alp]^-
S3

qrval^cyq-*r ^^•^•^^•^•^•qjac.'qa-^q^-^-q|5jc.^-^| i^w^ffc'g'»!*!"
S3 >C

nj^t^-qa-^^-q-^i ^•^•^•^^•^•^•gc^-^ng^-aj-^^-q-a^q^-qa-s^-
S3 S3 S3

nj-^q|^-qa-|^-«j^-nj| q|^*<w'^£^'qrr^qj*rq^| @356b

^^rq^^'q'^"|^-^-^c'g^'aj-^^-qa-^-agnj-|^-raq^"q/<sj'*|q|*r^r;--^rg'

^•^•nja- [Must be RIL BU'il'^l^'^'^^èyagar ^•^'S^ı^!
L S3

S3

|^"^'§"*i'<«^a'^'5i'q|^"q'^| fc.-q'|^-g^-q-^^5^c;-q/v-q-^^

^nrrag^q^'^'q^^'q^'q^ aq^q/^aS'*]'

S3

a^q-qsr^i ^•^•^"I'qgai-q-s-g-tti^i fjey-q-^c^g^-yq/^arqai |

|^c.-§j-^ïj]-^-aeq]-|^-qR| ||^-qjrqvW<afvq/q-^«*i*j[

5*T^f| p'|-v-|-q^qj-q-tI]^-qa-^q-|^-q^-q-aj^-25

|«Nel^'[*ie§3j]'gft-eTj^'^- @357a *ic^-g^-^| i^'^arc^^pvTf

^<w^'5^^'|^'^-^'a3t'n.gaj-q^-5c:^-^i| i^^-^-q^-^-g^-^^-^^-agq-

X3_________\J_________-_____________________________^ NO

q-^-^qj-^C'C'ae^-cAjc-lj-aqjq-^ a^-^-^-q^-^-q-^^^-§^-a(gq|^-qJs-|^-nj-

[24] Toh. 370 (Derge rGyud, KHA): 125a.l-2; Lhasa 386 (rGyud KHA): 518a.5.

[25] Although Tsong Khapa here refers to the ***Kha sbyor,*** his reference to a fourth chapter ***(rab byed)*** of a second section ***(brtagpa)*** indicates that this is ***not*** the ***rnal 'byor ma bzhi'i*** <u>***kha sbyor***</u> ***gyi rgyud (Catur-yogint-samputa-tantra;*** Toh. 376, Derge rGyud GA; Lhasa 395, rGyud GA; = ***The Kiss);*** rather it is the ***yang dag par sbyor ba shes bya ba*** V ***rgyud chen po (Samputa-nama-mahdtantra;*** Toh. 381, Derge rGyud GA; Lhasa 396, rGyud GA). While the former text is nine folios (in Derge) divided into seven ***brtagpa,*** this latter text is much longer at eighty-five folios (in Derge) divided into ten ***brtagpa,*** each of which is subdivided into four subsections (usually ***'byedpa").*** The passage Tsong Khapa cites here does not show up anywhere in either text. Nor does any passage resembling what he cites show up in chapter four of section two of the latter text (Toh. 381). However, in the ***second*** chapter of the second section of the longer Toh. 381 there is the following prose passage which has essentially the same meaning as the verses he cites: ***lag pa 'i phyag rgya dang, .sngags dang sku gzugs kyi nga rgyal sgom pa dang, dam tshiggi thun monggi dngos grub sgrub par*** [Lhasa substitutes ***skyedpar*** for ***sgrub par]*** ***byedpayin no zhespa ci zhig bya, sangs rgyas nyidkyis byingyis brlabspa'i mtshonpa mngon du ranggi lha / rnal 'byoryin te bskyedpa dang, dc mtshon pa nagnasgsum po nam mkha' ha bur gyur ro,,*** (Toh. 381, Derge rGyud GA: 86b.7-87a.l; Lhasa 396, rGyud GA: 375a.7-b.l). The Dharma Publishing Index notes in its encry to Toh. 381 that the Derge colophon indicates that ***"Button,*** in revising this text, used the root text and commentary of an Indian text to translate and fill in gaps in the text." Tsong Khapa must have had access to an alternate redaction of this text which "filled in the gaps" differencly. All of Tsong Khapa's remaining citations to the ***Kha sbyor*** herein are also to this longer Toh. 381.

l'igèy^cq*- p^]'<wô|3i·^[[q^q|^-Aja^nj-a|^-^[at^cyqrrcwq^«rq-
^^•aj^^f^-yi^-q-^-Y njc;-^-»j*,- [§<w]-q-q(^- [c^]| |s;a-|^a(gnrq-
^^•q^-cTj^'agq'q-ai-cîi-q^-[q^]-^'^*q-^| ^Sj'^S'^'g^'[gq]*j]-^q£^-qa| |
as;w^£^e£^'|q'qTirq|^-Wc^^ ^qf^-ajw^qj^-
s3

riII.C3.b.i.B'.2' - de dgag pa'o]

riII.C.3.b.î.B'.2'a' - dgag pa dngos]

^c-q-^| |j«r [|^]"q'^^-5^-^c;-gni-qa-^p-^-^-^q|^-qa-^^-j;q-^-
s3
qj^-q^-^^^i ^ays'^^'aq^c;' ^q'^'^^'j^q-^g-ârs^'^i ^q*r*j'
ui^-aju|-^c:gaj'qa-|^-^| ^q^'^-^-q^-<g-p|a-^-rii^-^-cTj^-^c:- *q* [iïnj^'nr
s3 s3 s3 *-
^^•qrr^-^c'gai'oy ^T^'^'^'^^ft'Sil i^-s^-q-^sye^-qrv^-^q-
s3 s3 x£ s3
^q'3*i^^"^=i]'q-^'ag'q"^q^'aj-^q|-ni^-^c.- ^q^^q^'^-^'^'q^'ag'q^sr-w
aj-q^-q-^- ^•q-<£^q'q|a njq|^j-6v5j-aj- ^•q-^'^'^^^'^tii'qa"^^^'^^'^^-
^ s3 s3
s3 v»
^^•^•^•q-^^-q^-^qj-gaj-^-ag-Ai-^-^- ^qj-q-qf*j^-q^-qj^-ojrxj-q|^nj-
s3
q^-§jc-q-*r^-^qj*r^[w^-^-^-^aj-q^-^'q'^'^w^'q'^-q-ni^-atiirii-
s3
qa|^yS,q]^'qa-^qc;-2q]-§i^'26
3J
|^-^q|-|^-^-a§r4-q-rn| i^-nj^nj-^c-q-s^'^^l

Toh. 4210 (DcrgeTshad Ma, CE): 129a.5. This is ***Pramanavarttika*** III.283ab. The Derge reads ***rnam par nog dang rjes 'brel ni*** for the first ***pada.***

-o L J N3 "S3

*r3,*rcy ·e^l^'l^qtw^'^eW^'^a^^^ @358a

^·q'^<^-q^ws£'ä·r}qc.'₀y^| eB^'^'g^'S^'^nr^C'^C'^'nrg*!'

q·nr^cyya^-qfrt^-53fg^ ^c/^rv*<N'q^eyy^arq-

N3 N3

>C|^-q-^q]^- ^•^^•^•^•*j^-q-tj|^q-^q]^-aij ^^'qfvgnrqV[27]

N3

[Ä'^q['3^'q-^'«l'nj'«i·'|^| |«jc.-^q(-li3i-qac.-qj<3vj^-q-5i[

(^·qi^c-^q-rwagt'q*'^^

^^·q-Ä-^-q^-n.^'qa-|-^nj-q-aj- ^aj-ag^-^t^-wagc-^c^-aq-qa-^^-j-rnq-

q-c^-qa-q|^j;-qj^-qa-^q- §'^'wg£-*rq«^'«rnr qf^q^'q^' qjjBjayjjrnr

NJ •SJ N3

a^-^wq'vta'l'i^'^'g^'q*^

[^•|^-«jf^«j|'wjr;- @358b ^\'^\ |^'^-^cyy^cwg^|

N3 X3

N3

N3

[27] Toh. 4210 (Dergc Tshad Ma, CE): 129a.6. This is ***Pramänavärttika*** III.284. The Dcrge reads ***migtsamzad par sa la sogs*** in the first ***pada*** and ***gsai bar mang ba can du mthong*** in the fourth ***pada.***

[28] Toh. 4210 (Derge Tshad Ma, CE): I29a<5-7. This is ***Pramänavärttika*** III.285. Instead ***of gams,*** The Dcrge reads ***bsgoms*** in the second ^»#¿1 and ***bsgom*** in the third ***pada.***

[29] Toh. 375. Lhasa 394 (rGyud GA): 334a.7-b.1. Both the MS and Lhasa have ***dag,*** not ***age,*** in the second ***pada.***

*d s3

^•q|^c^|-qa-|^-^[iqc-^waq^-q-^ewj'l^q'j^

ar^cyqrrg'rwaq^'q/e^^-q'^ @359a ai^'oiw

^ s3 s3 s3 s3 ^

^ s3 ' s3

s3 s3 sI

^ sĭ

ra^'g'qrv^q^â'fj^'q^'ag-s'qçr s3 ySQ-^ajrTq J

q|^-^|N'^c.'C'ac:3i-*i'agq-q^-|'q^[^•qrV^<wg'g3^'q'3J|-qc/cy

q-|y *r**i]*rni| ^•gô^-âmgq-qrq-g^-y^- ^•aico'Sj'^sfa^c.-aj'qirrw&i^-q-

ra3ju|-q- ^'^'^(gru'^l 3^-q^c-|c:-i-^c'2C-(£q-5-^<w^-aj-5^-q^-<«^^q^-

[^]'^'JFq'q^T ^S'^T^'S P3^'^' @359b Wfjsrq-rw

Toh. 4021 (Derge Scms Tsam, PHI): 40b.5- The Sanskrit reads: ***abhûtaparikalpaica cittacaittâstridhâtukàhII*** (I.9ab) [From Swami Dwarikadas Shastri, ***Madhyânta Vibhâga Sâstra ofÂrya Maitreya*** (Varanasi: Bauddha Barati, 1994), 39.]

NO "o -sa

q«'q*rw[31]

|q««r*râr^-|j*rq-^-| |q«*r«i*«i'^'qjg«i'q'g|

|^q^-^-q(ac.^"(^'a|^-^^-^| |$'$'q'^'rvjj·q*'§'s;|

|q-^nj-|^-^^-a^^-q-^^| [qs^-^i^c/^-q^eysii

[|-^aj-nj^-^*i«j-qj^r4-|^-q^| [^•qaTWsa^^-arqaj^i

f^^-qjq-Y^-a^^-^^-q^i iftoj-qa-^^-^-^-aj-lj^i

NO NO

^•qj^Q^-qa-a^'^i

H]C-^C-|-^-q^^-q^-^^|

^•?Cjq]^-q|Jjjc:^-q^- <«-q5^-qa-gq|^-S;^-|-£q|^-q'q^-q-Aj-^-q^-^- q^-*j'

NJ

q|*y*<wq/^5j«rnr «ypj-^^-aeqi-qa-fiit^-^-l- »ef^'|q'qrrtw^£'q"q^'q|^'

^ NJ

^*i-gcij-|j-^3j^-qa-(qt*i'^'a^'q'^- «3^'fjnrôï| i^lc^'J-^w^'-q^'y <§frq-

^ NO

*nraj*r @360a aê^'^c' ^^'^^'|^^.^'C^'ci^'ci^-^qf^-q-q^-^[j

gq]^-^-^-^c·q'^cL-^a-^aj-rAg^- q|^-wq-nj*-q5^'^-g-*-^«rq*-*r

qS^r^^'^^-qa-^qj^-q-q^^-q-^-g- j^-^r;-q|^'eTja'^nj-a§^'^'^'§*I'q'ni-

NO NO NO

g^'^q^-^TA^^-q-nj-qsf q|^3raÊTq|-qw£|ey^| gaj-qa-^^-^-S.qc

^C'qa-a)^-3^-r^-q|^'^'q^^q^^c.^|-q^- (W^'wr^'^'*'^!

W^C'jjj^qg^Wql^'^ |

^gnra(5*-r^q|^-q-araq^'q^

5^-q-^i §c-^-o)-^qj^-qa-gqi^-^'li-§Ai-q^- ^cy^-q^eyqrvgp-^cLra§^<*r

[31] Toh. 370 (Dcrgc rGyud, KHA): I24b.6-125a.l; Lhasa 386 (rGyud KHA): 5l8a.l-5.

qft'l»it^-*i^a-«i^r«i-%q|-^c"W r^-^nrq^cye^-aq-eyey s;<w\E«reB*"3«rqsr
v3

|q3«*J'^^-a^^-g^j'qT|a'|aj-q|

|&*«W'g£'eBq"*i<W*r^qrvâ| j^^-qa-^q|^-g^-j;q-^-<?,5J^]

[rw^c^'c^-qj-arq^i [q^'q'|rq*'*f3j*r*i|
-H NJ

IG^^S^'^'S^l |q^q^-afq-|5q-q-^|

[^•qqcy^a^'^^cfsfài^q^i ·q^q'^-*jr;-^'^-&-rag.*|

Toh. 381. Lhasa 396 (rGyud GA): 382b. (See note 25 above regarding the identification of this text.)

[33] Toh. 417. Lhasa 378 (rGyud KA): 356a-b. This is section II, chapter 2, verses 33—36. The Sanskrit from Farrow and Mennon (pp. 164—166) is:

[Vajragarbha aha/]

utpannakramayogo 'yam tatsukharh mahdsukham matam I
utpannabhavandhino utpattyd kim prayojanam II (33)

bhagavan aha I

aho iraddhavcgcna nasto yam mahabodhisattva iti II (34)

dehabhave kutah saukhyam saukhyam vaktum an /akyate I
vyapyavyapakarupena sukhena vyapitam jagat II (35)

yatha puspdSritam gandham puspdbhdvdn na gamyate I
tathd rupddyabhdvena saukhyam naivopalabhyate II (36)

zi nt zi h _SM z! 2 ¿ja J3 2 ¿ 2« Ü <J3? -2 m;t 2 P? 2J ň _SM 2 22t Zl

o * _a zi j \ n z: 2 2i ja 2 P? u n zi J3? _SH <LB? zj _a &l _a o? 2J Z: _a zi 2

¿_/i 2J _a vE? 2 n 2 2i zi £t j \ ň 2J E? _SM ň £ n Zl _SM Z*

2< zu 2i zi cHt 2 zi 2 ni zi h ja; zi ü lh zi -À £ ^g* CH?

ni, Zl 9j 2 £t 2 Zi Zl ja _a Ji2 ¿ñ P? 2{ 2i P? zit J3 zi -2 <UC? M n (g?

2t ja _J3 3 JV _£l? 22 .ja 2 ¿¿ ja P? J\ ja ja ú P z: Ü zi Ü ži m. _n _/t ;<t2t i ¿ 2

<LEt ň à n © zi ja 2 2i _SM 2. ň J \ 2l? _a< ü i< j i ; i ! zi r« P Pt

z: P? Zl -2 n zi P? >M p JX> 30 n m zi 2 »«(^3 Ü 2 2í zi 2 ü

& zi P? h J\ n >n; P P? ni 2 _a U Ži 2i n £{ Jai? n zi _a _g 2 lát ň 2 ja

p ^g P? 2 z; 2 <h S (La? ^1 z: P? Zl 2 ¿2 >P? ¿ n zi< J\ SK 2 2f? -À -M{ 2 ZH -M zi

n zi; Ü P £ zi ^ -Û ü 2 Ü ^! zi P? o 1 2J -ai; P h ni ^! 2

02; zi 2í 2: n zit * 3 Ü 2 (U12 n 2 fiůž n 2 zi P? ^3 n ai ja 2 _a n ai ^g >< ¿-ai ftzi _^i; 2 2J zi

P n taj ZJ 2 2í zi -j\ n 4i J3{ 2 zi × p s\{ J \ ň i 2 O? -4 n 2i Ja P ^n ^g -À n p _a 2 2't

^g? Zl ~a zi< oa ¿-M 2 (Ui 2J 2 oi? J3 Oi h ú h P jn si J3{ 2 2* 2 2 zi; zi P? ^2 Zi Ü ^g P _^1

^g n ai Zl n zi 2 2 n S ^ _h? ja P _9f ^

Zl ^ z: - r i ; z, o 2 ; -J>; n ň "* zi

¿32 .zi _SM ü ja _SM ^ J \ - O K ;

^n; ¿ja ^g 2 J\ r>{ 2 zit P? ^n; •<p? J \ 2 ¿Jb 2 ¿ _94? ja 2 W ¿192 Zl ¿2 ^g ¿a ja 2

¿JL32 Zl Zl 2 2\

_a; -2 «¡4 Ü Ü Zi 02; /» J ^? n P? © fr» » ja? o>; ZJ o>; 3 4 zi

2J &H zi J] I! ¿-3) Ü zi 2 ^ ¿=¿1 /"fi 2 2i 2 " ¿ P? ¿Jb i g i» ¿ (132; 9} ^ 2 ^ 2i i t

Z: 2t; ^1 ^n; zi _^; zi 9v -SM zit SM 2 _Zi o 2 Ü zi p? mit _g 2J (g? J* 2 P (Lût £? _SX zi P? zi? M M ja;

ja; ¿J2 n i t ^1; _SH? 2 n zit zi •3 mit _g 2 h? 2i A2t 2l zi Zr × zi o 2 ; >? 2i 52t h zi 2 ^i J3{ 2

nj'qgwy ^•^^•q|^-^<*J-aj'§q-^qj^-q^-q|^C^-^| |

<w^-cy^-q-^r;-q'aeSc/*!'q-rv'Ê^^ g^'js'rîq|-<w'

^ a r a r ^ l e y g - ^ - q - ^ - ^ - ^

@362a S^i^^'^'S'^'Jg^'y^C'q^^ ^7*5-

qa-^qj^-q-^-^-ct-^icg-v'^i |q**gcy|*s^ q nr^^'S'*'^

IJq'Ä'^^-q^TldbC'g'qrvrw^-^

£'^*'q"q/$| ^•cy^oytjq-^q^cWarq^^

g-|q-!gq^-(^-q-rir^q|^-q-qjq-£^

qa-|^'^| [Sjq"^qeyeB3j-q'^^q£-^

njc* <wt^-q^-aiq]^·3i^-<3vi-g^·^| |

riII.C.3.b.i.B'.2'.b' - bkag pa la rczod pa spang pa'o]

q||*rq-^[^aj yq|^-^-a<ic-g-qa-aj^-ôvi^-^[|-*)^n>y(w39

l§'5l'^""'' @362b ^'^S'^'S^I |W^r;-gnj-q^-^q-q-«j'«ia-Ä|

|q|^-qa-^-q^-q|^CL^-qa-|-^r;-^| jqcJ-«jJJ|-ni-^q|^-^q|-q-^r;-gnj-qj

Dergc reads ***bzhin du.***

Toh. 1347 (DergerGyud.THA): 110a.7-110b.2.

[g3g^'^'^^-q^g'q'^gr^ap*-§[[ap^wfj^-q-g^-q^-^-q^-^

jgq-qrilg-ioyq-s^-agq-ag-^i p^-qa-^^'gq'oS^'q'g'ai'^i

^^•gq-agq-J- ^qj-q[^cçj-gq-*j-agq-q-s-g^c:^j-q-^c.-| ^q^-qa^^rir

^q[^(-qa-^-*i^-5CL- ^•q^-^'^rq-^t'^'^oS^-^^-^-q^-q^^-qa-*]^^{

^ara§^"q^-q^-^'qrVs;C^^ (S|*r

§«r aiffqa*!^- qi^-^-qj^i-q^-^-^fî- (^•g^c:^-q-^^'^-aq|nrq-v-

qs'5g'g'q^'q\£ôyqïvrw|w^<w' @363a ^'g^'^' qi^'^w'w^csra^'ar

a^q-q^-g^aj-q^'g^c:^-^- a^c.^'qwq|^'^<w'^'^.^g^'q^'f^'q'^'«i^r4| ^rv

q|s;-^-§^T^'qR-^£^^ iey^c'qeôyqrr

apj;-*]c^-w^-q|wq'qe^'q'^- ^•^*i-|^-^^'g2N'q^'as;^'q-qT(ii]-5)^| ^'rvyq-

^r^cy^c-g-s^'gq-agq-J- ^icBqi'^-agq-^^'qa'^'^'q^i' ft£c"§-q"arq*k"

R^-gary3^-q^-|-peW^<W'^3r^

q-^g-^oy [q^-gwq-eii^-^-^-^^-q^-ag-^'^c.' ^^'5^'*i|^'q'^'

aj-^q|^-q^-«)c;-a2^-^[^a-â'^^^'*i§^-qR-g-aqc;-^q-qa-^-^-

Toh. 1347 (Dcrgc rGyud, THA): 110b.3—4. Dcrgc has *'khor la bjgompa...* in the second *pada.*

[41] Toh. 1347 (Derge rGyud DA [continuation from THA]): 226b.6-227a.2.

@363b *c;3^*r^-g«rôy«i£'|[43] ^•^•q*-£q|^-qa-*ir;*f£|*r

^[45

a^-q|nry^'a§*-q-^<w3'q^^ •

N3

q-rw ^gamp-v^Ccy r34cf^]-w^-q*rq-cy ^^•^•q^-a^Y^'qTT^3)'£Jj;'

^•^•qj-^c^'gq'agq-J- ^t^-g^-lj-agq-s^'rs^l'aajpi-q- agnraley

|^'^c.-u]c:-q|^r;^qTij- ^'ap^-qfr^q^-g^-q^-^T^

*jc*r @364a l^'^'^'^'ag-^-^-^-q-^i ^•^•^^•g^-^r^^èvS^r

X3 N3 \3 'NS I

qir^eyuicyg- ^•^•q^-^^-^Q^-g^-^-n.g-^-q-a^q-ll^-^i agriT^-ai^s

42 Dergc inserts *dang mam pa thams cad mkhyen pa nyid.*

43 Derge omits *yang.*

44 Dergc inserts *nyid.*

45 Derge ends *mi gyur ba'iphyir ro.*

46 Toh. 1347 (Dergc rGyud DA [continuation fromTHA]): 229b.6-230a.l.

Dergc has *rnam par nog pa sgom...*

48 Toh. 1347 (Derge rGyud DA [continuation fromTHA]): 229b.3-4.

qfj<W'49q'^<wqa'^qc3j«r ^•q^r;-p*i^-^,|'<3iJel^'ni«l«'l^'<i' *>*pr

S3 >o

g^^-q^-g^Q^-q-^^^-^*]-^-r3,tJ|a-qtj|-qj- [cisI'Mq^arq-aqc-q*-

S3

S3

|a^'3q«rq§-q-*r«i^| fq^j-q5'qa-a=i|aj-|- |-£-q- ^c.^-q-<£ôyqa[

|q-q-3cWSs7s;c/2{cyqa-|-*/^|

^•^q^-^-^^-^^-^q-qj;-|<W-q-^-^- SJCSTg^'3'^W33j'jfJ|«f«j'g*'qrv,jfc*rq-

N3 >o

eT&J'<4 p]"«i3j-w |q'q'*\;fq5«fqqa^- qc^-^-sfa^-q-ôy |ày<*is;-qa- q«r

agnj-s^"ni^| âi'i^'g'^^'^^'S'^'^'^'^'g' @364b e*>]"q§jai'lrq/

qrVg-aid&a^- g^'q'fj^'qa'^'^^'^^^ q^qrv

S3 S3 S3 S3 S3

S3

^Jri|-ap^-|-ap^-(^-|g^-q^-^-q-uic;-*i^'q^- ^oS^'agq-qa-^q^rais,'

S3

q*-|-q-cy ^ y ^ ^ l *S^^&S* [<^]" [better would be: ^ T ^] ' ^ ' ^ ' ^ "

qfv§-s'*| [^•^^•^•^•^•^•^^•^^w^^'qa-^-rgg'^-^-^c;- gsg-fjarqrvaV

S3

^aj'fjarq-ai'yqsr ^•ajg-^g-gg^-q^-^-q-^-q^-ag^-aji ^'|-s"gi'|'*^"|-

S3 -S3

^^rgq-J-^-^-ql^-q^-g-q-^'^-q^-ag^'q-^' ^'^•^•a^qa-aq-q^-q'tj^-

S3 S3 S3 S3

s^\- agg-q-aj-^c'^^'qsa-q^-qa-^^-^- ^^•q^,q-^-q,^^-3-^'a|5|-^-

q-Tj^-^^-^ajc^-qa-l^-^i |

Dergc reads ***sgom.***

° Derge reads: ***zhaga ga zhiggi.***

1 Toh. 1347 (Derge rGyud DA [continuation fromTHA]): 228b.5-7.

"N3 N3 ^

^•qa-gq|^-^q^-q^c;-q|3i^-q(|qi^-^-q \^S(@365a

qa • ^ qc • q^-qj^r 53

. . . . N5

|^q]-q|^-q|3q]-5^-<^^-q-^|

5^-qjçjC^-q-^^-^q|-q-q[^-u|^u|-5-N-*i-|-ni-^-q-Pilïii-aj-qiac'^cTj-Ai-a^-q-q]^-

^•q-<wc^-^<w|^-a5jq-qa-|^'y |g'qT^q|-qa-|-q^oy^| i^-pj"^-^-^-^- ^

^cq'^-^^-^-q-a^-^c:- |^-|-^q^-^c-q-^-c^^a-^^-^c;-q-u4c:-a^ai-^^'q^-

^q|-q-fl|-t!|C:-UVC-^r;-q-*i^-q^-aqj^-^| |a^-^^as;^-q-^| CX)5,-ajq|-q^3,-^3,-g-j;r;-agaj-

va >a . . . .

^^•^"*i^c.-q-*i^-q-^c.-j gcii §^-qa-^q'a|^^q't^'^^q'ai«ic.-cTj^c.çi-q^- j§*r

a]-^q]^-q-i^-q-^-q^-a3^q'^^*jc.'q^q^'5CL' ^<«-agc:-n.gai-q-N-«ic.-q'T|q]-qj |

NS NJ

q]f^-yq]ai^^aj-^-q-|^-q-^-ri|^^aj- @365b ^'g'S*I'q'^'q'«i^'^"e|'I'3C" f'

52

" Source unidentified. As this is a commentary on the ***Abhisamaydlamkdra*** it must appear in the ***shesphyin*** section of the Tanjur (Toh. 3786—3823). None of these has "Mother of the Victors" ***[rgyal ba 'i yum)*** in the title, but several have "Lady" ***(bhagavati, bcom loan 'das ma)*** in the title, along with reference to "personal instruction" ***(upade/a, man ngag).*** The most likely candidate would seem to be Toh. 3800: ***Abhisamaydlarhkara-bhagavati-prajndpdramitopades'a-ldstravrtti-prajruipradipavaU-ndma (bcom Idan 'das ma shes rab kyipha rol tu phyinpa'i man ngaggi bstan bcos mngonpar rtogspa'i rgyangyi 'grelpa shes rab sgron ma'iphreng ba zhes bya ba),*** by Jnanapada. However, I could not find this quote in that text. Other possibilities yet to be searched would include Toh. 3811 ***{bcom Idan 'das ma*** V ***man ngaggi rjes su 'brang ba zhes bya ba 'i rnam par bshadpa),*** and perhaps Toh. 3812 and 3813.

[53] Toh. 4210 (DergeTshad Ma, CE): 125a.6.This is ***Pramanavdrtuka*** III.178b.

PAR RGYUDÎ^T^'Q^T'"^'3' ST*^'S'^1^'3'^'^<w'JS'S*I'^'^qI'^'

^•agg-^^-q-cxiç-f^-q-q^-q-^- agaj-q^-^gg-q-cTifci^-qa-gqi^-^-p^-riis!-

N3 N3 ^

qa^-p-ey^-fj^-qrvrw^ ^^•qVv^-p-cy^-cV^isrq*-

*adcf*q-^ifli-a^-q^- gJiTap^Tirlj^-q^-^p-^

qjqj^-q^- ^-agg-q-«icysi| I^'oyq^-Scyj^^gq-J'^a^
X3 -S3

^^•^q]-qa-^-q^-|*J-q-^| ^cys;cTJ-qa-s;-p-ày^-fj<W'q^

^^•^^'^'q'^'1^'^'qa-^qi^-J-^-^- ^c-g-q^-ga-^-^-^-q-^- ^<*r

s^'p'^q^-q^-q/^^-J' ^^•g5g'3^'^'|^'^^·qa-|^-^-qa-^c5ı-^[|^'|jq'q"
N3 N3 N3 "J -S3

^[^S" @366a q'fj^'q^'^W^^'qrvgj'^c. •g«i^-(S)^-^-q-^-gov5|-^aj-^jq|^-

fj<w-qwyq-^<LW a^-r>r|ijq-q-|jq-q-^| q^g-^-qr^'^-p-^-^-^-q-rii-ql^-ga"^-
N3

^^rgsg-^-ql^^'q^oSg'q^'agq-qi |
S3 -S3 "S3

^cwq§jq*rq'^-aq|ai[^^•agr^1^qjsrq-^-1c.- [ACIP: NYID]'^^'^'^³!'
-S3

^c-agaii ^qc-q^5,-q*j^-qa-ag^-q-q-^^-q-^- ^3a|-ap^-|-ap^-(^-^^-^*j-^-q^-
-S3 -S3 "° -O

5,- nj^-a^'^-^-^-q^^-1^qc.-gg'agq'oj- ^•^'^•q^'*i-^g-q-q3'^'gaj-q-^-^-3;'
N3 -S3 "S3

i'q'g^-^-^-^^-ag^'^ q^'^^^'^'àlg^'J^-^'54(^•g^c^'q-^-atjprq-*'
*d N3 -S3 ^°

This is a paraphrase ofToh. 1347 (Derge rGyud DA [continuation fromTHA)): 153a. 1-2, which reads: ***gai te dkyil 'khorgyi 'khor lo mngon sum du byed na de'i tshe lus 'di nyid kyis sa bdun gyi dbang phyug nyid du 'gyur ro, ,ci ste mi dge ba bcu dang bralte shi bar gyur na de'i tshe de nos age ba'i dbang gis sa bdun gyi dbang phyug nyid du 'gyur ro zhes pa nges pa ste bsod nams kyi tshogs kyis so,,***

[^•^q|-^-qcytwg£-qa| @366b ag^'g"£<*'£^'q3^'^TAqj*|

|^cxrq*-cv^=t|-f^-s«rqa| |aq^-q/^-q*-e^qpg-v]

q^-qa-^a-^-q-^-^qj-J^-qa-ql^-Wc^i «^•^•^•^^•J-^-ry^-^-q'nj-^r;^-J- qgc^^-ar^zjpj^-J'^ i^q^•^•^•^•^c;-^-^cWc^-J-c^-qa-rqiaH^-r^ |rv|ar*r^"

X3 ^ NJ •* xd

[^c-qVqq-pc]-^^-|c;-^-^| ['TJ'çi-q-^*i^-a^q^)-|^-5c:-[

||-^^-|t^'^ia'^c;-rL!-^| i^-nja-^-q^-a^q^-q-q^i

^•^t-q^-^-^-q-q^q-^^-(^q]^-q^-|r;^-qa-^£;-ru-^a-aq|^-a^-^'nj-a^q^-q-^q^-<wfc-^*r57

|cîi-ui-|-q-^qi-^cL-04| |^^^^-<?4^-|c.-ia-^-q5-^|

iq^q'q^j'^'l^'^'Sj'J^I |§ÏC'9^q^q^ctr|cy^cT}qQ-|

^•q^-^-gq-^-^qi-q^-g^-q-aj- ^^^•^•|c-I-q^-q-i^-qa-|'q|^-^-q|^^-q*r ag^'q'q^g^'^'â'^^'^^'W qa^-^-^^-a|-^qj^-qa-pc.^r^| |

Toh. 1180 (Derge rGyud, KA): 24a.5.The ***rdo rje snying grel'is*** the Hcvajra ***Commentary Cgrel)*** by Vajragarbha ***(rdo rje snyingpo)*** entitled: ***Hevajra-pindartha-tika (kye'i rdo rje bsduspa'i dongyi rgya cher grelpa).***

[56] Toh. 1180 (Derge rGyud, KA): 3b.7. The Derge agrees with MS ***zhing*** in the first ***pada.*** Derge spells "Kotava" as ***ko tra ba*** and "Salu" as ***s'a lu*** in this and all subsequent passages.

^ Toh. 1180 (Derge rGyud, KA): 4a. 1. Derge has ***gang zhig*** instead of ***gang phyir*** in the third ***pada.***

ar<*ra-N§- ^^•f^'J'^^'^'^'qa'ai'^'J'g^' ^^•^^•J-<«.$^-<«^-cTi-^q|-q-

N3 "NO

l^'a^sprq-^'tw[58]

|aq'5C'g'Sfrs«r$*i*rai| [aorq-q^-qa-q^q|-^ru[

jfeyq^-^-qwaC^-qai Irf^'^^'^^'^'^S'î'^I

-o

^•q|^c^|-q-^c-o«ic:-(Ei-aq|ai-q^-^^-qj;-g-^- &^-q3^^a-^ey^| ^^i'J^nrg'

NO

^•^qj-lqj^-^-l-^-q-^-gaj-q-^^-aj- qgiy 3.<*rqs^-qj;-q;q-Sj^-g- q|^^-q|r;-

rg-^-qa-q|^ai-g-^*j^-5^'^^'^'è'^'^'i'W'^'q'^c.-gaj-q^^-q-^^-aii

NO ^Z-

q|^-q^-^l ^-s-l-^^-a^-^cL^cq-^o;- ^•f^p^-^a-^aj-ag^-^'^'^^-q^-g^-

q*r ^-qi^nj-q-^- ^c^'f^i'q^'^-qa-^'^Àï^- q^-j-g^-^èyq^-feyq-qcylii |

tà*r?T5'"5'3'V*r5'lpfq'^ar @367bAr^r^a^^i

NO

[^•^•qq|-cBU|^-3^-q5c;^'ru| |^'«i^'^·qa-ef'«'|'q^^|

|^Ja|-ap^-a^-nja-fiir;-q-^'| [Of^^'i'QJ^'qg^'[q|^]-q^C|

|tAJ-^JSj^q|q|^r;^qr;-q»j^^r;-| i^qq^jfo-tfg-^^i

NO N3

>0 NO "NO *" >3

58 Toh. 1180 (Derge rGvud, KA): 4a.2—3. Derge agrees with MS ***gang'm*** the third ***pada.*** Derge reads ***...rdo rje sems dpa' <u>nyid</u>\i*** the sixth ***pada*** and ***bdudkyi <u>rigs</u>*** in the eighth ***pada.***

^ Toh. 1180 (Derge rGyud, KA): 58a.3-6. Derge reads ***dkil 'khor 'khor <u>lo bsgom pa</u> dang*** in the ninth ***pada,*** and agrees with MS ***bskyed*** in the tenth ***pada.*** Toh. 1180 refers to this passage as coming from the ***"rtsa ba*** V ***rgyud."*** As Toh. 1180 is a ***Hevajra*** commentary we should expect this passage to be found therein; however, I have not been able to locate these verses in the root ***Hevajra Tantra*** (Toh. 417; Lhasa 378, KHA).

"O -O N3

(^ • ^ • q > q g ^ - * « ^ r ; - ^ - c ^ - i ^ j

^•gj-*r«i^-q*- q g ^ ^ c ^ o y ^ c . - f p - q r v o S V ^ ^

try:* **£-^-^-^-aja^nrr^**

^•q^^-q^'^'^J'^^C-q^-gC.-ag'^q'§'^qC.^-3^-q-*i^-q^-a^-q-^-«)C.-*JC-

q-qC.'fiQ-q-q^cy'y ^•^•^C'^^'J'OJeXrl^'acSC.-g-qW^

q^-ag^-q^] * i ^ - @368a ^^^^'^J*^- qfj<w^^'§Tw^£'$*'3<««r<5^ 3*i«r

5^^-<^'^'qa'^-rcoMl'a^'^*1'^£.I''?'^'3i^'^f^q'^^a'^'gc^'q^'

ag^| i

^fv§*-»p«rq*f^| q-*nry§^-qfr^-q-r^g^-§^

q^-lc-q-^-^-q^-q^-^a-^-q-^c.-] ^^•ni"q|^-^*j-g-q§*j-qr^^-^^-^«ij-

qs^'^-g^-qs^'^-ç^-^-c^-qsr S^-^-^-^*j-^qj^-^-^-|-q-q|^-n)- |c-q-

^•qa-q|^AJ-^-^^-q^-2^-^^-|C-^C.^-^-y ^q^'^-gt'^'agrij'q-^r;- qSj^-

-O N3 -S3 X£

gq]^-3C'^-aga]-qa-a]*]-nj-^-5^-^-gq-q-^r;-| wgai-^q-^a-^-^^-q^-g^-s,^-

^"&^OTq§J3^-e|ryq|9^r;-^

c^"q^'f^-q'*i'^-q^| ^a-g^^-^-^aj'q^-q-^cL'grij'q^-qi^^q^'g'li

^•qa-<$a|-|^q'^'ga)-q-^q]^-q-^fq|^qrv*««-q-^r;-fi«g^-qrr**r

qa-^C'C'rA^^Taj'^l'l^l'ae^'q'^C" ^«N'^'^W^'q^'q^'q^r;' W

l^-ae^-q^- g^'qa-eli^'^^'q'^^^'^'q^s^'aj^^'q^-l^-q-li ^

Toh. 2490 (Dergc rGyud, ZI): 239a.3-5-

Dcrge omits ***bskedpa*** V ***rim pa dang,*** which seems incorrect.

fct' @368b ae^-qrvn^I^'^-^cyw⁶^

[1II.C.3.b.ii - rim gnyis ya ma bral bar nyams su blang ba'i tshul]

cvcv.cv. cv. cv cv.

[1II.C.3.b.ii.A' - rim pa gnyis kyi sgra'i don]

Sy^<*rq-£ioyq*r ic-^-eyqgYÉH^^'^T^' ^*]-q-^-q^3j-^-q§<w^-^^-|c-qa-

|g-q-"|cyë^Tq^cyq-(^-g-*4[pâ'qa'<wc;-«jc:-^-^<w-q^-q-^|

^•^'aqq|^-q'«iq'^'3-q^-q-*i-«i^-y q|^-^*j-|-q|^-q-^-qa-^-^-<fjnj-qa-
rw ^c'5|'f^rq|^'qw<?l'q^'qa'|^c.- |yq^^'3'njc'^'3c;'|-q-q|^-^.*j-^-
^•q-«Ri^-qa-|^^[a^^-gcy @369a ^wniisq"
q^qi^-q'^-l^^-qa-^-qa-aq-qa-^q^-^'^^-^'^C.'!

Dcrge omits *sum.*

[63] Toh. 1803 (Derge rGyud, NGI): 106b.3. In the first *pada* Derge reads: ***gang zhigskye ba kun rdzob bden zhes bya.***

[64] Toh. 1785 (Derge rGyud, HA): 3b.7. Derge reads: ***brtagpa dang, rdzogspa 'i rim pa Ï sgrub pa / thabsgnyis so sor ston cing.***

yd >a N» /

«i'gt'^ acB'qa-^^-^-^-^cTi-q^-q-^ic^-^-g-^cL' ^•^•s-qa-^-^-^èygq-q^oy q-s-^^-q-^-q^-ga-^'^-n,q5,-q-q^c.-q^- ^'qp|^'g^'3j«|-aiffqa'^- sé,^ qs^^cyq-Sioyqsr ^^'«^'^^-g'|-aa"§^-q'«i-«i^-aj| ^-^sf^^-s^-fi*

^•^^•g'^ift'I^'g^"^'*!' ^•a^^-qa-^tq-£,^-q^-qa-q^^-q-^-*i^^- ^<?j^-

a^-^-q-^^| ,

ajcpr5«j| |gQ-(£q-^*j^-^qa-agrq-q-^<w^3^^'5^-g^^q-^| qui^qc^- ^•q'I'^aS^'^'^^gq'^-aj- @369b ^•aq'qa^-q^-gqi2N-^*]-^c;-| «s^w §^'q|^'q^'^-<wc-^-^t^'gq-nj-qâ^-q-^-q-aj- ^•gjq-qrrS.arq-^i qs^'Sar^ q^-q^-ag^-qa-|-^^-q^^^-qa^-^^-*î^-^'| ^'^5]'qi'|(S|c:-^-|q]^j-^*i-*JoS'ii" |jq-§^c-qâ^^-3cy<-fc-^ qi^'i^'Ijtj' ^•^•q^-q-ârac'q i^-^-qqq-^-p-q-qa-I^-^-agc-q^j- q|^-q>-rwnr*i£" a^q|^-q]^C-q^^n)^[ACIP: LAGS] ^ qa^'^'^'ajcXj'^^'J'^^'^g-1j

^•q'^c-^^q-^t'cB'^-gq]^-^-g-q-^-^-gc;^-^| |q|£"5j'**rq^'3^i7r aq-vgrr

^•q]^c;^-q-q^'^[[

*<w"^9^'$)'|'^'nmE^'qfv^

§^'oS^YV^a^-c^'cyqg^-j^

[65] Toh. 1189 (Derge rGyud, GA): 255a.2. The Derge reads only slightly differently: ***rim pa dang mam pa dang cha dangphyogs zhespa ni mam grangs so, ,ci'i rim pa zhe na, mal 'byorgyi ste...***

N3 ~* >3

ev ev.

(^·aj-çJq|^|-qa-q^-«WTj^| |^-qq^nmg*'e£nrg*rgc'|

ll-^aj-q^'^J'^q-g-qj |-^'q«fo'^|*r*K'g'§*'^| [

q^ac^y^^'qs^'w^t^'sq |^-^-q|^-qa-^*j-q-s;c:-q^qi^-qa'^-q'

^'q^'<wa'ä*fii'a§^-^-g-q-^| ^-q-^c:-qa-*ic.-$cyaj| g^^'qfA'^W'tj'^"«-

q^qj^-qa-^-q-^^-^-c^a-^aj-ag^-^l ^cXJ-q-EI]|^-qa-*)c-q |q|^-q-^jq]^-q]^c%J-^[

a^'q|^-5t-q<5^^'r^-q5^-q'^'q^-^a'^^'5C:^'q-3j'ë^^-q-^| |^-q^q)^-q-cTJ-»)^-

q*-£q|*|'qrwgq-qa| [

a-eyl^-qs^-qrr^qc-^-gq-.w'^
N3 "N3

I^-q^-a^-^-^cL-^-iai-^'a^-^i a^-^'q|^'^<wq^-^| ^gr^-^n)-|-6Vig|-^

nwgc-qi~V^y^-^-q^-§^^
N3 X3

^^'|^^'|^^|^'5fq^q|^-q-^<w*i| [gqj^-^-q^-^i ^g^'^arg-^-^r;^-9-

^^·g^'c^g^-qiT^cygc^cW @370b^*'^*'^'^Tw^'*C'qrv*rç*rgc-

Ni N3 ^ vi
N3

^"q^^'q^-g^'^-q^^^'^t'^-qs^'^^a-^^-g^-qai \
N3

^·^·qâ^'^-qa-g-gqi^-qa-^q^-jt-g^-qs^-q-^'nj- rçq^-twgr^rô^'

[66] Toh. 370 (Derge rGyud, KHA): 125b.6-125a.l; Lhasa 386 (rGyud KHA): 518a.l-5. See A7cC359b above.

[67] Toh. 1443 (Derge rGyud, WA): 298b.6-7. Derge has minor vairants: *spang* instead of ***Spangs*** in the first ***pada,*** and ***bsgom*** insead of ***sgom*** in the third ***pada.***

>3 S3

q|^-qa'^-q*o^-q,s<wynj^-^-q^q^^ «•
x= N3 -S3

^•a'W*i'^q-«ja'QJc ^q^^-^Q-qg^-^w-g-^q^-^

«H^^-*i^-«j^-«i|^cw S"q^'S^'qfê!*'3"9rsrôl ëW^'rô'Ft^'ra^'q'tfar

-S3

NJ XS

-sj

<*ro^-nr^a"|^q^"c^-qc/q^c/q3^^ *rq«*rqrv:qq*r
-S3 -S3

ajzN-qc-q-^c^-^-g-q^-cîi'^^-^i [^•rv^^c^'^^r^'çt^'q^^ ^c^'J^q^c*!-
~s3 -S3 -O

y ^q^-<£rvq-^nr§'^^3^'3^

s^"q^'q5^'^^'nît*j"a^'q^'*i'^«i'q'cT|- ^lc.^wq^-^^^^'ag*]"^'q«-q^'g^-q-
*d N3 -S3

q^-^| gq|^-^<w-|-rvc^'|^'fV'àîc^'|^'q-i>'a^'q-ttit- ^•.waj-qa-^-^-g-oS^'q^-

q5^'^^-àîc^-|^'qa'^qc.'<w-gc:'q-^' q|^-^'|^lc.^p^q^5,-5(^-^*ja)'3'^c.'^5,-

àjni-qa-agc^^I^-q-^-I^'^i il'^^'^lc^'q^'ag^-^-I^-qa-^q^-^-g- qga-q^-
N3 N3
^•t^c^'|^-|q-qa-^q^'^^£j]-^^-q-9J^- qa^-^'CNC'ë^^'^â'q'ai-^-J^-1^-

N3 Xd -sa

^rsj-gfg^-qa-^arag^-ar ^•^•^•^q|-c^(gg^^c:·|-q-rM-^^-qa-qq^-aj^a-

Toh. 1803 (Dcrgc rGyud. NGI): 84a.5-6.

[gtJ-Ê^'J-q^q^^'gt'q^'^'qq' q|^-gq]^-q[^-ij-dj^-q^-a^-^qj^'^| a^-

^£'^^'^'q|^"qfr**rqa| jg«ij^-q^| gja^'%*i|'g«i'c]-^-

iq-q-qr^^-qir^-q^cy^^ ^"F^'?^'^'

qp|3j'^'^*l'y ^•^•^•q|^q^-q|^-q^-g-q-^-gq|^-qa-^<?J-qa| |

*<wq-^|agry•q•^•n^^•^elJ•q•a(«•5•a^•gq]^•nJ•q^^•q•ty^•2a•^•g^ewaicy

^ i^aj-qac-^I^-[70]

qg=yq-^[^'q'^-^^-q'qg^q^-cyqg^-qa| jq^cycy ^*rqa| [g^-q^-

[<u>lII.C.3.b.ii.B'</u> - rim pa gnyis kyi grangs ngcs pa]

qj^-q-^l a^'qa'g^l'Ärrw[71]

Toh. 1189 (Dergc rGyud, GA): 255a.2-3.

[70] Toh. 3717 (Dcrge rGyud,TSU): 193a.3-5.

[71] Toh. 443 (Dergc rGyud, CA): 152a.2; Lhasa 416b (NGA): 527a.4-5. Derge and Lhasa vary in similar ways fromTsong Khapa (one Lhasa variant in brackets): ***,rdo rje can gyis chos bstan pa, ,rim pa gnyis la yang dag brten [bsten], .bskyedpayi ni rim nyiddang, ,de bzhin rdzogspa'i rimpa'a,,***

cv.cs.cs. •»•' cs.cs.cs.
[q^-q-uray-wq-^c/i |g*|*r<r«raf*sr9^| J

•S3

"s3 so. . >a

* ° -S3

" ° "S3

^'nr^aj'sJc @372b q-ar^^rrw ^'^•^•q^'^-q-^c-q-<w₀s'i]'aq'q'ᶜNt'
N3 "N3 ""sï ^ "S3

gq-q-qg^-f^-^qj^-q-|q-q-qj^-ïï|a-g^-ai-q|^-^^-qa| |ag^-q-rçôy*ic/q- qjq-q-
•S3

q§^-aj-^q|^-qa-^c^"gq'^| ^*i-q-q|^-nja-ujc-ag^-q^-a3^-qa[Ig^fr^a^i
so N3 "S3

^•^A,-|^-q-q^a-^-J^-^-|-^^-^qa-^^-q^'3-q-q^^-^^- c- \ * ^ s {

N3

^*rq]*jc*rq*r ^•I-^^-^qa-^^-q^-g-q'^c'^^q^'g'q'^^-^-t^-q^- *Xsçtï*

q]^r^-t^"qa[\

^cqa-^-tAjr;-|5₁-q|^(H-aj^|74

^•^^•^qj-q-^-J^-^-q^-qgq-q^-g^-^- ^qj-qa-^-q-^^-^-J^'q^-

gq'^q-q-^'ag-v^] j

^r^i^t^-q^r ^•q^-q-^^-|-^-agr4-^-q^-3^^w^-q|ʲi|^-^^- f^'J^'q^'
|^-qfî| ||^-[|^]-q-q^-^| q^cyq|jq-^èyniq|-q^rï| |

72 Toh. 443 (Derge rGyud, CA): 154a.4; Lhasa 416b (NGA): 530a.6-7. Dcrge and Lhasa boch vary in identical ways. Note the final *pada* in particular: ***,thun mong mchoggi bye braggis, .bsnyenpa mam pagnyis su 'gyur, ,rdo rje bzhipa thun mongste, ,ye she bdudrtsi mchogyin no, ,***

73 Toh. 1785 (Derge rGyud, HA): 95a.5-6. Minor variant in Derge reads: ***...rdo rje 'chang chen par....***

74 Toh. 1785 (Derge rGyud, HA): 80a.4-5.

fin.C.3.b.ii.C - rim pa gnyis kyi go rims nges pa]

^'§'<j>'^'a^Q-(^-g-ui£TW^ ^'•swag's;'**r^f

|qg^-qa-^-qrv^-ag*-§*i| j^i^aj-^^^-^^-g^-g^-q-cj^i

ifj'N-q-ü'tw'ii^gsr^i ll^'^'^'^'S^'^'SI I

^'^C'i ^r^-tw^c.-[77]

j^*r^rq lyq^^rrn^-^c-[78]

|%W'v^'^£'fô'tW53i'^*i«l| |^cTj-qa'^-rg-a|=ij-q-nj|

l^q^-a^'gnj^-qa-^c^-g^-J^i [^-y^cw^'q^-q^qj |

[|-q3£-^-q>-q|^-qrr**rtr ^'^^'g^'^-ajui-qa-^-f'^CL-i

"S3

-S3 >3

|gq|«J'W'^(Wq-q§*I^-q^-^-q- e^'SP'^'S^'S^"^'^'^*!! j

Toh. 370 (Dcrge rGyud, KHA): 124b.6-7; Lhasa 386 (rGyud KHA): 518a.3. See AWC359b above.

[70] Toh. 417. Lhasa 378 (KA): 356a. This is book II, chapter 2, verse 28. Farrow and Menon (p. 162) give the Sanskrit as follows: ***utpattikramayogena prapahcam bhävayed vratiIprapancam svapnavat krtväprapancair nihprapancayet II***

[77] Toh. 1802 (Dergc rGyud, NGI): 45a.6-7.

[78] Toh. 1803 (Derge rGyud, NGI): 60b.5.

q*r*|«K«r«i| |^fv§*'^*q'^'qïw|g^'*J*' ^q*^^'q*fajg=yq- q^t^rr

"S3

**r«r @373b ^c«ja'P5'q|fq^'ga| |

a-èy^eW^C'q'e%rq^eyq*-Y*<«'q'^9^^ ^èy^w^eW^c.-

N3 V5

ag-N'ornfasfq' ^ir^Tij^-^-q-qa-^c^afc^^

•S3 Ni

3j |^'^è'^^'qfa^g-q^-8>r^^-^-q^-^q^-q-^^'q- ^rrè'a,'^'I<r

^c-c-a^sj-aj-qi^^-q^-agj;-^! [(W^*rq^q^-q-ar^*j-3^' '

•S3

(^a-^-^^-c^-^-q-v^q^-q-aj-aeqj-^ [n|c;^"cl'^'I'^^'W'^-J^-^q]-

^•|hr q-^-q-vg-^q- ^a-è-^^CL-^-|a-^-£-al^-n]-^q-^-^^-q^-

•S3 N3

ng^| ,

"S3

(^•€jq]SfJ*r ^<JJ-q-^C-q-nj-àiq^-q-^- ^<wq-tJ[^-q-^r;- S.*]-q-q]|^-qa-«jr;-^-^

cXl-m-rijq^-q-3!- |w§'<*rar*jq'q- q|^'j^s^J^ag-q^-q-q^I |

laj-q-q-^-nj-qa-^-qaa-^S)' @374a ^'<^<5^'§p'3WSj'[82]

^•^^•q|^-q-^-q3^-q^-^c^-act,^"q^'q^*i^'^^' ^^^•q^^-q^-g-^-q-

•S3 -S3 N3

gqj^-qa'^-qa^c-c'^c^-q^cxj-q^-gai [

q^-g-qa-^q^-aj^^-^([q^-J-f^q"^-^^^*)-[|-a^-]^c-^rri«raqc-

[79] Toh. 1803 (Derge rGyud, NGI): 59b.4-7.

[80] Derge reads *sar pa.*

[81] Derge reads *dbye ba la mkhas pas.*

[82] Toh. 1443 (Dergc rGyud WA): 250b.7.

N3 NS x i N5 «vj y£

§*-rw^-^-q^-f|<«-q*'<W·e^-q-^^ qjjfc"

^ N3 N3 «

§^-|^-q^-3^-q-aj-â-q-a5-q-^-^ii|-aj-*i-i-q^- ^w'q'^C'q'^'^^'^t^C'^ïj^'iî'ru-

@374b ^^'^a'^-^^-|^-*j^-q-|-q^-*i^c.'3i^- ^'^wa§nrcyrw§'ı'|3^-

N3 N3 -S3

^•^•q-^-aj-^^'^-^-q^-a^-q-^i ysc'^'^W'q^arq^^rqai \F^'3{

•S3

l^^g^-ql^-qa-g-qiac^^cxj-^^]-^-^'!

jq]^r;-|jq|^r^t'^q|^i'g*io?"*J"<w^c·q-s[

"S3

|§q|^'wnj*i-|^-qg^-q^-R£J^-qa-r^q|«i|

|àjq|^-q^-qT|qj-^^- <W|*«rq'^§*rqfrni*l|

|^*j-q|^-^*i-q^'q|^-^^'gfii'qa"*i^j

|*j"éScli^'qa"rxi*i-|^-qg^-^^-pjçi|

l^t'^'i^-qa-gnj-qac^^nj-q^-g^i \

agnr§^·qc'ôq'|q'^5j*rq*" ©3753 q^èyq-|-(wq3-q|3^a| [

End Chapter 11

Chapter 12

bskyed pa'i rim pa bstan pa ste
le'u bcu gnyis pa'o

.ii.D' - rim gnyis so so'i bslab tshul]

11^-q-^-qi^-^-^a-q^q-^aj-aj-qi^i ^.j qg^<wrirqgq-<gar^c;-| [2']

[lII.C.3-b.ii.D'l' - bskyed rim la bslab tshul]

[lII.C.3.b.ii.D'l'a' - bskyed rim spyi'i rnam gzhag]

^ ' ^ " I ' ^ S ' ^ ' I [iii'l ^q^^-^-^-|^^q^-qn| |

[lII.C.3.b.H.D'l'a'i' - gang gi gnyen por bskyed rim skyed pa'i tshul]

|t;"^r;-q|3j«i'q-äqT^q|«|-q»|^-qra| |

riII.C.3.b.ii.D'.l'.a'.i'.A" - spang bya ngos gzung zhing de 'gog tshul bstan pa]

^t'q^i qi^-^-qj-sjc^-^-cxj-^-qa-ijQ-g-^i ^•^•q^^-q-^-*jaj-qa^c;-q-
^•^•^•q^-q-^'^jai-q^-^-qa-c-gai-^-^i ^•§q3-q^-q-rw83
|^W^*J-q-q|^*I'^-^|

[83] Toh. 419 (Dergc rGyud NGA): 57b.6; Lhasa 379 (rGyud KA): 420b.5. Dergc reads ***bsgomsm*** the second ***pada.*** Lhasa reads quite differently, but the meaning is essentially the same: ***phalpa'i rnam rtoggzhompa'iphyir, ,sgom payang dag rab tugrags, ,***

oica^«î|^^-q^fp*l^^C- [ACIP: omit DANG] | '**5'^T*T*r

^^•q-^^-^-cTjaj-qa-c-5aj-|^-g3j^-q-^*jq-85^| a^-^^-^-q^-^qi^-q-

^^'^'3'çriJ-^-^q-nj^-q^q^-qa-c-q-^-^-q^-^|

(^•qC'^^-arjjq|Wc^-q-e^^

^r;^-g^-^-|*j-q^-g^-^-q^3i-q-v-tJ|^C^'^)| [

@375b a^Tw^q^-g'aq^-o^-^-^-c^-qg^

q|^-^^-^-q-q^-|^-§-^q|-q-q-aj-^-q^-^^-3-^-q^ [^WW'

fjc^cy^qj^-J-qi^-qV^-^

^•^ai-tti^-pc-^c-q^'^^'as^-qa-^'q-^^-q^- ^ry-qa-gjc-q-^rq *w*

q^q]-q^-ga| |3-*iry-qa-r;-aa]-r%c^-!^ $"-3i*râqi*r

q*'qq*rq'cy ^•g-^c'^'^C'^-qa-aè^-^c:^-^-^-^^- gj-t^cycy^rqrrqjwq-

r^qj^-Qg-q-q^-^- <w-qa^-q-^c"icxi-^c-aj-^q|^-qa-iN<îj-qa'q^<wq-q^-^-ag-v-

qa'ijC-q-^W^'a^-q-^^-S^W

gar^-q^ç-firsqirir^^'^^ [<*iYq*f

^•n^-ai^r;- @376a ^^•^^•^'ya^-q^-^^rcS^^c-^-q^c^qr;-

"S3

q^-q-^q-q^-cWqa'C'f^C'^

q*l|

[84] Toh. 1803 (Derge rGyud, NGI): 61a.6.

[8^] Derge inserts *kyis.*

[86] Derge reads *da Itar.*

[87] Toh. 1797 (Derge rGvud, NGI): 14b.6. Derge ends this phrase: *lha'i rnal 'byor(a_gomspas.*

qftx/gnr§-^cyqV^cy^C'q^èyqa-^^ ^'q'Sjôynjj q

^WrT^arg-§^-qS^- [ACIP: omit DU; MS has DUÏfF^'^'^'^WW'

c^aj-q||^|-q|^-^<«-|^'a^-c|aj'^| al^'^-ai^-a^^-qa-ajctj-l^-gcL-q-^^-^-qs,-

«w^-g-s-gc-q-cxic:-^-^ i

"sS

ap^^^c^a-Q^rg-qac^qa- [ACIP: BZUNG BAI] '^*'^'^*'!'^'^'

o^-q-^-^garap*-q|^-^^

N3 N3 -NJ

q-l^-^^^-ca-^'^aj- @376b ^'^'^'^IT^'^"^" [ACIP: NGES]'^'^'

qa-|c;-^-qj^-|q|-q-^-^| [a^-cijc-^-a^-^a-q^-^-lqi-^^'q^rc^-.iqi-^-^^-qes,-

"S3 "O -S3

q'^'^^r^ p^-a^-qrv^arg^-gcy^-q*^^

^^•ai-^| ^•<£^-q^^r^q*p-qtj-[AQp. SGO1'^'^'^^'^'^1 £'^<WSft'^"

q^^^'I'rq-^-^-q-lj^-q-^cîj^'aj-^ ct^'^'3"C'grM-^-ag'q^'^'^-q^-q-q|nj-«5'

XC -S3 -S3

q^-q^c^i [c£^'^^qni3^q^'3ày§'C'^^

<wa-c-gar^'tjc;-q-ijcT^ |3j*i*rq-aS'q*r

gja-^rM-a§*rM-<^cTrq*-q^q|^

^,£S'5'^:N'q'^5l'^'nj'ë^'it''^qI^'5I'I^' [?] [ACIP: DGAS]'^^'^'^T^'^T^^'^'

q-g-qrr^-qqi-^'g'^'q^cwq^' ^'^•^'•q^'g^'q^r p"^Ty-^q|^-qrv^c-q-

^•*l-^-s-q'«i^-|- ^•q^^q|-qg^-^-g^-qT|q]-q-|j^^| ^|*T [ACIP: RIG]'^'

garq^'88

[^•^^•^•^^•à&qi^-q-aj^i

Toh. 4210 (DcrgcTshad Ma, CE): 1 llb.6. This is *Pramànavàrttika* II.112cd.

^'[ACIP.ZHESJ'^^'^WII

^*Tôy @377a [gyq*'3^'§'^c/q^"$^'^'jjc*'^

q'^q-y^-^^'q-agqT^c^'q-^

fIII.C.3.b.u.D'.l'.a'.i'.B" - gsal snang dang gnas pa sgrub lugs bstan pa]

q||*rq-nj-q|^<*i| ««^•^^•^'^•^•qjcxi-q^-g-q-qic-i [2"] "|*W§{£'

n^^ni^C'l r3M] q|c^^q-|q-n4q]^^| |

"S3

riII.C.3.b.ii.D'.l'.a'.i'.B"l" - mngon rtogs ci tsam zhig bsgom par bya ba]

^cq-^i a-cyqi^ctrorgq-q-^

xs ND

q§jcWq^'i^-q^eyq-ôy§-<«T^^

a^wrwfjc^qa-q]c-3^s^9^^

-o xc

q^'o^'^^-^'i-^-^-^^

l^c-q^-rMc^-^-^-q^-^i p^l^-^-qrvrwScy^i

(^••^^•^•g^'qq^-g^q^i |^^'|'c|rij-|<jj^-q^nj-^qi^^|

•N3 'sj "S3

|â^c-^-^*r§ay§*rq&qi i^-^aS^-^-y-^q-qlAi^rq^^

|^'q'^-tj-^q-gqj«<-q^| |g'^C;-q^q-|^q-q|

"S3 "S3 "S3

[^•^^•^qcq-3c-3^'ifq| |^-<w<i^-^-a|^-«ic;-^q|-q^|

3^1^^qa-aj^-^-q-q^C-«i^^-^-3^-qq^q^C- [ACIP: omits YE *SUES* CUNG ZAD BABS PA DANG] '^'^^'^'3^^^'W^'Si^l^^^ qg^=^§-*|q*r£lcy

aj-Ù)-^^-ri|-ajC^q[-q^-^qr;-^q-q-^| gqi^-^^^-q^-^'qa'^q^^l l^'^S^'

-o "s3 -o >e:

"s3

Y^cr^-^r;-q-qrv^TA§^-q-^

WTV^g^'l'q^'^'^l 3ey*i<£cW^cvy^rrag^-q^i*-q§*r$|
•o x3 NÏ

. . NS -V3

^^•q-^^-cîj-^^-^c;- @378a a^'qq^'^^'q^T^i^'^c^'^'^'^^'ciat^-y ("ACIP:

BZUNG S T E V ^ T ^ ^ S ^ ' ^ ^ ' ^ ^ ' ^ ^

OJ^-^-q-q^-q(5)q|-q-^|gq|^*Waj^'qa-nj^-^C'q-q'^-nj'a^-qigt^-q-^l *%SÏ*

$'^*f5C"3^'qq*rq'^| ^'q§"^'^5'^a-agai-q-ai^|[92]

qjc-^^-qa-^a-^gai-ap^-^i ^•^•|^-<^^'^'|^'^^'ry-g-qa-^a-|r;-

Toh. 1198 (Derge rGyud, CHA): 140b.3.

90

Toh. 1919 (Dergc rGyud, BI): 160a.5-6. The Derge varies considerably at times: ***deyang las dangpo'i rnal 'byor pas ji skad lha 'i rnal 'byor rags pa snang ba tsam mngon sum du gyurgyi bar du ni thun mtshams gsum du rnal 'byor bzhi char bsgom ste,***

91

92 Toh. 1871 (Dergc rGyud, NI): 87a.4 *ff* paraphrase (not a direct quote).

Toh. 1871 (Derge rGyud, NI): 87a.6—b.1. Derge has some insignificant differences in syntactic particles.

"S3 >3 N3

cy*ewqi^·^"^nrq^q'^Y*<£*'|' q^^Sjsyoy ^nrq^'aes^'^^rq-nj-**q**-

N3 N3

@378b ^^·3i*l^^-q^q-q^-^-ajqi^(;-^-njqi-aj3ı- [block: manual change to YON; MS & ACIP: Y A N I ' ^ ^ ^ ^ ^ I ^ ^ I ^ I ^ ^ ^ ^ * ^ ^ ^ ' ^ ! !

-S3 N3 N3

[ACIP: **'D1]'^'*'*T^'^'^*h^l %'**

^•(^•l'^'q-q/yqrratécy,^^^

V3

Ai^-^^-^-q-y [ACIP: NA]1 ^'^'^^'^**f**^'^'^'^'^'^^'**g**^'^'^'^'

^^•q'f3.4^",tj'^t'«j'«i'as^'5ia'q·«i^·^| **^q^-^q-aecTj-^-l-i^-qi^rg-q-^c;'**

^fr3jÇ-y«N'§Ç-àfc«rt?qj^^'Nril-q-qi^'g^nja'a-q^-^[ACIp.NI] |[*|q«m^-

qj **^arcwpcw^rirp**-a-**f^** |

NJ N3

qpry^-|t-^^-<^£èys;-§^^^ **s;qj-**

N3 "S3

5ıq|-q|'agaj'q-a)^|"6

^•^'(l'^^'qa-qôyaiq|-c^£-^^

N3 X3 -vj

[ACIP: •GYUR**]'3^^'^^'**T^^^^^'^^^'^'S'II

"S3

Toh. 1198 (Derge rGyud, CHA): 140b.4.

94 Derge reads ***des ni*** instead of ***de dag ni.***

^ Derge inserts ***'badpas.***

% Toh. 1919 (Derge rGyud, BI): 160a.6-7. Derge has many minor variants: ***ganggi tshe ragspa'iyan lag mthong nas sku rdo rje la sags pa phra ba mngon du gyur pa 'i bar du ni de ye shes la cung zad dbang ba ste.***

q]^aj-q^q-q-3i-q(^nj- [ACIP. GSOLÏ**'***'^' [ACIP: LANGI'S^I^''?!^^'
*~ NJ "NO

nj'q<53j'flB'«i f^'3j'«l^'§f3^'qq^' @379a q^ag^'qa^*-*! j

9S'[ACIP: PHYEDI'^^'^S'^'^'^'^^I97
^'^'[ACIP & Dcrge: MI'J^'^^'^^'S^^S'^'S^'^'^'
NO NJ
^•^^•q^q/q'^-aj&yq-^-qf^
-XS NO
^•q^rq^-q-gaj [

NO xj ^°
^c^-q^èy^-q^èyqa-^Jrirap^
NO id
^u]^|-q-|^-qa| i^t-gjq-^q^-jj-irq'^cwrw £r
NO
q|N;-q-^-q/g^'q-5^(V^<^"^^
^'[ACIP: ^DÏ^T^^'^I!^^'3)^^
*- J NO
yfqcWj^eyq^-g^-q-ô^-q^T^yq^
NO NO ^
^•^•^•d^-q^^l I
NO
a^-jc-^-qa-nj-sj-^-q-^-^nj-q^- @379b ^5èy^q|wq^q'3^-fj<w-^«r*ï|
NO NO
li«r*r*rç*rq*- UciP: PA'il'3'Q'^I ^^'^'^^'^^'^^^'^^•sS^'^P^'S^'^*1'!'
L J NO

*d NO
a-^-^g^qj'^agaj-q-rM^ps

NJ NJ NJ *d. -O ^
q^l*j^-r4-^ai-a§^-c5^-q-rM-^-q]^-q^-qj<^-q^-ga| j

Toh. 1871 (Dcrge rGyud, NI): 87b.1-2.

Toh. 1919 (Derge rGyud, BI): 160a.7.

q*r^«r<jfr [AciP: P A o e ^ ^ a r a q ^ - y ^ r t é ^

«r^-nr«c-3^q£-*>rq^| ^'[ACIP: PHYED]'^^'^'^'^'^'^

sicL-îew^ewsyy^qy-g^q^'f^

N3 NJ sj 2

•S3 N3

ayc^c'^'^'qq^q'ifc'q'^yiwag*'!'[100]<srsjq-q-rwy*i-«j^y| y$y

^''°'[ACIP: KY1]'3i'«t'3^-5^'q'^^| |

«r*i[[ayyq/qfr3/^ewr^c.-cgy^r^-^^

N3 so "S3

[ACIP: BZUNG]'3I ^yw^r;yy^yq£-^w*-*jq*r[ACIP:SLEB]-qrvq*-

q*i«T5ynrg/$-aynr @380a ^'^9^a-*|q*r»!yy [

ay^c-^-#i|*r§*r^| r^^yc-q-qw^Pj^'q-a^yy^-^-^-^i-^y-^c-q-oj^'

N3

g-3rg-<w-aqçy^-q^-fyq^-q|^-q^

^y^yq^-q^-a^yq-aqjyqa[[gwaqc/yqi^e*rq-ai*r[102]

sj

|qgyqa-^<«-qayjnmp^-qfj*i| [^aragcyy^-q^rq^-qj

|^y£i'S,y3y^rq-Si*q i^^-^-^-JyJaj-ap^-^i

l^'sy^-qa^r^ag^-g^i ||?q]^-qa^^-q-qf^rq^-qj |

^•qi^t^-q-^ya^aqjarq^yqi^^^

sj N3

^qc-^aiyrq y^^-a)y^-|'q|^-q^-^c-qa-èyqc.-a§r;yc;-] ys^-gq^^-g-

N3

^•ap^^-^^-q^yqc^y^| ^ a y ^ y ^ [ACIP: NYIDI'S'I*^'^'^'*'

[99] Toh. 1871 (Dcrgc rGyud, NI): 87b.2-3.

Derge reads *gyts.*

[101] Derge reads *kyis.*

[102] Toh. 373 (Derge KHA): 267a.3-4. Lhasa 389 (rGyud GA): 5b.6-7. Dcrgc and Lhasa vary (in almost identical ways) considerably fromTsong Khapa. The Derge is (one Lhasa variant in brackets): ***dbangpo Oman pas bskyed[skyed] rim gyi, ,dkyil 'khor bsgom zhing bsam par bya, .dbangpo manpos skad ciggi ,rnampas sems tsam dkyil 'khor bsam, ,skad cig mam pa'i rrtal 'byorgyis, .rdzogs pa'i rim pa bsgoms pa ni. ,***

•S3

ay^'JÇ'tçnrq'nr^^'qft'^g'q^S^

^|-q-^y^-q-c^Qyt-3y^^^'^^'^wqa'|^-q-r^-çiq]^-£j-q^- @380b

*r^<sr^aryqacsr [ACIP: BZUNG]'^"**'^'3'^'**'S^'$^I IS*'3*'

^<5qiyt^^-^c-gyt^'gqyc:-agq-aj-q^-rACIP: BRTANI'^'^T^'V^'^'

"V3 X3 N3 *- J

5a^*i'«j^*i«N-eTj-a|^<j^3y [ACIP: PHYEDJ'^3^! 1

fJ'qrVg^eWJ'^'^'^C'^^T^^

•S3

5^-y'04 g-qy^gy-qTWag-qayèyg^-q^^

rwgc^&q-^cwjyyg^'ylw^fr^^ i

N3

^'q^^-qy^-q^q]^c^cyy^yyagaj-q-rM^-3c.-|io5

^'S/ylw^^-qT^y^ljor^ y£ry*r

S3 -s3

g^-qfr^q'qgarq-vq/ïi |

(i^^r;yqçy-c^Q-qyq]srq^y^r;^w

N3 -S3

qyc-gq|^- @381a ^·q^-q^-ga-^-q-qil^-^-a^rîi |tt^-*jq«r [ACIP: SLEB]'5!^'^'^^'^'^'^^'^^

Toh. 1198 (Dergc rGyud, CHA): 140b.4-5.

Dcrge reads ***dbang ba*** ***<u>thob pa</u>*** ***can te.***

Toh. 1919 (Derge rGyud, BI): 160a.7-160b.1.

^•*fqfq|^-3j^-§*-q-^-«i-Si-g^-q^|^-^^ *[*<W]* [Block: drengbu crossed out]

a^-*jq«r [ACIP: sLEBl'^^'^'^l^'^'^^^^^'l^^s^-q^qfqa-agoj'q'oj^i[106]

^•a|^q-^-^a^-qa-<W^^^-qJs-qf^' [ACIp. BSTODj'^'S'^'

"S3 "S3 "S3

p^-gq^r [ACIP: SLEBI^'^I^^S^'^'*'^^!^^'^^^^^'^'

qa^-^-^^^-^3t-^qj^-^'3j^g^^'W§*q"«|^^[[

«i"[«j]'^"nj'«lf^qj-q^-^qri-^q-q'^| ^•^•^•^^^•q^'^-q-q^.w-^ai'

^rg^-ag-qir^cyg^-q^sr [e^sr] [ACIP: NUS]'*'ni'S^'^^'q^"*S'^^'a!3n''^'

rwq-q/ym! |'^'q3'^9^'qT^-g^-§-<5eyq7v^^

^q"^^'q'oj-q^qa'^[^•^•^•agarq'^j[107]

^'^•^•^•q-^r^c^-q*-^^

|^-q§q-q^[AciP: OMIT]'^"^! ^-.qw^-^-q^q^q-q-

^•g-q-^g'q'C^-q-aj^-gaj-q- @381b ^f^qc^-g-s-q-gq-qa-a^-q-^-

q/q*-u|3^-qra| |

^•qj^^q-y^-^^^i |^^-s-q^-q-ni^-[ACIP: NI]| qs^i^Ws^-s^qir

^'l^' [ACIP: SKYE]'^'^^'^^'^'^'^1?^3'^^'^^'T^^'S^I I

rm.C.3.b.ii.D.l'.a'.i'.B".2" - gsal snang 'don tshul]

«jj9«rq-^| qa^'^'g'f^'q'^'rv'is;"^

^S^'r^wq-s-g^-qa-^c^-q^^

Toh. 1871 (Dergc rGyud, NI): 87b.3.

Toh. 1919 (Dcrgc rGyud, BI): 160b. 1-2. Dergc ends the first clause with ***nuspa ni*** instead of ***nuspa na.***

NO NO

^•q-ayojy W ^ | ^ - ^ - q | 3 y [ACIP: C I G l ' ^ T ^ ' ^ ' i ^ ^ 3 ^ ' ^ '
NJ

ojn[^-qj5q|- [AQp. C I G J T ^ ^ ' ^ ' ^ ' ^ ' S ^ K ^ I I^'l^'^g'^'q'^wq^'fjc-

NÏ "o "**

^| ^^•qayqc'gyqj^-[108]

N3 •*

W\ @382a

[c^cycy^srq-q^-yà^ [ttjcymi-^-q-^j^c'q^-ag^i |

q^oyy^Ccy^y-<«5^-q^-q|^^| |^-yq|^-^-^-q-ai-|^y-q|^^-q-aqyq]^-q-

NO ^ NO " ^ X3 "J

^•^•6v^-qa |^y^^-qayqc.'gii'^'[109]

NJ NO

g-^-qa^q^-^C^y^y^^ly^l I

yorrw^-q-q^i l^q-^qi^-q^^^-qac^y [ACIP: BZUNG STE]'^*'

qgrqa-q^cwfj^'cy^-^^

q^-|a-c^-qa-ai:^-^^-^q|^-5^-q|^y^-g-|[*eîrqy wqyc-ç'^ai-cyq-

qi^-Tjyqj^-qa'l-N-^i [^•q-|'^^'^q|^q^y54-q^'q^'^^ya-<wy^^- @382b

NO

^çq(-qi-q^y-^^|r;-qyc-af^-5yqr;y-cq-q(^-[ACIP: BTANG]'^'^*''^'

108 Toh. 4210 (Dcrge Tshad Ma, CE): 129a.5. This is *Pramdnavdrttika* III.282.

109 Toh. 4210 (Dcrge Tshad Ma, CE): 129a6-7. This is *Pramanavdrttika* III.285. This was quoted above at A7?C358a-b. See note there for Dcrge variants.

•S3

^° S3 -S3 N3

ᵠ*n* | ^ | fifr^q^'^"^'qV«'qgj<W^'q^'^
•S3 "S3

^Wq^Waiifc-q-C^UK-eW

q^qg'^q^'qa'agoj-q-aj^jno

^nrrag^wq-a^-j^-g^-^^ «wifc-q-qjS'q-

^•^•^•y^^-5t'3^-^*j'oSC.'qa'3^'^| |^'q^-ygj^q^-^q^'§j^-q-

^•q|^C^-q-q^-^[[

gt'q'^C't'gr^^^'^'^qa^^

q-^qj^-j- ^^^-nj-q^-^^-g-q^-^-gt'q'nj'wl^'qs^'âi'q'^i q«k-*«-w«r*C'q'*'
S3 S3 *-çd* "S3 S3

^•^•^^•^•q^q-Qi-s'nj-ai-q^q-q-li-ai^-q-^r;-!i'^(sj^wq^q'q^ra-<3S's;-

aj^-*i-a^^-q-a<î,^-q-^^-q-nj- ^«j^-a^'q'nj'^j ^'[ACIP. DA]^'5^'^'[ACIP: Cr-L\D]'^'^'^'S^'^'ᵩ^'^'i^'^l |^"^'^'^5'^^'qâ*i'*î'^*i'qft'R^'q'^-

^'^•^^'^^TACIPrGSOL1'^^^^'TW*^' @383a 2H'^'^'ᵃ&S'
S3

[ai^-]-^q-^-5«i'q'oj^-g'^C'q'«}^-nj| ^•^•^•^•^^•«g^-aj-qq-g^-g^-^-^^^-
S3

amg-q^r |-q]^-q-oS^-^c;-q-y ^•^^•2^-c'gaj-aj-«ic;-^a-^q]^-q-|^-^[[

s;'Qj*'q/^^q'^'s;q^"yâ-^-q-^

DANG]'^T^^'^'^'§^^|^

omitl^^'^^'^'^TACIP: CHE]'^^^'^lw^'^^q|f^-q^-q|^^^aj|
Xi N3

^^^•qjC-a^-^^rg'q^'^'^'^^'^'q^'q'^^^'S^-â-q'^i *r;-3j<«"ra^-^-qjk-^-âi^-
S3 S3 sd sri

q-^-a^aj ||*-qâ^*'3'^^'q'^'nr$*'^«^
Xi xd -S3

awq-tfararSi^ [ACIP: omit MA YINI'^I ^^'wlsj^-g^^-a^^^^-s^m-ttir;-
S3

qâ^'Wg'^a^'g^'q'^'q^'Rg^^
*d sj

^*|-q'^-<w^-q^-a3^'qa-|^-^| [^a'|^'|C'^^'*iaj-|-g^-q5^-|c:-qa-^-^-

Toh. 1871 (Derge rGyud, NI): 84a.1-2.

NJ "S3 3

^^•l-qayy^-^^-^^-^-l^-q^'ag^-q^-^' 3^'|^'«J^' @383b §y*irr?,*r

~o -o

^^'[ACIP: BSLAB]'^ı^'IF'c^'^^| J

q]WtjC.T^cy(|r^r;-&yqy^^^^

|Sp|^ei^-§*-a3^^ SKYON]

NO "N3 NO \d xo

NO NO "N3

yy^'QJay^arac qaqyqj*rq*r ^•^^'^y^aygy|crj-|^-qc;yc-ovcy-ti|JNaj-

a^q^-qy^-q-SicySiI |

ynr^cyc-q-gy&yly^yc-q^^

NO

NO -O

q|^C^-q^[^cTratycwqgyq-^^T^a/cXj^

qyty-^rg-c'^-gyq-^cyj^

^ NO

qi^cy^-q^-a^'q-q^y-^cy'QCL-^-aiyq-^y^^'^i ^yygQ-qrusqm

NO NO

c^-gq-^l^cWq^cyq-^-qy^|y^fr^-q*-^

^•*j-^-^-^'^c'yc;£;y^-aeyq-y^q'qa[

[111] Toh. 1189 (Dcrge rGvud, GA): 273b. 1-2.

q«r*i|gc«f«ï| [^'q^'3^|^-qfjewq*r ^•i'q-^R'^qi'^^-Jigqi'^'q^-^-ra^-q^'
s3

sa >o

s3

qa| i^rircy^-gj-^rv^qcv^

q^-q^a-|^-q^-^-*jr4-qa-Q-|rv-a^^^-q^-cB'l·f[^q*' @384b ^asp^nr

s3

^rr§^'q-^-9<wqrr^T^^-g-<^ !

ss xd

^cy|-^*r(^-^-q^-qf|eW3^^

s3 -o *d . . _ . _

s3 s3

g-q^-^cy^c-q^-q^-q/ïi (^•^•^•^•at^-q|^<w-|3|-^-af-q^-(|-q-

s3 s3

5q]-q|^-(^-q|3^'^q-s-^-q^*i-q^ga[[

s3 s3

(^•qi^^c-fjcxrqa'^cy^^

§C'(|rg-àm|^-qj;-^^-^c-[^cTj-èqi'^-^-qw^^-q^-q^-q-^^-q^-q^-^^-^-

aq^'oy^cyysc'^t'q'^^q^gara^

s3

w [ACIP: GTZUBI'^^'^I'^'I^'^'^^'S^'^^'^^'^^^'^^'^'

[ACIP: so]'q'^'^'S^'^'^'B^fr^^^

s3.

qV^C^'^J q^-§èyqs*rq-rw"3

>J

(^•^•a6S^'qa"^ru'a§-s'g^| [qw^^aqTy-qJ^-q-vqj

s3 s3

[^•^f«jc-^c-Qai-qw[AciP:sosj'^l n£q^"q^'*i'§3f*rag*'

@385a ^|

l^aj-a§^-,|aj-aiac'^-q^-^| |(gsyq^-iEjq-^c'lrqj |

s3

Text not identified.

Toh. 3944 (Derge dBu Ma, KHI): 229a.3-4.

riII.**C.3**.b.ii.D'.l'.a'.i'.B**".3"**- gnas pa sgrub lugs]

riII.**C.3**.b.ii.D'.r.a'.i'.B**".3"**.a" - gnas skabs dang po gnyis su phra thig sgom tshul]

^ • ^ | ^«•q'^c/qra'^q^-^cyK^-q^ôyqtr^^

^C'^TM-g^-q-qjcwqa^WfjC'^^

<3^-q^-^-gjq-^qq-n]cyqg^

q^-qrvfJcy^g^q^q-q^-q^-^Q-^^

q^-q|^c:^-qa-|^| s^q|-q]^-q]c^-à-agq-^

qTir^^-q-è^-q^-q-rçJ^-q|ô^^^^

<LC's;'ag-q^a-à'(y^^'I^

@385b *| l^qfTSJcy^qa'q^rjc;-[114]

[^^^^•q-^^aj-qe^-^aj-^i i^-g-q^-q-qeyq^-qj

|^<?jti]^-q-^-q-q^-q-aj^| jc^-èyÇcy^c^'ai^'q^'ag-si |

^•q*w^cy|jq'q-ys;£i^-q-^^^

ai-qi^-^-^'^'q^-^Q^'qa-l^-^-^c^-^i

a^-rg-q^^-q^-g-^i icij-q'c^c;-^'^c;'s;-^-nj-|^-q-q|^^-^- iy^-g^-qi^ai-

^"I'^-^t;- q^c^-q-s-^^-q-^w^-y as;^-a£^-^<wqa'^wfjC"q(^'3|

Toh. 3944 (Dcrge dBu Ma, KHI): 229a.4-5.

r w ^ C ' ^ y c / ^ - y ^ - s c . - a y q w ^ ^ ' @386a S'a.w^'fjar^'âcyg'¹^*!'

NJ

^ • ^ ' l y c f c y e ^ y ^ ^ q ^ i y w q ^ - a ^ ^ *w*
NO NJ »
y^-nj-5C-a^yqc.-^q-q^qi^^-qa-5^-y

•S3 NO NJ

l^^^yqcq-^-ay^qi I

5^-q|^ç«|-qa-|^-^| I

sjyaia'^ry-ag-^i ^'y^'y^"^^yqa-^P[^-^a-gqi-<^<i^-n|-q|^^-qayc:-c-
nèc^-^*I^yqa-|*|-q-aj-6^-^^q^q-^^-J^-qy^y| yyaj^yc-q-q^^C'^q^'
y^y-|csi-q-^-njyayq]^^^[^y^yqaj-ag^-yl^[
NO
yQJ^-larq-arc^cyq^-qJyqfr^

NJ

NO
^^^•^^•^•g-q-aj-^ni^-q-J^-^i

NO
^a-|^y-^yt^a-^aj-a§^-|cTj-q^-q|^^-q^[^q|'(^a-^rij-a§^-aj^yc:-5-q^-^-q-^[
NO
^^ly-N'^'^^i- @386b ä^'^'^-|-qa^-^cq-|cT]-qa-^^-|c-^y-^y^'
^^•q-^cwr^cy^cyyaey^
N3 NJ N3 Ni NO NO
^^•q^^-q-aq-qay^y-^-q^i ^q^yyy^y^^^-q-q|5ii|-rq-3^-^y-^-qa-
^ NO NO >0 NO

^•a^-^-^-aj-^^^-alzyq^-^] ^r;-|-^-^-^-q-aq]q|^-^^ycy-^^-qa-§-q^-
NO NO sj -si
y yq^èyqjy=i|^-qa-yi*]|m

"^Toh. 1510 (Derge rGyud, SA): 301a.3. Derge reads ***bzlogpa 'i don <u>nyid</u> kyis srog rtsoi...*** at the end.

^•^•^•^jqi^-nj-^^-q^-^q^-^-qat^-^- IcTj-^a-^^yty^^'^-l-qi^^-J^-

^•|^-^C.-^C;y-ri|^^-qa-g5ı-q^-q^- ^q^-^-|y*iq|^-q-<WC.-q-s:c.-q§^-3C.-|

N3 NO NO

^•g^-^Oj-qa-^j^^- ^•q-^-eqa-^-q-^qi^-^^yyqiqi'^^-q^- qi^'S]^^^-

^'^'[ACIP: BSHAD PAS1^'Ê'^'f^T^'*'^! I

a-^-aj^yc-Aj-qyf«i-^^-5C' @387a ayqwqa-ay^-q/3y|j<w-<£art-

^^•g-^<w^[q^q§-§i-q5'^'nj^'[116]

|ayq-^i;^-3^-q^q|-^-g^| ||£-q7v^-qyo^-yq|(S|qj

N3 NO

|^-p^*i^-*a^^f^«N| [^!ç%<wga^-3cyy

[^•^yaygjyqf^ws^yi [«i-^^'^cX]^yqa--Nqyqg*i|

NJ

[yy|f(q^-(5(q|^-q^j<wq| |*c/yûr^-q^<y£-aqq[

NO -si

NO >O

^•q-a^-^y(^a-^-a§-s-gcTj-q-ri|^c.^-^f i

^a'^*j-q-yay^y[^•y^^-^a-^'^^'^*j^yqa-^q]^-n|a-gq[-<wi^

q^'c§yw'^'^"q|e^-qa-^^

NO

^<^-3y§'^yfy|Niy^-^^^

qj^-qa-^-qèyy^-qey^a^y^

•S3

q^'q^-*i[|yc^'s;afïy]i*-§^-qq|-<w^ @387b

^qQycyRy3^y£-3/q|^c;-3q|^-y|y^^^

"[6] Toh. 1865 (Dergc rGyud, DI): 73a.6-b.2.

nra^*T^*rtti*- [ACIP: YE]'^'3"q^'i'^^"^*"^'W**iI 1^frft^'y-^'Spw

1^^'gc'aj-a^'jrj-iic-q^-^ q^-aj-^nr^-

n i ^ ^ - q ' i ' ^ - Y ^ ^ ^ ' ^ " ^ ' [ACIP better: ^]'qfrq*-^§«-q*^qnraq«r

^^•^^^•^qa-^^-q^3-q^-gq-^q3i-^^^C.^-q^| «W3j'$T^'^qq|^-aq£"q'â;*J«r

S'è'^'â'q'^'aeqi'q-^^-yè'^^'q^'q^q'q^'gai |^'3^'fj^w£«r*rg*-

q a - ^ ^ ^ c - ^ ^ ^ - § ^ q a - ^ - n] a ^ a j - a | ^ [ACIP better: ag*]-^*rq-[ACIP:

|^a^-q/«frj;nrra§*-q$*i| |

@388a it'^'i^'a^.w^-g'^c-q^

^c^-^-^c-q^'qa^5aj-a(q^-^-q^-|^-q|w^-q^^| |

^•«if^^'gjq^^cq'^^'^i g^'^^^c'^'nj-g-^'^'^w^^-aq^-

^^•q'^^'g^a'^c'^-^gry-ap^'^^^'q^'q^'gai iiyq^'^'^^'q^s^q'nj'

ajq^-qra-aq|-y^q|-qa'^amg^

^q-vqw*i| [

i^'^c^'q^'q^'^aCcyq/^c'^

«j*i'pc'§*i'q'^| 5^'q'^5^q'ni'i^q^-3^'qa'i5«j|'t5'3-^q]^|-^| aqui^TM^-qa-^sj-q-

Toh. 1796 (Dergc rGyud, NGI): 9b.3. Derge ends second pada with *na.*

Toh. 1785 (Derge rGyud, HA): 43a.5.

Dergc omits *ni.*

^3y^w^q^'qyC"3'-q^'(S|q^q|^-^ [SLEBS?]'qq19^'

[Block: hand written from here to end ofline/folio]'^i'l3i'^'i''2i'q'^^'nI^'3'^*^'

>a -o

^a-gt-iq-J-^^^-q-^'l^'^-nj-^-^i- @388b ^c.^-aq/^<W'^yqfj<*r<*i[|ay«it'

gfq-y^J-cB^-f? ACIP: CHE NAl'l^i'^i^^'^'^'^'^^'^^'^l^'I^^'

ag*-§*-qfr£nr^| ^qyc-|fpyc-*ig^-qyc-|-qa-5- [ACIP: RTZE]'^^'^^'^'

qa-5-^^-g-qy [,ACIP: B U GA]'^^'[ACIP: BZHn]'^'^5^!

q]^iai-q|^q-q[lys^y^c-qj^'J'ap^-r^-qi^^

q^w^yaq^-qrraya^-g^-c^^^ y=^-

^§^yq^-g*-ygjy5y|^y^a-^ [§yoia-

q|aq|^'^"g*l'AJ^-^ ^-q^-^CL-qy^-y |m-q-q^-ap^-nj-q^yC-5(-qia-pyq|yc-

>o.

"ffi«r<|r*r^| ^•^•q^-(tiyy^-o?^^'^g^^yc-§^-q-a^- [ACIP: THURIT'^'

^^•q-g^^ytyn^q-[q]-a5^[ACIP:THUR] @389a <2J-=s'^*roj[^ap^Sr

^y£-q3^'^yyyq[wq^q|j<a-q^-qy^^ IS^*'

X3 N3

^•q-^^'^'l^-q^-^-^^-^^gc'^"-^ ^•q^'f^'^^'^'g^i'^-q^-q-

NO >J

lJ*-t^-q^y<^q|^-q-^Tir^^"^

aq^-q-nj^-q|a^-q*-q§j<*r*j| |

^a-a^-g^-(oj-qa-q^^-|-a^yq^-^y^-q]t-^-Ryg y

N3 NJ N3

^q-^y^-aj-q<w^'|-q]3q]-q^-e'^y-qr5^-qgq- [q-^q]-qa'*]<$^-«Wc?4^-q-y§^y

qfj<*r*i| [q^eyqfr^y^'^J^'q'yaya^'j^

g^-q^-ag*-*! i
s3

(^ q ^ ^ " | ' ^ ' (W ^ n i m § ^ ' ^ \

g ^ ' q ' ^ ' q ^ ' q ^ ^ q ^ ' q ^ ' q a - q ^ - ^ j

riII.C.3.b.ii.D'.r.a'.i'.B".3".b" - gnas skabs gsum par phra thig sgom tshul Io]

^ « r ^ l **@389b** ^ ' Q ^ s j ^ q ^ c ' q ' ^ ^ ' q / ^ ^

q^cyq*-q^-c^-s;gry-ap*-qr^

âjq|^-q^-^-^-s;-fJc^-qrv^ qpj'qg'

'jrq^'q'tw[20]

|t^-ay*c;-^q|«rq-q§j*rq| |^'qfrg;$-f

|^q'qa-aj3^'nj-^f^q|-q| \

s3

gq|^'q*-fj»-q*'«i|^r;«r^ï| |

^q^-aq^-çJ'I^-lWWg'^r;-^ «J3J-
s3

(sjq^'g^gc'^'i'a^'qtTq^'q^

If^'g'g^gaj'q^-ri^-Siaj'q-^i;'! ^•«a-q5^'3^-*jd63j'|'5jr;-^-q§«i^-q'3i'*1*i^-

§c"ôy^c'^'è'|-^'qa-^q^-<w-^^^^
s3 -sj

s3 . . . . . . s3

^ < w q ^ ' q ' g c ' % w ^ ' c ^ - ^ c ; - q ^
s3 s3 s3 s3

q^-q^^-aj| <«èy|-04*q ^•^•^•q^^-qa'ij' **@390a** q f r ^ n r ^ C ' ^ ^ ' q q -

q a - s ; q ^ - ^ § n r a p * - g q | ^
s3

^ • q g à - y i ^ c - y ^ g - q ^ q ^ ^ i i
s3

Toh. 1865 (DergctGyud, DI): 73b.2.

fj^-q-ê^-è^-gy^yg-è^^ ojf

q^q^-ay [a^]-qfv<%yq|^-q|^ O K *

a^'^gy^ai-q/lnir^OTq^a^ y

q^^-q-5,-^^^^-gq|-*JcÉ^-g-q- @390b ^ " ^ T ^ ^ T f ^ ' ^ ' |

«w'qe3j'§'q*'ylr§rqc'qe3j"qfr NWcSy

«1-^1 yV^-fj^q^ycy^araq^'Iy^

^)q|^-qa-^q|^-^-*1^C:-q-a|-q^-aj| |èyq|*|araj*rq^-q-^| q*j<H^'qfri^|'^|*r*r

agj;-q-v-q]^^-q-aj-qy^y| lylyq^-qa-gyg-^^qra^^

q^^'q'^^C'fj'qs/ar^'q^S^^

^qc-y*ieyqf5| i

^•yiWN^-q-qyç-^^-ojr^yqq^

&^yq(^-^cy^|^-gj<w-q-^

^^•q^^-q^-g^-qa-^^-q-|q-^-^| ^^•^q^-gwq-^^-g^-qa-^q^-^*j^-|^-

^•qa-q]^^-cyqaj-gcy'|Cv-qa-|j;-5;| |*k:'fja'g/ @391a *rq^èyq'èyrw£i<w

y^yg£;^-q-a^q-q^--c| jq^^'g^rq-qy'nq y^i-|'oj-*iq|«|-qa'Pj(s\t'**q'*jc'

N3 N3 "S3

N3 "S3

^•^•gry-qrcx£-c^-^q|^-qT^^ xd -o

q>a^a-c^-qrir^q|^-qrv9ewg-<£^

-q^-q^qa] 1

fIII.C.3.b.ii.D'.1'.a'.ii' - bskyed par bya ba bskyed rim gyi rnam dbye]

q||^-q-0|-qi^| r^iij ttl^-rv^-q^-^Q-^aj-ag^-q^a-clc^-^CL-j rg"] u\5(0\^

5q|-^c'^-t-aê^-q|w|-<|c:^-qa^-qa[[

fIII.C.3.b.ii.D'.1'.a'.ii'.A" - yan lag bzhi dang mal 'byor bzhi'i chings]

cs. cs. cs. cs.

^c:-q-5,[q^-^-^^-q^-gq;-qa-|a-oSc:^-3-^g'q-aj-q|^c:-a^^- @391b

q^-iq-OI^-Ojqi-q^-q]^'N'^1 a^q-g^-CW"i

[^aj-a|^-ô|^-^-^*]^-3^^| [5nj-ag^-q-Äj^-sqi-q^-q^q|^j|

"S3 "S3

[q|5,-qa'<£-q|-^c.-q-^| |^'q^-|q-q-qi|^-q-^|

"S3

liq-q-^-^-qj^-q-ai^i ||jq-q\£cyq-q(^qa[|

S3 "S3

"sa sa

|q|3j-qa-^'rëa^«rg*-q||g£'sq'«s^'3Yqfi*i'q*'g||

[121] Toh. 443 (Derge rGyud, CA): 154a.3; Lhasa 416b (NGA): 530a.5-6. Third *pada* of Lhasa reads: ***mal 'byor payis brtag par sngags.*** Fifth *pada* of Derge reads: ***sgrub payang nigsum pa ste,***

[122] Toh. 442 (Dergc rGyud, CA): 11 la.6; Lhasa 416a (rGyud NGA): 464a.2-464b. 1. Derge omits genitive particle from ***bnyenpa.***

^•<5if§j-q^-q-nj-q^-|-qR-q^-q^| qlcyqrra^-K^Tirt^'c^^'q-q^'q'

g^'q^q^-q^g-q'^c^^^'q-^'g-q'aj'ae^'qa'^i jp'q|*wr>i«i| (N^'^93j'^"

^•q^cy^Wq^-^-^-q^^-q^-^^^

*ss

a^-^£i9|^-q^-q/(^-qa'^cy$cyg^ I^'^'S^'*^1'

q^^^fc-a^-^-gai csq'^oS^i -P\ -915 fr^f^"8^' @392a q'rw

N3

3C-qa'^q^-^-aj^-3C'<£q-q'^-aj-^-|^-q-yq|^-qa| [

^'P'^-^'nj-^*jq|^-qa-q^-q-^f qgC'Qp^'l-a^-tj'^'^^^'q'nj'Wlt-^^'i-

S3 "S3 >?

qq^s^'q-^'q^^-q^qj-Ä^ [

-S3 "S3

q-|-q-|fl ^a\£'|s;-q'a^-gjqr<^Tw

^•^tj]-^q-^-|^,-qa[||3^•^r^l•3•^^^•q^•q^•qa•^c•t'a^3;•^•^^•g^•yq•^•q•

^^a-^cyajq|-^qa^-^-q^-qrv^ l^-^^-^-tti-

\3 SJ -xo

•q^'g'^'c^-gjqj-Ä^-rwirqs^-q^

•S3 "S3 NJ

q'^t^^^'i^q^'g'^'q^'q'l^'ä^-^^'l-^qlri^-qai |a^t'qa3j-^-«l|(a|r;-«l|(a|3j'

.V Cü! -O S3

ari^s^-^'fj^'q-a^-^^ I

yq*'aq-qa-»iayni*i|-^| a^-qir^^-rw»«

M

19-q^aq'q*gq-*ii«5|-nj| |?'ia'a-*iä^'$*i'q^-^q^| [

5^-q^-^-^| [^•^yfl-fj.W'q'^^q^'a^ä/f^

"S3

q|^-q-5^[^-q^-|q-qj;-|3,' @392b ^nriwq-q^'SC.^ ^^-gt^*'*!

9^"aq-«^-«j|^t^'qa'^'^| ^*r|-(S|q*rj«r

S3

[123] Toh. 1785 (Dergc rGyud, HA): 95a.7.

[124] Derge reads *bs lab par bya bay in pas na...*

[125] Toh. 442 (Dergc rGyud, CA): 11 la.6-7; Lhasa 416a (rGyud NGA): 464b.l. The last syllable of Lhasa is *spyad* instead *ofdpyad.* The last three syllables of Dcrge read *mam dpyadpa.*

"S3

N3 N3

'S» V_____.______________________________X3 ^ "S3_______________________'-J

* - - - - "o XS

«î^'^<wa^[^c-qVv^qjeyq-ayq-^-äqycyfr^

äq'J'qi^'qyc-qaj-qayqty-g^-^-^-giq-^-q^-q^-gai i

5jq-q-^| qy-g^cyqTvä/qjq-q-^q-q-yt^

•S3 \1 NJ 'NO ."V. . . . . . .

I' @393a (^q^'J^-qy^-q-^-v-gai \è(\%\ ^•t^'e^y^y^e^-J-q^yl«r*î|

\^à-^ziè^\ q]aq]^-qc.-^^- c^aj-J-q^-ôv^-y^yyg^-q-ya^-qay^-q^'

>? -S3

aqjyqa| |^-q7v*i^èyqa^araq|^

N3 **f "S3 M=
•O "S3

q^q-qa-q-^-^i [

äq-qa-^-njqi^J £-èjyrw[126]

N>——————————————

|^^3^-q^-q-q^^'q-«i^| |äqwct'y^-q^q]SKS]| |

"S3 X3

^i-q^j-^yi |^^[^-aj-^^-qai ^rvq^yq-^ ^cw^qrvsp-|q|*iy| y^y

IcW^a/^^q^-gyg^-q^q-qrV^^

"S3 "O >C >3

^^yqa'wlqi^-^-iq-q^-^-äq-qai |

[1] Toh. 442 (Dcrge rGyud, CA): 11 la.7; Lhasa4l6a (rGyud NGA): 464b. 1-2. Lhasa is similar toTsong Khapa's citation: ***sngags kyi bdagpo bsgomspayis, .sgrubpa'i tshe ni bskulbargsungs,*** ,Dergc is différent: ***sgrubpa bskul ba rab brjodpa, .sngags dang bdag po mam bsgom pa,,***

s3 ^

[aq'q"*3i'q'§^'qa'l>| |^'^^'i'5³i'3'ᵍ|3ᵍH

"S3

|^q-^-n)-^-q^q|-l]-q^*i[[«r^*rir @393b l-agq^^ag-sj |

S3

[g'qïfïa^'rvï'qirï^^

• • >3 " ° S J

s y à V ^ ' S ' ^ ^ ' ^ ' g ^ ' â ' S ^ q ^ ^

q^*i^-5,'^^'?jq'^q'q-s'ag^'^ |S3i'P|*inrm«<| ^Stu'ap^grn'^jiqj-^ri-ni^-gnj-

s s "S3

S3 S3 ^

aq'<5^-^-^^-q^-ga| |^-rç*-^£^*qfr^^'§^'^-r^

^ • ^ è y a q - q r r ^ c y a i ^ - y g a i [^•^^•g^'^-aq^^'^^^,5^-|-:s'q'cfᴵ'iᴵN'q^£i|'^-

qgr^ajfo-qjl^-aq-^q^cf^'g-cqa^

S3

S3

a g ^ ^ s y a ^ - q r y - q ^ e y a ^ - q ^ q ^

S3

^ ' q | c y | q - c ^ - o j q | - q ^ - q ^ - | ^

S3

a§c-^-<£yq>-q(^-ai| rwgnr ©3943 <w*^'g'^q^'^C'5c.-a|c-<£-iiiW|^'

q|c^'q^[^•^qcq-q|^-q^£;-^-|q-^[|-<W<£^-|^'|^-|q-q-^-|q'q^I a/

S3 S3 ^

^^'^"l^'lsj'q^q^^faq-a^^i ^qt-qa^-a^-^^'q^-^-g^'q^q-qwig'y

•SI I

^•wit'^-q^-JVqia^'qw^'q^'q^^^

S J S3

a/^<W^'aq-q^'a^'q-^ri'[q<W^W^ §P&3i"yai"q'

•s? S 3 S3 S3 > 3 S3 H * S3

^^'(g^'q^^'aq^^-qa'g^'^'^'^-qa-^q^-J^'q^^^i \

[127] Toh. 442 (Dcrgc rGyud, CA): 11 la.7; Lhasa 416a (rGyud NGA): 464b.2.

^ y y y ^ y q ' Q ^ ' y ^ * ' r ô ' q g y ^ pèy

I ' â c ^ - J y l - q - ^ e y a r A r g y ^ ' g ^ ^ q|^-^-^^-qa-|-

[^•qVfjcW^nj'ag-^ [u|^-q-|^-3^aj-a|^-^^|

|qj^*j-q-^-^-^nj-a§^y| (qtyq-^arag^-icyqai |

^'^1 I^'STTS^' @394b ^^'^'S^'^'?^'^^![129]

iy|-q*i^yqa-|tj|^-q-^| |^a]-a§-N-tti^-q^ay^-v-a^|

|ap^-r^<^-sy^c^-fq|*rq| i^-^-^aj-aq-^-Si^-q^-a^i

|dj-y^-Qrq^-rïî-q|^q|-qyc.-| i^a^yc-qfjyq-ayq-sj

I^nj-ag^-iè^-q-^-gai |

^•tj|Çjc^y|^ ^ ^ - q a - g y ^ a ' q ^ y y q - a j ^ - ^ - y p - y q ^ y y ^ ^ r ^ i[yarfj^'

.. ..-s3 "s3 3

a ^ y j c^Ccygt-^-rwqaq^-qiT^

i^'^^nj-ag^'^i I^'^ay^-a^-q-ar^j ^^-q^-q^-^aj-al^-^-^yc-a^-q-

aj-y^ag^-q-^-|-aè^-qa^aj-a§-v-î[j

129 Toh. 467 (Dcrgc rGyud JA): 150a.4—5. Dcrge has ***bsgom*** instead of ***sgom*** in the first ***pada.***

Toh. 467 (Derge rGyud JA): 150a.5-6. Derge has some minor variants. Most significantly, all three editions of the ***NRCsxe*** missing a ***pada*** third from the end here regarding ***bdudrtsi myang ba*** (block 394b.2; MS 284b.3-4; ACIP 341 a.6). The Derge (including the missing ***pada)*** reads: ***,rdo rjesems dpa' rdzogs payin. .mat 'byoryinpar di Uar 'dod, ,de ni rgyu mthun lhayisku, ,rjes kyi rnal 'byoryinpargrags, , 'khor lo thamscadyongs rdzogs pa, .shin tu rnal 'byoryin par <u>drags.</u> ,sku dang gsung dang thugs rnams dang, ,lkayi migsogs by in <u>rlabs</u> dang. ,ye shes 'khor lo gzhugpa dang, .<u>bdud rtsi myang ba dag dang ni. ,</u>mchoddang bstodpa chen po <u>dag.</u> ,mal 'byor chen po zhes bya 'o,,***

"S3 "S3 N3 * o

^cwq^^e^'q^-qg^-qrv^rr^

g^-qaj i^^'a^c'rç^'nr^^'q'gaf^ @395a

•sj >3 N5

^qt-qa^-^-q^q-^-^&^q^

N3 -o

"S3

3cy<^oÇ˜<^'g-^-ag*-<«-q3^Tir§^

^ N3 S N3

ag^-q^-<wq^^-^| j

"S3

^cycy4j-q^-<iq|^c;-acya^

"N3 X£ -so "s3 "s3

|<w^*"g«rtwitf ^•q'|*'q'^'nf^ry-ag*-q^*'^

<u>fIII.C.3.b.ii.D'.l'.a'.ii'.B"</u> - yan lag drug dang ting nge 'dzin gsum gyi chings bstan pa]

CN, CV CS.

NS X= N3 X£ -V3

q^àyq-rw[130]

|^c^'g^a^-^-g«i|*rg*rai| [^cyyqgc'q^q^-qrr^c^

N3 N3

so

[^•q^-^3aj-ap^-5*j-q^-rii| i^ioS^'q^'q^^'i'nj'^^'q^

N3 N3

3^-«j^-njq|-5q|-^-qa^-rM-^a-^-^[gq-^q-lj-^q-^-q^)-" i

"S3 "S3 "S3

I^'e'e^'S"^'^"^'! |*jc*r§*ru|<^rir @395b ^^'S*^'^^]

[130] Toh. 419 (rGyud NGA): 44b.l-2. Lhasa 379 (rGyud KA): 400b.4-6. The Dergc and Lhasa editions both vary somewhat (in identical ways) from Tsong Khapa's citation here. These editions read as follows: ***,sangs rgyas gnas ni rab rdzogs dang, ,mampa Ingapo bsgom pa dang, ,kun tu bzangpo "i rang bzhin dang, ,ranggi lhagpa "i lhar bsgrub dang, .dkyil 'khor rnams kyi dgod pa dang, ,mchod bstod bdudrtsi la sags pa, ,rim pas rjes su bsgom par by a, ,rnal 'byoryan lag drug tu dod,,***

[131] Toh. 1239 (Derge rGyud, NYA) 129a.3-5- Dergc varies slightly in the fourth ***pada: mchodpa bstodpayan lag drug.*** Beyer (p. 485, note 175) cites the Peking version of this as follows: P. 2368, vol. 56, 140.3.8-142.2.4, Rgyud 'grel ZHA 145b—150a. Beyer also cites this passage as appearing in Durjayacandra's ***Suparigraha-ndma-mandalopayika-vidhi*** (slightly different title from the Dergc version, Toh. 1240, also noted by Dharma Index), P. 2369, vol. 56, 142.2.4-154.1.4, Rgyud 'grel ZHA 150a-179b. However I could not find this passage in the Dergc version of that text available to me (Toh. 1240, Dergc rGyud NYA: 130a-154a).

l ^ - q a ^ - q y y f • f F ^ l |*ic5^'q^y [<Wc&yq^]-^cyrgy5yq-qgcTi|

l ^ ' S ' [1 1 ' ? ^ ' ^ ' W ' ^ ' ^ ' ^ ' S f t ' ^ l

N3 >O NO

.3Â

N3

^•^•'33

|^-cy^-^-^yqjy3|J

(^•q|^r^-q^*ri^Tiw-q^-qiT^ «laj-njuryc

Nj

q]3q|^-qc-y£'q'§yq*r^-^y^ I

^

^<Wq-^-q-q^-q^-g| l^-qVg^-yqwye^l

N3 NJ

|^f|'^'q'i^'5^-q| l^lcgcXl^-J-^-c^-^^-J^-q^ail

|q^aj-^^-ap^-aja-a^-q-^[[<wq|W*|q|«rnrq|y @396a <?jq|-^q]^[

|üj-^^yc^-q-j;q-q3q|-aj[i

[132] Toh. 419 (rGyud NGA): 38b.6. Lhasa 379 (rGyud KA): 392a.5.

[133] Toh. 419 (rGyud NGA): 44b.5. Lhasa 379 (rGyud KA): 401a.2-3. Both editions have the following minor variant in the first pada: *.rgyalchen mamparmang mdzadche,*

[134] Toh. 419 (Derge rGyud NGA): 38b.6-39a.1. Lhasa 379 (rGyud KA): 392a.5-7. Dergc and Lhasa vary in the following identical way (one Lhasa variant in brackets): *mam pa Inga ni bsgom par bya, .dangpo styes bu bsam de nas, , mkha' gro ma yi 'khor lo spro, ,dri za mnyam bar zhugspa ni,, khu bar rjes su dran par bya, , mtshams kyi lha mos bskul bar bya, , 'khor lo* V *'dren pa bskul nas ni, ,mig la sogspa gti mug sags, ,rdo rjegsum nignasgsum dgod [dgong], ,phyi nas rjes chags rdo rje ste, ,ye shes mam par gzhugpa dang,*

N3 * °

q§yq(Tayyq|^yè^-q|9^-§ey^

ap^l^-^-gt-rgcly^-^^-^-q^l (^•q-g^-q^-yqiàc^-q-nj-uv-a^-q-qstn-s^'

ay^qi^-gayl^'ljq-q-c^y^-y^W

"S3 -S3

q|^-q-nj-6v-^^-q-q5q|-^^- §3j-|*fq^q*fqfrq^- $J'|-*i<3W^qrV^c;"

|«rg-eS*|^-qR'C'gm'<Nef;*3^' ^•fwgt'qrvrajfo'tf-ttiaf q*r «i3fniqrq|$«rqa| |

"S3

"xi

>j.____

|^'*-qgy**^-w^qc'qs,*! @396b I^'i'^-^c-g-flC'i

•S3 -SJ

IQJwqgy^ewJ^'^&y^j |ap^-àîa-a|^-q-nj-q^-ga[[

^•qj^t^-qa- c-q-î-^-q»f^-^[|

^qc-q^'q-â-q|yqrrtf^-§yq'^| a^ayqç-syqt-Sieynr yârqgyqrrc;

q'ujàyqrr|-s-^| [

"S3 "S3

|-^C^-q^y^c:-y|-^*J-q^-|^-qa-|-v-^| [

N3 "S3

^^•^ci]^'5^-§-^-g-qa-rii^-^<w^i"nj-^yqc-q-$yqrr§-*/*|[

q^-q-^-agi;-qi-|^^-|^-q^| q§yq^'[omitted in A C I p H ^ ^ ë T ^ '

-S3

nr ^•q|^t'^q|^'^t'a|^'aj^'^t'wÎ3j'^^'^'g^'qa"à' ^cyagt-^ey^oy$cyq(T|*-

"S3 ^ "° N3

*lI

Toh. 419 (rGyud NGA): 39a.l. Lhasa 379 (rGyud KA): 392a.7-b. 1. The Derge and Lhasa editions both vary somewhat (in similar ways) from Tsong Khapa's citation here. The Derge edition (Lhasa variants in brackets) reads as follows: ***,dbang ni rig ma brgyad[brgyud] mams kyi, .yang ni bdudrtsi myang ba dang, ,lha mo brgyad kyis [kyi] mchodpa nyid,, 'khor lo*** V ***'dren pa bstodpa 'o,,***

S3 X3 S3

N3 S3

3\&*(%' ^-c-ae^-u[w^-q^^-y 1 - * ^ ^

|^aj-a§^i^ @397a ^'^'a§^-[j^^^ai-a|^^nj-a§^<£[

[^C-qa-0^-q-*i^-qg^j-q^j| [^•q^'^Jaj-ap^-gnj'q-cTJcBq] |

$jdynj| q;c;-q-q^-q;c:-q-|^-q^-q^^-q^- ^•^•^^•^<«-#a|-a|^-q|w^-3a[

c [cl-aè^-^^-q-a^-aq^q^'J'oltq-g^-q-^i *j-g^-ajac.-^-<w'^-«j^-K;]

q^'âq'q^'^c-^-ajqi^^-aj-^qi^-qa-^-^^j' qy^'i^wag-q-iyar

^^•^•^•|^-q^-|^-qa| (a^-UIC'^^'q-j^-J- ^•|^-q-^^-U)q-uj<w|^-qa-q^-

]^9^'3^'qc/<§q-g-%]^'rwfp-qrr^

s,*r ^-ni^^-^-q^-q-^i ^Jai-ap^aj-^^-ga-ap^nq-^c^'^'^^' @397b W

rwg'garq-cWJj-qj [

ym-aqq|^-n4q|^)-q-^^5j- s^-q-|^q'^cy<£K;TM-a/q|^c^^

q*r ^•^•^•qcy.l^-^-^ç^-y q^-iq-^-ajqi-q^a-^c-q-qiwajc^^'q^^'

Toh. 445 (Dergc rGyud, CA): 272a.1-2; Lhasa 417 (rGyud CA): 97a.1-2. Dcrgc and Lhasa both have *dang po* instead of *dang pa* V in the third pada, and *las kyi rgyal po* instead of *las kyi rgyal mchog* in the third *pada.*

ag^y^-g-^yc-a^r^Eyq-*^-^ fe'C'nla-

q^'^'gc'qpfl'qrVqftya^'g^'q^'lji^•^y^-qa-5<w-q^^y-q«qi^-33iy[[

njèyqfi[\

yttjcLyc-q-|^-q-^[^•y^-^-^^-qjq-q-3Ja'ofg^-anj-|^-^-q^- t'q'Çys/

^cw$ièyq*r ^§nraj5*'3r^'«efy<fc«r5r^' ^sr-sC"^^-^*,^- @398a^*,'

aai-*j^-q^=i]-qa| |

q§y^*rs;i^-q|^iT^-a^ ^nrag^yfq-

^9^"^q"^q"waq"q\§c'£"^'| ^a-^y-^a'ap^-rv'eq|^-q^-g|q-q-q^c^-q^-5ai-

a§^'«i|g*i-q'^ni'agj;-a|f^C"|^•^•^•y^-qyc^-^<wy-^q-5C'14q|'^Iii^|5i'

|^-|q-q-^q|^-g^-q^-^-a§^-«i^'q-N-q^q|-|| ^'q^£'qWir^'^'e$-c«33j"g«i|«r

«j'^^q^-r^qiçi'j^-ôt'agt-i'qi^'qpiïlj-q-ttlt' ^•«'^'eXIR'lf^'g'*!"!'*!-

q§jeyq^w<^y§q]^-^q|^-qycTAgc^ J^'^WW

w-dc^^^yg^-q^^'^-q^- @398b ^'ISTai'qI^'9^'3i^'£S9^'3i'

fIII.C.3.b.ii.D'.r.a'.iii' - de'i skabs su stong nyid ji Itar bsgom pa]

a'cy^cWs^-qa^q^-fic/g^ fc/^-^rq-

ap*rlr|^-qrva;*ary -qrir^^-qa-f^-qils;-^-^^^

^*l-q-^-q-s-U|Çjr;^-qJ5>J- ^•cTJ-^^-g-^qj^-q^-iJ|^^-qa-|j;-^CL-| ^-q^C-qR-
^q^-^-^-q]Wii]'rij<w-^-q-^^-q^- cl^'ni*j'|^-aj-^-^-^-^q]^-qa-q^-çr;-
"° S3 ^ S3 S3

ICL-qi^'l-acl'q^^'^wqi-icL^^'q^- a&'q'|c.-q-aj-§CL-|q;-^-s;q|^-qa-|j;^r;-|

^^•q^-qa-^nm§^T^q|^-q^ S^'^'

qa^-q3^'^^a-^^-q-aj^-aj^-q]5g^-^-q^-g^^-qa-|^-^| @39g a QJ-s-qc;-

||^%[ACIP:SROG] ^^a-g-q-^J l^'f^^'SI

[^•q-^C-yg^J-q-a*I(|^-q^^qf^C.-*J^-|^-^C-|

|^U]q|-^q]^-q|r;-cxjQ-^-q-7r|^| l^qfqa-qj^-^-^^^-q^-gi

S3 S3 -S3

X5 so

||^ai-*iw^q-a|q]-q| |<£-rf^'T^TSI
>d -S3 S3
S3

[7] Toh. 1802 (Derge rGyud, NGI): 53a.2-5. This is in the middle of chapter III on self-initiation ***[svadhisthdna, bdag la byin gyis brlab pa 'i rim pa).*** The Derge varies greatly in places: ***sngags dangphyag rgya 'i sbyorbadang, .dkyil'khor la sags mam rtog dang, ,sbyin sreggtor ma la sags kun, ,rtag tu sgyu ma bzhin du bya, ,zhi ba dang ni rgyas pa dang, ,de bzhin dbang dang mngon spyod dang, .dgug sags gang ci 'ang rung ba kun, ,dbangpo 'i gzhu dang mtshungspar bya, ,sgeg dang nye bar longs spyod dang, ,glu dang rol mo sags bsten dang, ,sgyu rtsal mams la rab jug pa, ,chu zla dag dang mtshungs par bya, .gzugs dang sgra dang de bzhin dri, ,rodang reg bya nyid dag la, ,mig la sags pa jug gyur ba, ,sgyu ma Ita bur nye bar brtag ,rdo rje thegpa de nyiddu, , 'dir ni mang du bshad ci dgos, ,mal 'byor pas ni gang gang dmigs, ,de de sgyu ma bzhin du brtag ,***

-S3 -s3 N3

^ew^'ag^-q-s-ec 3jfl^'*i^a-q||^-^jai-q-n4^-q|^c.^-yc.- ^'njc-q^'q^'q'fw^c/[138]

^•qyc-qa-»jq^-^- ^Jara^'§Tip*Tl|fr^<«-q-3y^

s;y^^-qa-^^-^q-q]^yg^- @399b âyq^i-s'n^yc:- ^•Çyqa-^yq^aj-

|-§-q-q^q|-a|yaqjq]-nju|^)-^|$-y^q^ryq|^-q|^rvry^q-^q^-'TicyqaCs'rw[139]

|^yc'^<wq-a£J]aj-q^'gj;-qa-^*i^[|ayy*i^-^yy^qjj^-q^-a3^|

^•q^-q^yq-riraqyq-g^-q-Ry^cWSya^^

y:-qa-ai<wTAyq§jcWWr}|^^^ q^y^-^-q-^-a^yqa-

|^-^y-q^cWc^-^arqa-r^

aq|aj-njq|^-^-q^-q^y| |

U5,^q^5^3C-|[140]

[138] Toh. 2488 (rGyud ZI): 216b.l.

[139] Toh. 1855 (Derge rGyud, DI): 35b.6-7.

[140] Toh. 1872 (Dcrgc rGyud, NI): 176b.4. Derge has minor variants (it begins *da ni rab tu byedpa'j.*and it ends *gnyen po yin par gsungs pa).*

NO NO "ss

ap^•ai•q^=TJ•|^•li•(gq•qa•^c.•q^5,•y^• ^yqa-^q|-q^nj-|-q|^-qo;-
-o

u|^r;^-q|

gja'^'q^'Si'llt'qa'^'q'^y^a'qa'^'q'^'nj'ai^'q-^i aj-y«sj-(3jq^j-J-q^-q-
^^^•^•^^•ya^a-agaj'q-s^'y^^|[141]

a^-^-ctiai-qa-^-ycyq-^'g-q-^ q^q/^c q^q|'q/«^'·'|3£ qyc'a£a-
NO NO ^°

qa'^cXl-q-S^'l-ttj^-Jql^-q-aj-g-q^-q^-Si- ^•qa'q^q|-^-53|-|^q]-
NJ

qsnrq«rq/q*yq-x'*|s^|«rq«r §^ qa q^1'|"^'v53;'3'||q|"q^ 3 gn'«i|S'-
NO NJ

q-^-y^-g-qa-^c&'yqj |

i^'qi^c^'yc'^qr^-raq^'i^^
^ -NX....-U

^q|-q^nj-|-^-q-^-q^-§^-qa-^-q^njy-q^q|^-^i| |

syj^rq-qy-ar aqjoj-njqi^-y^-q-aqirn-q-^i ai^'aQ^y^yQ^-^-aq|arqyy5f

NO NO

@400b a^m-qa-f<Woo"ey^| sq'^qsr'TC'qac'nisq sq'5c fl^'«fai«r

J^-^-y apk'r^fr^-q-5ey§ 3ewy|^

^ NO

yd NO NO

[141] Toh. 1868 (Dergc rGyud, DI): 229b.2-3-

[142] Toh. 1871 (Derge rGyud, NI): 127a.5-7.

Toh. 1871 (Derge rGyud, NI): 127a *passim.* This is a paraphrase of various objections raised (then next answered) in Santipa's text.

5§orr^*'g*3^"^"5^"3'^<N^"ij| â-q^cyqir^rq^^-q-^cws^qw

^^•<^pa-<«^a'^^-|-*j5^-ai-^q|^-q-^| q^^'qrv^<w'q^'a|^q\a-$èy

•S3 N3 S3

1^-«jc:-a^-^-[146]|-q^^-|-q^-q^-qa-^-q-[147]^c/aa-qw*fa|*rq^|

q^aj-J-q^-qa| |^rvg^-g*-q-q^q|-ynj-qTir^^-q-^| ^-aqc'Sj-qs;^-

•N3 X J > J N3 *\3

qaj [^R-^^'q^-g^-q-^JrM-fAp^-l-ap^-rv^j rwg'q^cyqai laqrqaar

aqc'q'-q^y.wEyq^-q/qa-gj;- ^^'3'g^-g-<W($^-^-3«-^^-«jcL^-^-

g-^-q-^i a^-qa-q^-q-^-a^^'R^-^-^<w-qn;| |

S3

t^-q|c^-qrv§^-qij<w^ ap^rTJfr^arq-Scyg

«w*r^| q^-yai^-qa-cwq^qj-qa-q^qrc^^

N3 N3

<§nrc^q]^-q*-g-3^'^c*r^q |

qs^-aê'èyq^qj-^-^qi^-qa-^

N3 ^

^^'qa"^qc/^rj|-qjçf[148]

N>

>3

(^•^csfq-^-açpi [

^q]*r [^J-^-^p^-q-nj-l-qa-^ui^-qa-q]^^- aâç-qrrg-q'q^T^-^ç-^r

q-aq|(7j-qa-q^q]-^-gT^-q-,ij^-5,- ap^-q-o]^-gaj-g^'g'rij<w'|'|c'q"f-s-q-s f^-q-

Toh. 1871 (DergerGyud, NI): 127a.7-127b.l.

[145] Toh. 1871 (DergerGyud, NI): 127b.3-5.

[146] Derge reads *ni.*

[147] Derge reads *dga'ba.*

[148] Toh. 4210 (Derge Tshad Ma, CE): 143a.5-6\. This is *Pramanavarttika* IV.99cd. The Sanskrit here is: *yatha svavaci taccasya tada wavacanatmakam I tayoh pramanam yasyasti tat syddanyasya badhakam II*

y^-q^-g^-qy |

^frqjewq'i'^aqnj-q-q^ey £-^ey§q|^-^§^nq|*i]-q*r e^-^-q^-agcyq-

$eyy aq'^wnsj-qacnj^j'[149]

4

|q|c;^yq|c^Q*r<«3cyqyq|-^| |niey@40lb syag^-qac/yqqjygsr

ag-s-q-s(

|<w^c:yc·q»jq'N-q-^cT4-q^-aqm-qyq| [^-ycv^oy^cyyaqiyq^-gy

N3 >O

-S3 -S3 "x?

lyqj^^-q-nj^-q^qj-aqj^-q^ inrm^'a'Jfq'ayq^'ag-xi

X3 -S3

^•q|?jc:^-qa-^-ttj3j-^[[

* -S3

^cyqryag^-^l^-152

^•^q]^-g^-ap^-qa-^-q-q^q|-ai\5,y-q|q^-aj| ijq-^q^cyqa^yqj'qy^ey

aqq^-J-^q^-^' ^ycy^-^qi^T^q^'yl^ar^ Qf^'

q]^'rq-qq-3c:-| ^q^-J-qJ-y^cyaic-qV^c.' ^•agai'|-njc;-(iic.^-^'g^^-q|jq^-

-0

149 Toh. 1855 (Dcrgc rGyud, DI): 35b.7-36a. 1. Derge has some minor variants in the second and third ***padar.*** ... ,iin ***ciggyurpaangde bgrodrgyasgyurpa,,mthongba***V [36a] ***bslabpa rnampar phelbayis, ...***

150 Toh. 4210 (Dergc Tshad Ma, CE): 103a.2. This is ***Pramanavdmika*** 1.220. The Derge has ***brten*** (preferred instead of ***rten*** in the first ***pacta,*** and ***la la*** instead of ***la lar*** in the fourth ***pada.*** The Sanskrit is: ***sarvesarh savipaksatvdn nirhrasdtiiayairitdm*** *I* ***satmibhavdt tadabliyasdd hiyeranndsravdh kvacit*** *II*

151 Toh. 4210 (DergeTshad Ma, CE): Derge 103a.2This is ***Pramdnavdrttika*** 1.222.The full verse in Tibetan is: ***'tthe ba meddangyang dag don, ,ngo bo nyidlaphyin loggis,, 'badduzin kyangmi bzlogste, ,blo nide phyogs 'dzin phyir ro, ,*** (Derge 103a.2)

"2 Toh. 4210 (DergeTshad Ma, CE): 166a.l. This is from ***Pramanavdmika*** II.221. The Sanskrit of this ***pada*** is ***atmanisatiparasarhjnd.*** The full verse in Tibetan is: ***des rut bdag la mngon chagspa, ,de srid de ni 'khor bar gyur, .bdagyodna nigzkan dushes, .bdaggzhan cha las 'dzin dangsdang,,*** (Derge 116a. 1-2). The full verse in Sanskrit is: ***tenatmabhiniveio ydvad tdvadsa sarnsdre*** *I* ***dtmani satiparasarhjnd, svaparavibhdgdtparigrahadvesau*** *II NOK* that the Sanskrit ***sarhjhd*** would suggest that the Tibetan should read ***'du shes*** (not ***du shes*** as attested in all four versions).

cs. cs.

..........................>a____________________>o 2 so

so ^ >a

9cW<§c/c«r q^c-fjqyq^^qfrg'f^'J'ae^'qfr^

@402a <«P^'qa-(^^^-^^ygQ-q^-c^-^^-qa-qq-5rv-nj[|

•S3 -S3 so

r}p^rr^q-3èy§-^ewq^y^

CT^cyq|wq|ir|Tig*yqrM-a^

q«r ^'qyc:-q7vaq^-fjc:-§q|^-^^ àsV^aisrJ"

^c-q^cyâyqrv^cyorc^'q^^

5f| ^rrap^-qfjcw^a-ay^ ^«srq*- [^*rq]'*C'q(sjai'

Äyqayeyc^-qfrl-c^^ q[gc-icTj-M'^"qe^

-S3

qfr^fr^eVq^'J^qfraq'^W^^'ÄyJ'^W [

———M____

qäyqra'-wqa'snraq^'lj^i [q^-^qj^-oj^-l^-wq'q^i

*d -S3 so

N3 _M____

1^-cycV^-q^l jgqi^^-q^-li^-|3;-qac-li^- [ACIP: YIN]!

|yq^yja]-ap^-apj;ri)-a^| |y^C"^wqrr*C'qi§}3j-3[|

^*i'ey@402b fjc^yfjcw^i S,«*]-q-q]^-T|a-*|q^-^yqj^-q^-

Toh. 417. Lhasa 378 (KA): 356a. This is book II, chapter 2, verse 28. Farrow and Menon (p. 162) give the Sanskrit as follows: ***utpattikramayogena prapancam bhävayed vrati/prapancam svapnavat krtväprapancair nihprapancayet***//This was also cited herein above at 373a.

[154] Toh. 419 (rGyud NGA): 59b 1-2. Lhasa 379 (rGyud KA): 423a.74-b1. The Dergc and Lhasa editions both vary somewhat (in identical ways) from Tsong Khapa's citation here. The Dergc edition (one Lhasa variant in brackets) reads as follows: ***,ji Itar chu nangzla ba de [ste], ,bden min rdzun pa min pa Itar, ,de Itar dkyil 'khor 'khor layis, ,lus kyi rang bzhin rnyogpa med,,***

a ç - w ^c'q^geyl^'q^q'qiTg-^rvw ffc-q^*rnj«i|i55

^C'eTj^-|a-[156]cf(^'(^^-q-^^

gc- cW3<^-3^'|^'Qfq/^ijTwçfq/^^

q£^3C/ ^Uj-q^-^'jrjC.- ^•^^•^q^-q^^'^-|^-|^-gq-qa-^-C.q|-^-

^«r£<*r§*r[157]^^-3'^c.-q^-|-^a-»}-gq|^-q-s-ag^-q-^^-q-s- i58^-aaj^-^,

^•^^•t^-q-^c-|^-ai'5c.^-.^c- ^ac-^-^^-^^-qa-aq-^^ai-g^-Ai^-g^nj-

a|^-«j--^^q^|-J^-q^^-q- a^-^-^^-qa-gq'S^'^^'^'^C'pC^-^-q^-c;^-

. . . . » N3 ^°

N3. . . . .

|a^-^n]-^-yii|^n)-q^-q^j

5^-gq-5qq-s;qnra1^-§^-^Q^Ti^^ j

fIII.C.3.b.ii.D'.l'.b' — mngon par rtogs pa'i rim pa bshad pa]

qj^-q-nj-q]^*J| j-fj ^ ô y l " ^ ^ ^ - ^ ^ ^ ry.] @403a aids*!*!"*}'

^arn§^-| [iiV] *g ^ ' n ^ - ^ - è - ^ n ^ ^ - ^* \

dII.C.3.b.M.D'.l'.b'.i' - thun gyi ngo bo'i mal 'byor]

^•q-nr^*i| [A»j «^'rag^^'S'g^a^rq IB"] aV^S*'^"^'

[155] Toh. 1803 (Derge rGyud, NGI): 84b.6-7.

Derge reads *gang mdo sde la sogspa Ï.*

Dergc reads *bdag la byin gyis brlab pa "t man ngag shes tsam gyis.*

Derge adds *ni.*

[159] Toh. 1923 (rGvud MI): 6b.5.

\III.C.3.b.ii.D'.1'.b'.i'A" - rnal 'byor dngos kyi sngon gro]

va

r^ajl-q-q^c-qa-arq-x'ajai j

riII.C.3.b.ii.D'.r.b'.i'A".l" - mthun rkycn sgrub pa tshogs bsag pa]

firva§*-ay^%yq|«rq-^-| pt^3f3'q-^-q-«jy$^*(a|

|yq^-^^-^q-^q^-ai-q|^rq-q-tti| |$ynrgyqrV*là^'yq||q-q*-qj j

(^•qj^c^-q-Qj^- ^•a|^-y^y-^y^a^c.-y^-3^-i-s-q|^-qycL-j ^qiraifo-

^t^^-^^-^-q^yyqa-a]^-|q-q-y^^-^yn|a- <£arar^-q-|yq^-|q-q-|r;-q>

gyqj^-OJ] iq-q-c^-c^gyyg^-q-rql-yl^

q^-c^^-qy^-qjcyiq-qa-qjc^^-^i y^q/rw'ûi

P"ni*'5^yeV^'q^^"-q5'| [yt-c^csy^e^-q^-^cTj-q^-q^-q-uji

[^•qa-gqi^j-qi^qiy-yq^-nj^-^^ii lae^qrV^qt^'i^q/q-qsq-qJs'qi I

(^•qj^Q^-q^yqcy^c^cW^qia-qrv^

uis^-pcy @403b ^y^q|^'wgq|^"yc"<w-^yq|3^

qqj^-qa-^^-^^-^'gj^-q^-gai [

^wqqyq'q^eyqaj [

twysy^l qw^3f§-pR-q*-qq/qfrseyr^-^

[160] Toh. 1855 (Derge rGyud, DI): 29a.1-2.

[161] Toh. 1855 (Derge rGyud, DI): 29a.3—4. Derge has *la la* instead of *la lar* in the first pada. Derge's fourth pada reads: ***jam dbyangs zhcs bya de ltar rab bsgrub bya,,***

a^*rar^[<c|*-K;-§q|^-q^cy^q^-3^'q^^

s7e^'|c.-p^-qcya^-qTq-^

^q^-^fv^-q-^-^cyl-^-q^ ^q^-g-qj^-qVqi^sc.'^'uic;'

^•q-^'y|c:»si-3j^W^-q««(-q^äf ACIP: BrCRONG]|^'|^^t

rw^c^nq ^c;p^-qcy§-rv^a*'§^TW^

@404a g«rw ^c'^'a^'qa'^^'g^'qa-t-gaj-g-q^-r^-q-q^-q^^-q^j- ^c^c-

ai| ^cy*i£-qVq^'<«<£3^s;-qiT^^ q|r;-*c:-qj*ra5]q'q| [^-qyg-aq;-

i^'g^-nj^-iaj-qa-^qi^-^-^q^ag^-^'i'^CL'l aya^'g^^'^^wq ^'qsr

q-nj-q-q-aj-^q|^-q-^c;'[a^'a^'g^'«^^^-^^^-^^

q*r l^s^-arc^-sq [

|cYa5yq-araqi-c^cyc^-<w*'<à^

l-^-^jp^-aniqi^c-qTjqj-a^-q-^Q-i a^'a^-^-qc^-nj-^-q^-^-c^-q^-qj^-q-nj^-

^•^1 1

ds^'^'iy ^t'q|j<w-q*-g'qrvs;gnmp^"§'a^

^w^^-q-^-qVq^TM-^-^

|;g"*i"s;'I'^-*]oS^-3^'| iq^cyq-^wq^-^-q-qj

^•cB^^'^'^-äl'i^'q^i]'q-s*']'5jc^^c.- ^•g-.jj-^fo?']^' @404b (^•yq-^-q-

nr ig-^-^-^3nj-a^-|-q|^-q-^-^^-^-|^-q- q|^-agaj-aj-^jq]^-q-*ic-q^-q^-5c;-|

Toh. 419 (rGyud NGA): 38b.6. Lhasa 379 (rGyud KA): 392a.4-5. The Dcrgc and Lhasa cdkions both vary somewhat (in identical ways) from Tsong Khapa's citation here. These editions read as follows: ***bla ma rdo rjc mams mchod cing,, bdun po mam par dag par bya,, byang chub sems ni bskyed nas su.***

^•q-q^y^'^P^'S'^^'^'^^'^'J^^c.'^'*!^^'^* ^'q'sra"fl'qg'qcq5«rqfv

yE-^cw^qa^^cy^ewsy^q^ys^' q^^-q-s-j^j-q-s-q^-y |

q^3j-i*jyn|^l Ig-q-q^qi^-qyt^^cyc^ql'qyc-aq^-agyc-fl'qyc'q^a)-qy^q-qyQ-OJ*I-aj-q^-q-aj-a|a|-q^-q^y| |y^q|-qj-^y*l<3B^-q-|^-q^- ^C'y It-^a-^-qè^-ai^-anj-qa-nj-cîï-^^'J^- |-^c-n)-^q|^-qa-^i^-q-|^-q^-q](î(c.y-<«-

gq^'ag-^yq-aaj-q-qj^-^'^

S^'3'|q'^q^'rws;3nmp^'§'g^

id

|i*-|-<*[qa-agfrq^

y*q|^frfj*rq|aC'g^^^

y^qi^-gyq^-qisc-q^-g'f-jgc^-qfT^ @405a

^^•g^-q[^i;-q^-q^y[|

y^^-q^qi-qi^-oj^-qi^c^-q-^^- dSyayq'q^c'qij^'q^-q/^-

^^•J^J-l^-l^-^q-q^-q^cU^Cry ^qj-qg-qj^-q^-nj-q-q^-q^^y] |y^^yqr^-atï^^qi^-5^-o?^^C"q|^q|^'^"q|wqyc.- r^'W^yâ^'q^^'q-x-q-qy-or qi^^'qry'c^-oo^-i-^^-g-q-c^-qi^aj-^ |

^•qy^-q^-|r;-^yjyqCLy-ùi-*J-^)C.-^- ^q^y'^'J'^qi^"^^'^^^^^- ^

ar^q^rq^-y^-qir^ewscyg^-âq^ i

y^^-ac-q-nj- ^c-q^-g*j-ga qjR^yt-q]-^^-c^-q-5^-g-aj[yrwqflajy'âr qi^'C^c^-qa-aqyqyqi-q-q^t-^^'lyqyqj^'J q|CL lcy3cy^-q|c.^-y<w'^'aii c^cy^c-^qrirqsyst-yo^-uiE;^^ I

[163] Toh. 1198 (Dcrge rGyud, CHA): 127a.7. Dergc begins *mtha' thugpa don* inscead of *de daggi don.*

q*'<q l ^ r r ^ g " ^ ' ^ - ^ ^ ^ - ^ «r-q«r @405b §'

o f ^ ^ l q -§-^ 'n r ^ p r q a a r ^ 'qry-^^'qa^^eyfj^-qai ja^'sqprqsr

^ ^ ' s a ^ ^ W T fq r a ' ^ q ^ ^ ' q s ^ 2"«w*z'l^'^igl|"s'|*^^"'si*1'ic*^^"

4«^'3cyas;-s;q|-ç2-r;cyai^-a^ q^q|-|s;-g*r^q|srq*-<*r

«W*rqfj*r|| njayqacTW'[64]

5j^-§c-qa| J

^^•§^'3^-£-g^-[g^]-qfr^

3^-q^qj^-^l ^ - q ^ c y ^ T i r s ^ ^ q ^ a ' ^ ^ I

J"3 "%\ ^'^^'7^'q^-|^-^-q^- @406a ^'^'^'ffg^'^'S'!'^'

gnj'qa'^t'qpja;'^'«i|^^'q«i'*i| |

^•^•ca-^-qa| \

yq^'^-^-^-J'^i-^^-J-^'^i ^t'^'fc'^'^^-q-|a'^rii'55i-^-^-

q^'^^'q'^^^-^qi-q^-^-^f *£'*J0J3fg'tj^| ^^'^'qfrs^'a^c'^t'qpj^'

Toh. 1855 (Dergc rGyud, DI): 29b.3—4. The founh *pada* of chc Dcrge begins: ***sngags pas cho gas de itar..***

^•q^yqi-q-l^yqjq-q^lsi-q-iSjcSi-y y ^a'q^'AJ'q^-qai I
N3 "S3

fQ-^-|Q-|-^-q|5q|'qa£-q^-q^q|-^-a|'q|-qa| [njyqaCl-rW^-'65
2 v 1

[C-q-^yc:-gnj-§^-ffq^| jyq^-'^•^•gr^q^<£y(*r<ày
•N3

[^•q-^^yc-gai-l-syrt^-q-^i icTi'nj^'g^-q-aj^-yQ^-q^-grLjf |

(^'e^'^'i^'^T^'^^'^'S'^^

y •|-^-^^-qa-^^yy|cTj-q-ayr^- @406b ^•^•f^wgyy|e^q-^y
N3

-S3

^fq^-cXJyq^-fc-nj-^-q-^l |^yC-cTJ«$c^-^-5^q|-|^-qj;-a3-v|
-S3

-S3

^•^^•q-^|q-g^-P|^^'qycL-<w^-q^- qi^cXj-q^-^-^-^-J-^-^^-^y

N3

yc^-q]3y^y-qarg-^^-q^-^^

^•^q^iyc;yqaj-ag^-y|^-q^-q^[ef^'^^^'q^'^'wyaj'ai-q-^'ô^-

qa-^q-^q^-a^y^-q^-g^-qa-apjyf ^ -^eyrvoprscyyf *sp^* \

y^ycV^yqrr^qç'^rcw^
-S3 "S3 V3

^^y|^<Ej-|^-q^^-q^-q^^[AciP: BADZRO]| I

Toh. 1855 (Dergc rGyud, DI): 29b.4.

Dergcr reads ***rang bzhin.***

^WB'V*!*' @407a ^•q*'^'«r^'«ra 'qnj |

^•q^'^ar^-q^cyg^-^^qX'^c-c^

NJ "S3

*I !

q-q^-q-^-q|^ryaq|^ya;<wrv^

"S3

^|^-|-q^-qj-qj;-a^-^||q^-q-qj^-q-^-»jc-gy^<W^'q3<^èyas;*r|^-g*rq|*J£*T

"S3

q-<Wcy l^-^arq^g^'q^'q-q/y ^| Ku-l^-^'^^-q^-ai^-a^a-^q^-^-

(^•q^'^C'^'^^-q^i*J^-q^| |fW3°y^<*i*rg- @407b §'<W'<I2J| |

"o

-ss

qa^-q^'^'^'ry^'^c-q^g-c^^-qa-^-q-^q^-a^-qa^-q^-^] ^-g •q·nr#'|*rq(T

^^•^^.wq-cy^-qi^-^-^^'^

^•q-a^a-^-^-a^-q-^i g^-^c-^^-^'g-^-gc-^-cxjcL^qic^-q-^-^i °|Ri*r

N3 N3 N3.

[W]l>[1168]

[167] ***Kha sbyor.*** Toh. 381; Lhasa 396 (rGyud GA): 355b. ***gDan bzhi:*** Toh. 430; Lhasa 406 (NGA): 75b-76a has che following: ***dangpor stong nyid bsgomspayis. Jus can [76a] dri ma bkru bar bya,,***

[168] Toh. 1871 (Dergc rGyud, NI): 70b.4.

ft'!i'q«q^'^'5'5^*'5PI \c\l^s;£-fjcy^q^w^^'q'^'q*j| *w[*m^

q]^-^c^-q^'qa-^lj^^-q-3^"q'^c.'^^-^[[^'^^' <3sV^^"5^"*i3rv«i|$«r

^cgaj-q-^cq^-^-q-^-j-^j^'l^- @408a 3^'|^'q'3^'3s7s;c'q/4'qa\£*r

^<*rs;-c*rq*'§s;-q*r[170]

(^'|s;-a|gTwq]^c^-q-r^-à^

a-^-a^'^-^-^-qa-^^-q'^-^-^-^i ^g-^-g-|q-3q^-<*rt)-pr§-q-

oj| i|-<*rnr*;n'*5^| q^^q^C'qa'^oS^'yq^'s;! i^^qi'^c^^-q-gqi^'^-q-q^-

àî^'^C'sjl^qa^^q'^l a^'^^'aoS^'q^^^q'^^'^a^^^a-Q-^aj-aè^-q-^s!-

r^a-c^r^gat-q^-cW^ gq-^q-

p-q-q^-171

^' Dergc reads *yang de bzhin du.*

[170] Toh. 3871 (Dcrge dBu Ma, LA): 32a.4. This is ***Bodhisattvacaryavatdra*** DO 35.

[1] I have not located the source for this passage (if indeed it is a quote). Given that the next two texts cited are both ***Hevajra sddhanas,*** it would seem that Tsong Khapa might here be citing Dorhbipa's ***$ri-hevajra-sddhana (dpalkye'i rdo rje'i sgrubpa'i thabs)*** (Toh. 1232). However, this passage is not in that text. It could be from any of the many other texts Dorhbipa wrote, including the following texts in the ***Hevajra*** corpus: Toh. 1229-1232, 1234, 1266, 1305, 1317; the following in the ***Samvara*** corpus: 1416, 1464; the following in the general Anuttara section: 2223, 2389, 2390; and one on the ***Manjuiri-nama-sarhgiti*** (as a YogaTantra ***akhya):*** 2542.

1^-q^^-q^^*'5«w-|3j-[ACIP: MNGON]"3'^I

3'§|q'3W*^'5wqa'3'^ @408b gc/s;-q(^-s;-^c.srqrv

i

^^•^•^•q-^^-S^'a^-gW^'q^'N'^ ^^•g-qa-|^-^C g3i-^-ru-q-^q|^-
5*j|'5j-t«rq'q|^'qn'«i^«N' t^-gf-§^-§jcW^<*i*r I'^'Q/'q^-as^-q-^^-J-

q^jc;-ap^-g*i-qa^c'q-s-ajc:^-q-^| ^g-q-aiq[-^-qa-^^-J-^-q^^-J-^-s-|-
aq-^q^-a^nj-gc;-aj^-q^]^-qa-q^c.-ap^-^| c^eyq-^-Sjôyqsf ix-^c-qia-qa-
^•q-^*j^-5^'3c ^^^•qa'^^'gac-q- ^•^•^•^^•qa-^*]-q-5^-^

3C-^'q-c^^-qa-C^-q-5q|-q-^-J-q^-^-q^-q^-qa| |

[lII.C.3.b.ii.D'.l'.b'.i'.A".2" - 'gal rkyen sal ba bsrung bai 'khor lo]

q||*rq-^[^•^^•fc;-^-q^^-qa-^eg-^^-^-q^r;-ap^-*i-q^^-qa-q-s-^-
^^'§^'^^^'§^'3'^'^'^'^'g<W'g^'3"^c-q-a)-^| £nr^<w^-|-*rq«-q|9«rq'

«r^-^wg-^a^s.q^.wiq^'^ •^•^•1-^54-q-gw @409a

(^•u|^c*rq*r^$g'g^-3'q*'§'$'g'§'^'^'GpI'ql^*J'£^^'5i '^'^'(^'qeig'qrci
l^q^-Q^'^-nj^-ârlj^-^

~Toh. 1198 (Derge rGyud, CHA): 118a.3-4.

Dergc *teadsgsum kayang* instead of *gsum gangyang.*

'4 Derge reads *bskyed.*

qa-g;^-^ •^•^'^ı'l'a£q]-q-=s-q^-s;| [

qgc.-ap^'^-*îc.-q-^| *'aw-q£-qay*r^^'§Tiw^

q'l-^-^i^^'q'aj^'wqa-a^-i^^i ai^-^^'J'lj'q^a-^'g-q-^t'ft'Ia'^-q'aq^-

qa-^-q^'^-q^-^i qi^-aj-^^-q-aj-cxicL-a^ai |§w*qa'a^'a*-9^'i*-g*'j,*r

^•q-^^-§^-q*-cfl-s-K;c^cyyqa£-q-q^^

q^-q'ly qe^'SJ^TW[175]

[g*'qsc'q-^'^-q-s-q*wq^qj |

^•^c^-q-^-^i^-y q^&wâj^'q^'^'q/gsg'yg-^^

^| [|c'ag-^-^c'ag'g^^-§'^-^-aj'?|q[-q^-J*]-q^- @409b arg'qq'ynr g-x'Sjq'

q'q1t^T^-q-^-*-qa-^§q^-g-q(y^ |§ctVq|*'s^'

«w^'^q'q/q^qf "•^^'q^^q'l^i ^aR-^gq^-^cysj H^S'S'^T*^'*'

q-q*wq-vqa| |

q^pap-^^-q^-q- a(5^-(^-^^-q-|q^-q5'qa'^'q'aj-|-c^6i^-^-|qjN-q5-r4-(g-

qs'q^'qft'q^fap-x'l^i (fl's^w^'ia'^a^c^qq^ |fq^-g-nj-qrva^-s;-

qgfap-x'|"][S'-q*§<wq'«l^'^(^'arqs'g^'q'nisq[176]

^q^-qs'qa'^'qa-^q^-Jq^q^-^-^^-qa-q^qj-^-

ap^-r^a-^-qa-^-^-q^g-^-J-aPi^i

Toh. 417. Lhasa 378 (KA): 339b. This is secction I, chapter 3, verse 3 of the ***Hevajra Tancra.*** Farrow and Menon (p. 39) give the Sanskrit as follows:

> ***[rephena suryam purato vibhavya] tasmin ndbhau humbhavavUvavajram II***
>
> ***tenaiva vajrena vibhavayec ca prakarakam panjarabandhanan ca II***

[176] Toh. 1198 (Derge rGyud, CHA): 127b.7.

[177] Toh. 1198 (Derge rGyud, CHA): 130a.6. Derge reads ***'khorlo'ihe baVdbus<u>kyi</u> nangdu....***

§^«e£^'3'c5*J*r"l"*''£qr pq|]-q^yqjyq^-njrv [ga]| |ajq^(îj-«|^'q-qjtti«|-go;y
§C'a^'3t"«'g^'q^'5^"qn'a§^'3^*ap^t' â'aq^'qa'aya^-q^-wg-q^yaii
p-q-q^-q^c.-qa-ap^-rvay^-q-|-*ie-y^-q^-y aj5*' @410a tfq*j*-q-*rq.crc-
. . . . "O N3 "S3

3(3\% W o V % ' o \ - % ^ ' t i f c ' ^ ^ n ^ ^ y y
"S3 N3
3j'9yq«-q-aj^-q|gc^'*î| [

q^^'J'^^'q'cBC-^- ^•cîjQ-q-g-^c' ct'yft'qs'ajqVt^yç-q^-q-qfjcw
^^•q^^yq|q|-qyt-q^-q^y^q-q'^q|^-gQ;| [qqjqi^-g-ef-aq^'S-ey^-^y^-qgt'
NJ N3 -O
ajq^are^^-evq-v/q/nj' qgt'g'qgc'ajfe'l'a^'yaeq/ [agqj-^- §*rqaygar
ap^lq^-J-^-qrTc^y-aey [at|^]-qa-^^-q-|^-q-y^-q^-as,-^ [

fIII.C.3.b.ii.D'.l'.b'.i'.B" - mal 'byor dngos gzhi yan lag dang bcas pa]

q||*rq-fir«j|^ai| [i"] ^•"[^"wpfql^'q^fi [2"] q^cyq-gj-q|yqyt;-|
[3»t] |q]^-q^-g^-qa-«j5,-aiq|-qj 1

fni.C3.b.ii.D'.l'.b'.i'.B".l" - rtcn gzhal yas khang bskyed pa]

^C-q-^| £q^'q5-qfvaj5*'ry^^-§«H-*ï^^
%\ aq^-r^^-^q^cLTip^-gï^
-O "S3 -S3 >C -O
^'Sl ^-w^syy[smudge = ^l-q'^-yla-^-qiyqa-^y g°- rw
yd ^ ^ ^ ^
q^ry w p ç - | y q*'qqq/qj |*jqVg«rrwITS
[c^^i'^jfiiaylc^'Jyq^'^^'q^i
l|-«j|9^-^-q3j-tti'wgt'|[179] i^-y^garap^- @410b qgj*rq*'g| [
N3 -S3 N3

Toh. 1796 (Dcrge rGyud, NGI): 2b.5.

Dcrge has another *pada* here: ***rdo rje gnyis dangyang dag Idan.***

q«r^'*' [MS. RX)OR RAR] [ACIP: RDO RE RE]'^W«K-*i|«JC«r<J«r

*-q«-q||sr*rnw| gq^qs'jg'q-s^'qs^'q^'Ssyq^èy [^J-g^s;- p] | ^-ttic;^-

qa-^t-^-agc^^'^^q'^C'^^'q'ql^'q'S^'^c.- ^•q^-ap*-g-q|£-q>-g3;^-q-ç;-

q^jc-ap^-(3^-q-a;-q-li-§<wqa"g=i[^'jg'^"]'^!^'^'q^'q^'<w<£q|'(ij-qqc-

ap^-|-|^-^'fc:-^-q^*]^-q-aj^-ajt^-3i^- ^'^•S'^'^'^q'^'§-|g^rc;-ia-|c;-^-

qg-^-^-^c^-gc-^-ry^-^-^-q^-q-^^-^-^ @411a |&r§«r

^a-^^-q-q^-lc^-cJi-^'qWigt^-y^-agc-^^i |fcf q-^-qVd&Vaqc-

^•q^-q^-^| jr^q-l^-aq^-sTL-qS^-q-^wg^^

g^-as^-g^-s^T^q-q-^c;-^ |^-q-

q"s;c'^a?'à^"§^'qs;g'<às;'*-^

aj^-qi^ai-aj^-pic;-|^-q^-q^-^- qg'^t'^'S^'^'I"^'^^^^^^! p'^'q^'^^'

^q-^'^q-^-q^-^-njg'^g'^^'^'q^-^-q^-nj- qac-q-^Q-q^-nj^j-cÇ^-agc-g^r;-

180 Toh. 3140 (Derge rGyud, PHU): 25b.5-6: *der gnas pa'i Aung dang me dang chu dang sa'i dkyil 'khorbzhi dres par gyurpas, sa "i cha sna tshogs rdo rje 'i ngo bor bskyed nas, ...*

181 I have not yet located this passage. It is not in the *Graded Presentation of the Esoteric Communion Practice* (Toh. 1809: *Samdjasddhana-vyavastdlt-ndma, mam gzhag rim pa)* as one might expect.

ui^-pr^fjarq-^q-q^qsr aqc-q^-qx^-qi^nrcwp^

"N3 "S3 *xd* "S3

q^c;-ap*-§^r;-N;-&^-aq£-^^^ @411b =v=Jranrui«r

N3 X» XJ N3

'S3 *d N3 N3 N3

^^•q^-^i-a^^-qa-^-q^-rn-cf^'agfg-^-q^Si-K;-^!;-^- [MS• KRQNG

X> X3 *d *•

SKYED] [ACIP: DKRONGS BSrCYED]'!^'^'^' ^'ST^'5c I*r%5i I

c^cy^g^-^c;-qVq^"q^'3*-gwq^

q*-qa| I

-O "S3 "S3 xd

XI

^•^-^•^•ni^aj-^-pjQ-^-q-rM- n.gcL-q-^-^qi^-^-*j-|^-q|^-^c;- |^-q-aj-

|q^rqs'qa'^'qa^c;-^|^-li-i^-q|^-^c;-| Ir3^'qa-gq|*rrir @4i2a aqc.q-(^âr

x» *d xd xd >O S3

(^•g^r^c;- ^-qwa3C'q-rMg^-agc;-^-(^g^-|q(-îj-J<w-q-g^-^-i aq^'q^'s^-fr

N3 Xt X» "N3 NJ XJ

S^-^é"|^'q'^'g^-»I^-(tIc;-|^-q-qj^-y ^•^q-|^-c^-|^-3C-q(^-^-^-C] \F(

^c^nr^*r[qc;-*k'q'^| ^("ACIP: GCIGl'S-^i^'SI^I ^^'^'^'5^'

L J -s» xd -S3

g^q'q^g'I'g^^-^c-q^^'q'^^a'^-l-^^-q^-^ |

rni.C.3.b.ii.D'.1·.b·.i'.B".2" - brten pa 1ha bskycd pa]

q|^-q-nj-q|5j*j| j..j ^*|yqa-c|aiyC^yc-} [ ) , "] |C'^*q £"rwnr|*'Q'^'|

fIII.C.3.b.ii.D'.1'.b'.i·.B".2".a" - hla skycd pa'i tshul dngos]

•KZ. -N3 S3 N3 «

I

riII.C.3.b.ii.D'.1'.b'.i·.B".2".a".i" - mngon byang Ingas skycd tshul]

^'^•gqi^'q'aj^-gf<|q-q-^-aj- aqq|^-q-^q-^^-q^-q-q|^^y-^^-q^-ga| |^7W

>3 N3

q](^^-qaj-^-£^-p-|^-|-q^q]-q-q|^*J-q-a|^-i82

l^-q-^-Öjc-ui-y^-^^l |yq^-^*J-^-^-^2N-^|

l^-^a-^-qygyc^cgy^l |^-^^-^q|-qj;-q|'^-q^-3|

|<W[WWc5'^'^c:*rq-^[i^-q-nj-q-qfjarq^-qj |

^•qj^C^-q-^^- ^•y^-^-gi;-|q-q-a)-q^-y a3^c @412b ^arg^-rw^'

*]-|^-qa-t^'Ai'^y[y^y(W'83

^•qaygnj-a^yq^-^^l [q^^-q-q||*rq-^| ,

[q-g^-l^q^-yl^-y^-aj-qsyqiyc;-71! f^-q^-rw^rq-q^-s;! l^'ag^yg^-q-

^S- NS N3 N3 NJ

^1 rlj-y^-^q^r^-qj^nj-q^-cTj-qy^-aji *i^-<ü-<wct^-qaR-q^-184

182 Toh. 381; Lhasa 396 (rGyud GA): 387b. (See note 25 above regarding the identification of this text.)

183 Toh, 381. Lhasa 396 (rGyud GA): 390b. (Sec note 25 above regarding the identification of this text.)

Toh. 1865 (Dcrge rGyud. DI): 70a.4-5.

X3 >0 ....

a ? ^ ' 3 c ' ? ^ ' a 3 * ' T q ^ ^ I F ' l ^ ' ^ ' ^ ^ ' ^ ' [MS: L O A I P A throughout this section] j ' l ^ ^ ^ ^ ' ^ ' ^ ^ y ^ * ^ ^ ' ^ ' ^ ^ ' ^ - ^

g-iq-^q^-nj^-^-ag^'c^-qa ^•q qa q^n]'*i^"*i'

^c/e^q-^-qa^'r^^ijq-^q^-r^^^ j

N3 .>J. . . . . .

^ q ^ - a g ^ l ^ q ^ ^ ^ - q ^ - ^ fjèy @413a

(^q^-3^-^c^-aq|-^-q|w|^-^c:^-^^-q^-q^-^- |3j'^-^3c;^-q[w«pij^-3j^' c^^'|^-qa'njq|^-^| |^qnra£èy§^q£^-g^-q|^-qa-^-qfr^

^. .. ..ℬ.......

^ • g ^ q ^ - J ' ^ - c w ^ ^ " ! ^ ^ ^

|-q-q|^-q-^| ^^^•q^-|^-qj;-^qaj-a^^-^t-^J 5>l ci^^ rij- g-aj^-^-q-^-qic:'

^•qjÇjC^-qa-^- (^^W^qa^-q^cy^^

qj^-q^^^-q^-q^-^ |

-S3 N3 -S3 -S3 -S3

qfr<5-q5'5qr<Ne?^wq/nr3W^

N3 -O

|q3<*'gj^-a^«rg*r

Toh. 381. Lhasa 396 (rGyud GA): 390a.

'^Toh. 1198 (Dergc rGyud, CHA): 113a.2—4. Dcrgc begins ***bcom Idan 'das kyis gsungs pa....*** Ic is unclear what text Abhaya is citing ***(drangs te)*** here; it could be the ***Laghu-Cakrasamvara,*** since after the quote it says that the ***Sarhvarodaya (sdom 'byungj*** agrees with it, and since the ***sdom 'byung*** is a commentary on ***Cakrasamvara.*** I have not yet found this passage.

@413b eyq$-ac/ni| i^'^^c'qrvjq^'^ai

[W^^-qfvg'q-N-^i i^q/^q-ew^niaj

[^•«jqj-3j-<«R^w^-|| [l'^q^-q^èyajq/q-i87nja[

|rii%*|^qrvg^-«f$| |ff<H^'*<§' [block: NAMCHU; MS: NI CHU]'^'^!

I'^f^'tw^l |«ip*i'q^'a^'«î(-x'q^«i q^'gj

q«ièyq^'q'^*]*'qfrg^'rç-«^

aeq/q^gq/sc^q/qrvg^'r^i |-q-^^-*j^-qc:-^-nj^-J-q|a(^-aj-q^-

^^•aqq-q-N'3^-^|

^•^^•q^'gc'sq'J'^^g'eB'qs's,^ 1

rçq^'^'^^'g^qfr^srgq/qj |qeq/q[§*r rw[190]

||*rqfr^*rq'q«*rg{3frag*| [^'q^-q-as^-crj^'q-q^ [

5^"q"5t«i"^|[191] cg'(^a-*i^-^-q5'5^'rq^q^-^^-q]^-^-^-q^- Bj'ôrq^q/nr

ttit'q^'smgq; @414a S^'qa^ey^ i^-^-p-q-^^-^-q^-q-^-q-aj^-^q]-

Derge omits *pa.*

[188] Derge reads *zlog.*

[189] Toh. 1420 (Derge rGyud WA): 97a.7.

[190] Toh. 417. Lhasa 378 (KA): 348b. ***Hevajra Tantra,*** Part I, ch. 8, verse 48ab. Farrow and Menon (p. 105) give the Sanskrit as follows: ***iukrdkdro bhaved bhagavdn tatsukharh kdmini smrtam I***

[191] Toh. 1198 (Abhaya's ***Sheaf of Instructions,*** Derge rGyud, CHA): 15a.5 cites this pasage from the ***Hevajra.***

w&'qs'^u^-w ^•^^•^•ag^'q^'^^^q'^t'^'q^^'qa'^^'3q|3;^'^'^t'

s;-^-nj-c^-£a-q*-q|wgs;'^q(^ qq-

qs'Sièynr s^^-ag^-g-l-gwg^'^fr^

*| -^TirpieW^'qa^'^'^'q^'q^^

(^•qrvnjc/rw q(^q-^wq^'q^'«ïs;'3C/ ^^a-q-^*-d^a-(q««i-nj-^«jja'q'qp|^

^•qrvg^i jpw^'^'q'^'^'^C'^'^C'Siaj'q^-qq-q^ai i^'nr^t'q^fq^qfr

3q^-^"^^|^'g-g"q^'qg^-§*'«,^ ŧj •nj^'*Idê^"AA'^3j'JîJ'

$cynr^a-p<w^-^-^c-^'§-oS'f<w^'^'^^'q|^"qa^g^r^^-aj-^frg^aj^sj-g^-J-

^•^^•nj-^q|^-qa'wjq[-ag'a^'^«i«j'3c;- ^a^-yqif^'q^-g-q-^c'f^

q^'g^q^^-âr @4l4b s^'q^yq^'q^i^rq^'jc;' ^rq-s-^g-q^-

g-^| 5q^-aj-^-^^-^^'*pa-p^^-^-q-ni'*fqjcj-q-q^-aC| [

(^•^c^q-g^-ql^-gif^-gs;-^ i

s^^gt^-qi^ni-g^-qâ^-qfr^

J^-q^-ai-^-|r^q|^-^-q^-^-^-q^-^| |

^^'rfT^f^^fiR'^T^^

q^-|^-<Wû6^-q-q|cq-*i(T^^'^^^'S^-^j'nj' ^q'W^I^-^-gqj-^i^^-qil^'l^-^^li-

192 The following passage may be a well-known citation *(lung)* as Tsong Khapa does not mention the source. It is not from Abhayà's ***Sheaf of Instructions,*** and I have been unable to find it elsewhere in the Kanjur.

193 Toh. 1198 (Dergc rGyud, CHA): 113b.6 discusses this.

194 Toh. 1198 (Dergc rGyud, CHA): 114a.7-b.1.

gq-ffj-q-^r;-^ ^^•3-^-^q,^'§-aq'^q^-rq^-q|^c.^-nj- gjq-rçq^-^-qsc'^sr

w ^ w ^ ' s a ^ ' l ' ^ ' g ^ s r a*-a^-ygsg'ya§«rq-s'q^|' n>ra*-§-frqs-*r
-o x» x3 ^ X»
|^'q^'g3g'7'a|^-q-^*i-q^-q-«jc.-««r;-q i @4i5a ^Tw<wwg'ä/«fc*r«r
Xt x» ^"
Ig^'q-s'q^aj |

xs "° ^
^•q-q^-^- *J-tîc.-^-q-s;t-<Wû6^-^-p|^^c.- «^'q'^'^c'^q'g^'qj^'«'^^gg
««^^•^•q^-g^-cTjöE^-q-^^-^qi^c.- Jq^-g^-yui^g^'a^-q-g-q-aq-q^c- sr|q|*r
x» x3 ^» X»
q'cB^'^§c^'«i'^^'^cTj^-^-nj^-q^-aj[g^-q-^-<«^-a^'^a£;-a5-|-njq|q-a^'

x» xt
^•qày^-f^C;- 3q|-cXJ^-g-|q-^- a/g^^^r^-q^-^ |^q-q|^-q|§q|-y
x> "o "o
l^-q-nj-cXj^^-^^-U^^q^-J^-gt-q^^-K;! J
xj

(Sj-q-g^rqanrâ)^- «taj'gc'^c'q'qpi'g'cj"!'aê^-q-^c ^'q'^q^-q/f-I-aècy
q-^c'i ^'^•^•^^•|-?-|-ai;^-q-gg^-q^-q^-q-^c:- q^-^^-cn^^-qa-aj-qi-i^i^Tu^-
xt
«rq^-gg^j-q- f'c;'I'ac-^-qa-^q^-^-g^^-^-^a-t^q|^-^[[

[lII.C.3.b.ii.D'.1'.b'.i'.B".2".a".ii" - zhu ba glus bskul nas skyed tshul]

g^-q-^i ^^•qa-g-^i-aiv^-q^^^- ^-q^ru-y aq^-q/^I-ae-ayq-as;-
x» x» x> x» TZ.
[ACIP: SKYADI'^I I^'^^^'^^'^^^^1^-^-^^-g^^^c-
xr "o x» xi
3^-q^-rW(WgrM'<wii @415b Sj'aq*r$rq|^*rar (a,'q'«jc;'q^"^"3'^-g-^^'
-o Ni
5,q-(S|-q-^-nj- (5)-r^q|^-^-a^-g^a|-^-a|g-q-^'^| |
x? x» N3
a^-^-^c'q'i^'qa'^q^'a^-s'tsi'q^i q^-tw[195]
^2 x» sa
l|-a-^q^^^-q^| |gjf^-q-I^53j-q|
"o Xt x) xt
[^^•^•c^ewjsrqa^i |

Toh. 419 (rGyud NGA): 38b.7. Lhasa 379 (rGyud KA): 392a.6. This and more was also cited above at *NRC* 395b-396a. Sec note 134 to that passage for Derge and Lhasa variants.

N3 N»

g-q^-aq/qi^cxrqs^'q^'-q^^q^^

rqj ^•q^-q-^^-^-q^^c^ •^•^qj«|'agq|-«if3jfo|^| [C^qfr^srq*^

^•|-*I^-3t-§i-S)q^-^a|q|-q^q^^[J

aE^qj^-ar^qaraq^'^'i^t'q^ *fä*

(^q^'J^cwJ'^nr^^-q-i'-laT^

q[(^^-«(C'|-ᶦi|^'3i^-Req]-q-«jc.-q^-q^- ifq|sq|-y<*rÊ*r*q |

yd >o

^^•q-éy^-geyq/^sr ^q'^N'q^'a^'q'ia^qVqPi'aîsr ^u|-n}a-

yd. -sj Nj

^<*rq-nr<*£èy @416a q*'qç'e§q'q'nj3j**i|9*r^- f'nr^agsrq/nrwK-q^-

q"*3j'q'«î^'q'p'^iî- (sj^-Cqj^-qfrqai'qÄi j

rajS^-a^qa'sq^-nrA'^q-jfj-q^-g^^

yd X3

qf^"a|c^-qj;-q^-^- q^-rw[197]

|^*I'q-ÇJ-q-q§*I-q^'3| |^-q>J^-q;q*J,£r^-3^|

^•q]?jc^-qa-|^-çj-ngt^-qa| p(gn4'§Q-^^-^-ag^'q'cJ'|-a%^-qa-»jq^-^-

.... >a

-S3

ª3^'q/^'i|'ªÉ^'q'^q'<w I

yd N3

fag^-ff-i-a%^'qa-»j-Ä^q|'|3t'| J^'nj-S-^q-^q^-^eXJ-^^-q-^c-q-aj-l^-

^^•«Ni^'Ä'ac'qc'qni'g^'^'gt^'ag'q^'q^-q'^qi^'s/efq^'q'sq^q/q^rai^rv

196 Toh. 1198 (Dcrge rGyud, CHA): 118b.3-4.

197 Toh. 419 (rGyud NGA): 38b.6—7. Lhasa 379 (rGyud KA): 392a.5-6. This and more was also cited above at *NRC* 395b-396a. Sec note 134 to that passage for Derge and Lhasa variants.

^^•Siwy^^nj'g^'^c-q-^-w-el^- qq/q-fi^qfra/jq-a^-qa^-nr «[q/qfv

H^'ä^^'Sj«;-3j^-^-*ig^-«j-^- @416b ^-q-g^'^nj-q-^- q^éy

N3 S3 -SO >3 -so

g-q^-nrs.q/sq/gc'SfrgC'W^ (aj-q-^q/q-^-q*-*^-

rwaasq/qj |

[lII.C.3.b.ii.D'.l'.b'.i·.B".2".b" - sbyang gzhi dang lam la sbyar ba]

g*c;'i'al^'qra-w§-<wcnrq/q*'q/a^ SC'qfl'qfl3i"«K'

-\3 N3 %3 >3 3

aje!^'q'*i3j'|'5«rq«r q/^-q^^-q-q^eys/q^s/q^gai i^t^gey^car^-a-q-

>0 N3 >3

rêcyqra'g'îwq^q^'q'sq/ ^srq-x'S/gq'lf q/a^'q^'gq/erô'^nrq/qq^'-qc'

NO NO "S3 "S3

^'^•cS^^"3'^-aj-^ljq|^-^^- cfq^'^C'q/q^iq/q"^ gq/q**jjrqfvgTwqᵢ*ïqᵢ'

^•^^•^•a^^-qa-^-qa-qi^^-^q^-q^-^- gt'sq'^aisrq.qra'SÄisrg-

N3

oS^'J'^l'^^q/q^q^'q^^ [@417a aq*'

^| l^qw^q^'q'q^q/ajjj^^st-¹» ^*j^-^3j-q-^-*j-^qj-q-^^-

^•^^•^•q^<«^'q^-^qj^-qa-^-^| |

-so . 2 0 . . ^ ° -so

q-cXJ[q^-qjq-^-^-q^-q^- aq^JJC-qa'r^^-q^-nr f^'^-ijarq'ait'q«^

[198] Toh. 1198 (DcrgcrGyud. CHA): 117a.7-b.l.

[199] Derge reads ***bsod nams*** ***mams*** ***gsog cing....***

^•^•^•^•ijarq-itfad'q^c-a5'|-q^-^-q^-^-q^-aêaî'qfr^-qt-q-
^•q^-^-q^^c^-nj-qq- [ACIP. PHABSÏ^' ^'^'q'3^Tq^'q*'a3*'
q*r qc;-q-|.c:-q-a^-q-^CL-a5'qa'g^'^| \
^•^•qac'^'q^-^'J'^'gw^^^

as'q'nr«iiC^'q*-g^'q*'|^
^'P'^-^-c^-q^-a|^-qa-|^- @417b qrvc'q-^cyq-^-g-^-^j j^a-
l^-^r^-qrr^-q'agg-q'rw q^trfj^'qa'^^'sq^'q^^'i*-
qfr^3^-sq*f8J-*ia;a" ^'qa-^^^'g'^J^^'^g'q'agqi-q-aiJN' *13<T*|s-
^q|-qj-^-q-2oi ^q-^-^ga-qa-^a-q^-^^-c^^-qa-rM^'g^^^'^q^'^i |

^•^cqa'q^'aS^'[AClP: CHED]'*^'^'^! |^*^'|'^^'(5^'^cBg'oS^-q-nj-
q/*r Qq|-5^-^-q3-ciic;arg'gc^-s5^^ <^"lr§oyiw[202]

s^'oC^'^oSg'^^'^^'g^c^-qa'l-s'^i [q^TAciP: 'ANGI'^'S'3'^'T's|qI^'3i^' sp-

>o TE

^a'l^'^' q^a^'qa't^q-q^cyg^-[204] gag^ag^'qa'f«rg-
JtnJ' [ACIP: MNGA'pï^^^'^T gt'aq'^w^q^wyq-

[200] Toh. 1198 (Derge rCyud, CHA): 117b.l-3.

[201] Dcrgc reads *ngo bor.*

[202] Toh. 4020 (Dergc Sems Tsam, PHI): 19b.5. The Sanskrit from **Levi**'s edition ***(Mahayanasutralamkara,*** Paris, 1907, p. 93) is: ***anantaryasamadbim ca spriatyaiu tada punah II*** (XIV.26cd)

[203] Toh. 1198 (Dergc rGyud, CHA): 117b.3-4.

[204] Derge reads ***gyi.***

&s;-.^'qrvrwag^-qrv|^-ar ^•q5-qrvg3^-a^-^q|-q^-q;«r «ra^-

S3 S3

•*i S3

@418a q^'s;a'^'g'|-s-^^-aeg-q^-cTj-q^-q-^*i^-rM^[s;gara|fo-q|^-*j-

q^-g-^-q^-l-uj'qj- ^C-q^-gcq-^-q^-^-gai |^'OJ'g q^C.'q'^| p'q'<W«jfeyl^C.-

l'q-q]^-q-^[^nr<WoS^'§s;'§3^' q^^'s-wj*^<w<goy<ac;-q-rwq^^^

^[IS^'^^'Wi'S'*! W T O ' ^ ' ^ w ^•q's^'q-g^q'uic^-ar

|^q|9^3^w^q^^^-qa-^q|-aeqi-q^| *wayr* [IP PHU]'|3T

a5^-qa'c^c:^-q^-§^-aeri|-q-^r;-a5a| |

^•^^•^•q^'rv^'gg^^^-^-qa-^-l-l'^-q-nj- *i3j'|^'§«J|^'«J|5«J|-^|'2r^| c

ni^-q^-^c'<w|^-q-^-«j,^-5-*ig q-^c;-| gq|*i-q|3q|-q]-|-ar^| c-a^-ar^'àî"^'^"

S3 S3

qj^^-^c^^-nj^^'^'i^'^'^'g'^^'^-^i *icar^(W[ciP: LASl"5l''"*."^'ï*.^i"

S3 S3 *" •'S3

S3

S3 S3 ^

q^-^-(^q|^-^^-^-^-gq[^-^-^^-^C:aj-§-^q^-^C:-a^-^| |^'nj^ -«^[«j-qj-qj^'

q^^-qa-^'q^-^-q-^^-aj- @418b «r^sw^l g^'q'^cyyq^-^-aioocyq-rir

a^a| j^g ^•^<w^-q'q]^-5'q^-^-a|^-q-^[q^'s;a\£g^'q'^'el'q^'q|qsfq"

^cc^-qa-^-^-q^-q-^r;-q-^-q^-g£;-qa-^q^-^^-J-^c;-q^'§-q^-qa'<£q]^-q-

i55('qa-s;^-^-q^-qaT^q|^-q||^- ^cy^-q^a^° wq'^c'g'd'q'^^'Jsf

q5C^'qa ^-^-^-g-q|^Q-Rq|a'^q|-aj^-q^s;'s;[[

S3 S3

Toh. 1198 (Derge rGyud, CHA): 120a.3. C/also above, MJC408b-409a.

Toh. 1198 (Derge rGyud, CHA): 163a.3-4.

"s3

(^•q^^'^q^-N'§'Ij'^| |'q£q-3'aj^'q^q-^-qrw^

q^-q-Sj^- RgU|-qa-g^W«i| |^^q[-3i^-aeqi-qa-f«|C- «Je^'F'[ACIP:

a^ragq/q-qc:- N^c'l^qw^q^a^-gq/ey qfrq^'qq/â^'nrs^'a^'lq/s;' *ifv
fj-q/^q/yagq/q-qc.-] F'^T^I «rrp-a^'a^q/qfvrvq^'qwqt' @419a *J$*"Jjr

3^'aeq/q*-q«qq/5£- ^'agc'^'^qjc^-q-^Q-^-^^-qnjaj-aii |

DUMI'^TO^'^I I^'IT^^'T^T^' q-^-q^srqq/qsrqgnrq-^- IACIP:

«iq-^«i-qj^'(S|-q^-«ig^-^|J

^•5,^-q-ryg^-^nj-q-^} agsrq/qt-g-^aj- £q/«q/qqw§*qfvqa^-q3nr
^^'^nj-BJ3^'nj-q|3^^'3'^^t"q'«l3j-ni| gc'qej-qc-g-^a;- ^cvq^'q-q/agt-q-q^-uja,-
q«T q^s^q^'qiT^^-q'Wai^^^
g^-q^-|^-q^-^-Qgr^-|-^-oj^-q[^^-qa-^-5| |^*iw^-^-^-q^arieyq-
qc* ^rv'^jpi^-l-^-^-c^t-^qi-^-^-^^-q^-q^-^i [gaj'^^Jrvap^'qa^-jj'q?i'*|-
qiq/^c ^•qa-^^-^-^-q^'q«joi-q-.la;'q-qiqi-§j^- aifq/aigq/qftr aqnrq'âiq/qj j
^'S1*|-qiS'-q-«iq-^jg'|-»}^-gq|^-q-^| aiCLora^-g-^n^-q^-q-qc- «jq'wjar
q^-J^rq^ar @4l9b ^p^§ni-^q|-^-q-*j-|^-q-^[q/q/<H'|q/qfrsq^"q5"a5/

Dergc omits *sde.*

Toh. 1198 (Dergc rGyud, CHA): 117b.5.

^'[BA] [ACIP:**omit**]'^I |f^fc-3/9|'*fr^'^'*i| |

^•i'alcyq^-q^-qrr^agsr^f q-^-q^-q/nj-q/c^-qTiq/qc-as/ar ^j^-gc-q^-q-

qi^^^i-aê^-q^q^^-q^^-si^i â'^^'S'ᵃï^ᑫI^'^':S^'^-««'^5'l'Trt),ᴵ!

l^^-qa^-g^,

^•(n-|^-aj^-q[^c;^-q-a^^-^-5C^-y2io ^a^^^q^[<*icmr [ACIP: *m^G*

LAl'^'^^^'^'^^'^^'I'S^'^'^^'^'q^' «rqs'qt'S-x'W ^a-q^-5*j^-*]^c:-

s;-ae"ti|-5| ^•^t-^q|^-^-aj-^P|^-q|^q|-q-<gq]^-a|꜀T4-q^-q^- § c [ACIP-. STENG]'^'

^•q-^^r|^-aj*j-^-q|(^q|-^qj^-^- @420a ^*rq/qq|c.*rsq l^q^-aq^^i^r;-*)-

^ N3 -sj . . . . .W

a£-q^-q|W§-q|9eyqVq|^^ ^•q]^*J^C'<W^^-q-x-|<îJ-꜀|rq-

q^^-q-^-a^a-^^-a^-q^'ttj^-^i i

[III.C.3.b.ii.D'.l'.b'.i'.B".2".c" - don gyi gnad bsdu ba]

wnj-|f^-^-|f|^-Q-a^- [ACIP: SBYAR GZHI DANG

SPYOD BYED DO 'PHROD]^^'^' ^'^§^"OT^"3^*g"ʳˣ*''ᶜ³^"^"ᑫl^"S"ʳⁱ5"'ᴵ"S"

q^ey^gjcvq-Sieyq^r a^-cxic^-q-r^^'^aj-ql^-^qj^-^i |^w|-q-r^oyq-q-^| rw

|cxj-qa-^q|^j-qa| [^•^^•5·a5-q-^q]-qj-|-q·ni^-q-^[aq^'q/q/1'alèyq-q^-q-uvq-

uj<w|-^^-|-q-a6;^-^[[H|5ᵢ^-ti|c.-^-|-q-at?ᵢ-q^| ^•^•^^•^aj-ov^-pQ-^^-qs^-J-

Dcrgc reads ***skyod.***

The Sheaf. Toh. 1198 (rGyud CHA): 118a.7. ***The Kisr.Toh.*** 381;Lhasa396 (GA):417b.

Q*'[ACIP: NGAR]T jnj^a^-

S3

<*r|-q*r fc.'q'qfj<*isrqrvaij|- ag^-q-^-|-R|^-q-<«- @420b ggsrqrvSjf [Acip: GANG]'5 3 '^"^•^^•w^«-q^-q|3j^-qa-^-a|^-^^^-^ [

S3 S3 ^" S3 •*

[ACIP: SKU BZUNG]'3)^'^'qa-^-*i-|^-q^5s $T^^'^"^T21*'qft,rA'*' 5a'|-s"3^'«*r[211] Isyq-q^-qrvajcys;- sq-^q^'a^.^'^'g^"3'g^-q^-*jfe-^- q*T q^-§^-^-*J^-q^-|*I-q-5q|-^-^^-q^-q|^C.^'y ni*l|**'q'ttJ3f3[| [

^•^^•*ic^-gc;-nj-nj^-g-^-g-aê^'q' cw^'gg^'q'g^'^^'q^'^i^'q' q-s* |ft'2'c^"q'5^'3^'^sfc*q'ey ^'I'^cnj-^-aeg'q-^-^i a^ttic-uj^nj-q^-^qnj-

S3

s^C's;qnr^|'^««^qrvq^'q"S^^ SJcW

S3

5^'<^-(^^-q-gs;5)-q-a]--sq-y^q]^-q^-*]^c:^^- ag'q^c-ujrirqac'q'uic.'

S3 S3

^g-q^-^q-qa-l-s-a^-q-l^-^c.- a^-^-qa-t^'q'|'|[(j&sraq^-qagg' g-^cxi-q-a^- ^<«^-3^-gc;'^-c^c^-q-^t^^'3a-|q-q-^i;-^-q- ë;-«ir;- ^g^'q'^g^'aogQ-i-q-^-^q-q-Si^'rgi ^-q^-^- cq'Tjcyy qacq'^s;-

S3 S3 S3

jqq-q-s-q/qa-|^- qj^-a^s^'^q^'q^ga' <^-s;"gj"qa'^cwq^'q*'

Tsong Khapa is here paraphrasing Sri Phalavajra's text (Toh. 1867: 147b.2-5). The full passage is: *,ciiphyir 'dis skad cig ma nyid kyis rdo rje sems dpa ' la sags pa 'i mam pa yongs su bzung nos, sems can gyi don mi byedpar yi gc Inga 'i gzugs su gnas par byed ce na, de brjod par bya ste, 'khor ba ni rten ring 'brel par 'byung ba / y an lag bcu gnyis kyi rangbzhin can yin la, de'i gnyen por lhag par mos pas slob dpon gyis sgrub pa'i thabs 'di bstan pa yin la, de yang bcom Idan 'das kyis sridpa gsum du gsungs te, 'chi ba 'i sridpa dang, sridpa bar ma dang, skye ba 'i sridpa 'o, .de la 'chi ba ; srid pa ni, gnas yongs su gyur pa ; mal 'byor ro, ,srid pa bar ma niyi ge Inga po 'i sngags kyi mam par bsgom pa 'o, ,slar skye ba 'i srid pa ni 'jam pa 'i rdo rje yongs su grub pa o, ,*

[212] Toh. 1867 (DergcrGyud, DI): 156a.7-156b.2.

gsra^j ^-q-q^-eTj-z^-g-rijra-iiiaqi^-^^i-^q-J- @421a g^c/qa'q^rv 3^'^*'5'gf*'«a|q|^-q*'g*-qfî| |

«Vawro'SFr ACIP: GRUSI'^^'^^'^^^'^I à'q'^^'Éh«r^'w qa--|q«r«rç-y q^'^ll [^q^'^'rACIPiBSrOJL^

q-^w^jf ara^-q-^- ^^'S^g^ôyr ACIP: DEl-^^-^'iiq-q-nj-qiag^-Sj'*!^- *>' [ACIP: ME]'^'^'^' ^'q'*^'^'^' f3^'3'*'è^^W=^^^

^•^*j^-gq|^-q^-g^-q-^c' ql^-l^'q-^c^^-^-^a-fM^-aj-l^-q^-ag'qa'^'iq-qai [grM-y<^^'gt'^^"f^^'gS''q'«jq.^*j-â^-3- ^'ârg^at- ^f^q-gc^rs,*]-

ag^-q^-a^-qa-q^-q-^-^^- ^•q^-q-7J-qa-qj-q-(£qj^-q-5| ae<W^-^C-q^- ^S^'^^'^^'I^'^^'^'^^'^^'^'^^^'^'^^'S'^'^'^' @421b «i3j'm| aq^-n^-nrsii g-^q*-«HW^-q^-qa-|p [ACIP: SBYONGj'^'^'fF'JK t'â^'qa-^fî]-|g-3j-«jç;-q- ^qaj-^a-g^-a&q-J-^c-^^-agt-qa-^-r^qj^-q^-q^^-q^i

^ ' W T [ACIP: **repeats** RNAM GZHAG GlJ'^'^'[ACIP: PASHADJ'^S*™*"

^•<?4arqa-qc-q-q|^sf gjiT^-gjq-qa-S^-q-ar a^-q^-g^w'sjc/eT^cyq-s- [MS: PAl'^'^^'^g^'^'^'^i s'^'^'li'3^'^'^! £^'^<w'§'rw**i*r q^'3^' a6S'^'^t'^5'qn'§t-^-j-eg^-q-g^-rq-qi^-qa-<w^^ ^TWOK*ra^- ^•q'^fg«i|'*ii^Tij-^q|^-qa'^- ^-^-gw^-s^qs^-qa-sj-rw a-*rs;c-3C-

213 Uerge inserts *pa.*

gsr^- ^-q-^c:-q^-q[|^-qR-g-|^-^aj-^*j^'aj- Ê^-q-q^cyq-q|^-q*-ga| |a^èy

g^c-a^^-aqg^- [ACIP: 'PHARV^'^^'^'^T^^'^'^^'^' TR]'³^'

[lII.C3.b.u.D'.l'.b'.i'.B".3" - rdzogs par byed pa'i yan lag]

[b"l @422a qS«i'^^-g-«ia|i

[lII.C.3.b.ii.D'.l'.b'.i'.B".3".a" - ye shes pa gzhug cing rgyas btab nas mchod cing bstod pa]

^•q^-ag-q-s^-.lrm-**^-atyqai** l^'QJ^'^'^'tw[215]

^' [ACIP: DA·l]'^^'^^"[216]S^'q^^?^^^S'qa'^'^^'S'^'q'?£:i'S'

Toh. 1198 (Dergc rGyud, CHA): 142a.4.

[215] Toh. 1198 (Dergc rGyud, CHA): 142a.4-5.

Derge inserts *mngon du.*

[217] Derge inserts *'dir.*

(Tay^-qey§-$-q]w^^'5^§'|'^ q/^-rw^ @422b

-o -o N3

•S3 ^°

^^•q^-^^-q-^^-SJ^-qa]-^-*"^*!^'^' It'^'^t^^aj'sia-^i^-g^-ygi-^^-J-

qjc^'^-û&fq-aj^-^i [^•q^-^-^3aj-ap^'g-a|5^-ri)a-|q-^q^i- aj^njaj-gsraieq/q'*'

-S3

>3

^qj-ar^q^-q-^cw ^arq/^q-g-q^-^-^ys^l^

-O -s3 N3 ."Si...

q|^C^'q^^- ^•^clJ-^-^'qa"*i^|-q-q^^-q-ga| iq/^'q/q^^q^'q'rçaW'sÇq,'

•N3

"O -S3

^^•^C-»|C;-^5^-q-^-^'cq^-q-^| ^•q^'g^-^-q^-^q|-qa^-q^-^-cTl(iC^-q^'

-S3 "°

^q]^-qrV&s/$èyq-qc-| ^•^•^•^•^eTi^-g^ni-agc·ag^'|'^'^^.^«i'^qa^t;'

"S3 >0 "S3

q^q|-^-ii||q| @423a ycwq-s-gs/nr ^3j-§^-3'^'^'^*J'N'^qa-^c:-cij'?)<w'q'

-O x3

K ! F [ACIP: NYING rCYil-^'q^i^'^-^-^i^^i^^^! [

ùj-^^-q-q5q|-q-aj-^qc:-q^j;-q-^| qjqt'qnj-jj-S'3j^'«B'^qt"Sj^'q^'«J|^^'ni' ^

N3 -NJ -S3 ^

^C'gç^ewg'^'q^'g'eVgai'W^^ p ^ " ^ ^ ^ ^ ^ -

-s3 L J ^ ^

jj;-q-q|^c;q-y [Acip:YESl'S'^'^'*^'^'^^'^'^'^'^^'^'^^'

•S3 *- "SJ

Toh. 1198 (Dergc rGyud, CHA): 142a.5.

Toh. 1198 (Dergc rGyud, ***CHA):*** 142a.5-6.

s3 s3 x i L. J

q^ag^^l |*lI|^'3-|q^W^^#qa-[MS: L o AI PA'I; ACIP: LO A'l PA'l]'

«K^'^^Jagm-q^-e-q^i- ^qc'qppqj^'a^-g^a^q^'qat'q.ci^i ja^-aja^-

nj^'3^'«J|^q'5'^fi|-q|«jC^-q-^*l^-^^' [ACIP: NAS]'3^'^^^'|"^"T'f'Â'^' S'

^•qa-gj'a^-frqVréayq-lfl g^'^q-q-^'^'jc^'i^i^'^^'q^'q^'g^'q'
-o x i >o

^^•q^^'Sj^'g^'a^q^-q'^l q-qR-i^-^-agC-q^- ^•rw|^*q*'-q:SrqrV^3f

f[ACIP: NO]I |^'^^'S^'5TT^'xft'3'3^1^ *j-qa^-q«j^*j-§fn|-
x j x d

^^•q-q^-aj-a^-a^q^-q-^i Irqjlk'q'^wwa'oii gaWef^'q'asy-3^- @423b
x c ^ s3

^•^•q^^^^-§^^^3^-qa-|^| ^[ACIp. omit DE]-q^^^^-q^g-
s3

qa^a^aj \w&8\\ I'^rv-Si-q^-sc^^'q'^^'^w^'^^'g'^aj^'gq^w

q^"qa-f^u]^-y •s^-q^-55,'aj'^c.'q^-|^-§^-q^q-qa| i^sjsrgc:" [A a p: omit]-

gt'*q'§'*iwft'q'ry^i'agcq^' ^•qjfc q^'ff i'a<3&cwg*m^q*r[Acip: 'DEBÏ
s3 x£

q-sy g-rg-ag^-qa-g^f ^I'a*^wqa^ [AciP: BSKYEDI'^'^'S^^^^'^I
s3 x£

ag2N-q-aj-ga-g^-q|^q-q| i^'g'ad&t'^^'çia'if^'qaj'^'^^t^'q'^i ^•-q^'^sVv
s3 s3

q^g'^'J'^'^'a^^-qa-l^-^-^-agc-q i^i^'^-^^fvg^'^q'nr ifi'wy
s3 s3 s3 s3

i*-|-s}q|2*r ^'^fnj-^q|«|-qa'*ir;-5^'^^- ^qpjsj'^^'q'cia'^^'ae^'l'g^-^-

Sjcyq^r ^•q^-q|^qi^-q-^-§^-g^q-q| |

^t'^'g^^^q'q-s'^^'y ^•^^•gag^qc"g'§g^"^^-qa-§^-^-^<w^|

gey^s;- qc;-q-r^-^-q^-g^g^-q-^-q(5|q|-qa-^q-^-^-rij-^c' «jc^-g^-çr"^-

^•qa'l^-^- gag^'qt'^'q'qcq'g^-aj- qc-q-qi^-l^-q^-qi^qi^-q- *qj«r

q^-y<W" [lj]'fvi|nr @424a qrvj-s/*| j
s3

|-^oS^'q5-g|^3^'^g^a^q^'njii]^i £^7pr3;<W'^"^'g^'^q'§'

%y^^^'[ACIP:DANGBA'l]'S^^| \^'^%\ â ^ J ^ T ^ ' ^ ' ^

<W9*rqfr§-s'*| |q^-^-^-^q^-q](S)^-^-«jc:-5w^*i:i|2N'5,3N' ef•s'q'ni's^trq'a'qra'

NO

fiq^'j'iTq'aq/qqq/iiq/^-^i[iwqqc^èyq/rSjsr^^-gq-J^-qa'^c/e^
NO N3 "NJ

NO yd

qiq£qra'|^-*mq£«rsj*r ^a^w^srqa'j^raqqsf tjq'^qsr"^^'
-\3-——— — — —"NJ.——

gc-Sjsry q.s^Syq.y.wq/q/qfl'^'q^i [a-ai-^-agc-^-y q^q/q-^srj-gj^r
-NO

C^|^qrv§^| 11-rn-^^qui^^-J^y ^•^•[ACIP: GUM (throughout)]'

yd >o

&*rq*'gq/5f q/q.q/tj'S'qfrg*'*! i^g'nj-c^-qa^-q^- yqqt-q-rçaisrsq/ni'igq

@424b q«r«q |ef«rnr«K*q/rç*'*| 1

pewqqrv^-pewj'iynr ^arsc'Sjsry ^•^c;-<^gq|^-q^-qjy<^q|-(£3)-qa-ti|^a-

|eB'nj"*j-qg^-q«i'y ^«wprrqc'aq/Pic' àB^'q'^'q^'q'^C'^ciyq^-^'

aq/q*i'£q pq/qt-q^-q^vamrst^q^vqc-^ i
SO NO "S3 >3

|c^-aj-^q|^-q-nj-q|y5jii]-^-|-^qj^-3^'^' q|y^q|-^q(a 54-(^-^q|^-qa-t'q"»i^-q^-

^ I

so -so NO yd

BSKYEDÏ^T Sewqpicyq/ q^^q/c-garaN;^*^'^
J NO

|^-5C'^'3^'qR'C'q-^-qa-|-N-^| [q^'r^me^-i*^-^

BSKYEDJ'^^'^I ^^'^^•|'qa'(3^"q^"|'C'q-«i5₁-q-^c:- jg-qfrcf-q-$3yqfr§*-o;|

q^cfrsq/y ^q^-q^q-^-q^cWTè^-q/q^-q^i q/^q-cf-q-q'ar^q/q/
NO NO NO NO NO

NO NO

jJsqi'nj'qi^q-^Q-Jipa-ag'Jj-^^' @425a ^qt'^'gq/^^^q^q'qq'qc'i
NO

^•^'q^c'âj'^'ar^^-q-q^ q^s^^i^c'q^s,-

la-qj^-nj-çîqj^-q-çj-^-^-êr'T [BLOCK: TSAR (or TSA RA?) TSI KA; ACIP: TZA

qq^q/§| ^cSS/qfq/q/qrvcwqt- gq/q-q-q^- *i*q/q§q/3;*wr ^-q^-^-q^-
qi'SjC'q'â'*'^'qa-g^-g-q^-«it·qi'·i[«jt^i'q'|3j^'qrî| |

[m.C.3.b.ii.D·.l'.b·.i'.B".3".b" - bdud rtsi myang zhing bsgom bzlas bya ba]

^'[ACIPISKYON]'^^'^'^' p-j^g-ws-q-rw[220]

[q-qa-ni^-nj-g^-q^-^i [§£-q-«r^*ieS3j'9q/qj
-o
|qj5i^^-qitm-qic-gt5|-qiq'qi^| l^fr^FS'^!
I3^'q'nj'^'^'q'?^l j^'q^'^ip^'q^'qgfq^gi

|q|q^'%'^rq-q*r^*r^| |qiqcm'«ît*i"^'-sq'^·gq|«j|
@425b ^ T 5 [MS:RVA'KshA]'^'^-^-^-||q/q^|srqrrw

I5^'qa'njw|^"q-^'3| |
^·q^C^-q-^J,-^ |rq*j^-^n|j;-q-^{ f;^-q-^C'^^-3-|^-^a-(5^-q^-^^-q-^C-

~2° Toh. 381. Lhasa 396 (GA): 462a-b. Lhasa is substantially the same, except the first pada which reads: ***,shel dang nya phyis mu tig dang, ,***

221 Toh. 430 (Dergc NGA): 206b.5. Lhasa 406 (NGA): 102b.3. Derge and Lhasa vary from Tsong Khapa's citation in identical identical ways, as follows (one spelling difference from Lhasa in brackets): ***gur kum [gum] la sags dri zhim pa*** V, ***,dri mams kun gyi khyadpar las, ,ril bur by as te dmar por btsos, .dbang du sdud par rab tu grags,***

es. es

*o

l^g^l^qt^f^l^-nil |q-^ [MS: TSI; ACIP: TZAM]'^^'

SSI !

xa

xi s3 -o >d

s3 -o

s3 N3 s3

qtvg'^'q'^'g'q^'ff'i'^ptra^ |

s3 , . N3 ™U

qV @426a gs;"5^*rqfj*i*rq'oj| uj-qj-^s rw|*rqay<*rc?is w§3i'§«f

q^q^rq-^rq njqj-q-qiàîaj'qa^^'A'a;Jj^'qgn'raç'q- [rc^q] •<wa-3^-q^-a,s;-SiH*r

q^<w^'q-aj[*m* ^^'l^'qa^-q-^'l^-l^-q^q^-q-q^^-s,^- ^'^'^'SS^T

q3C-qrv|c;-q(T3q|-qa-^q^-5j^ g^'^fflé SaW

s3 -o

g-^^-q-qg^- g^-qg-^£-g^-q-^r;-3^'«p^^

s3 s3 s3

s;c-aç<^qars;c-|q-q-3eW3^ S^'^T

^^•^•q^-§c^Ê;^-aj-^q|^-q-^q|^-^a-^-q^-^^c:-| aièj-aèaj'lj §q^c;-lr

s3

a£q|^-qw^^"qa\£^-g-qQ-qa^ |c]sa-*rqcyj-

s3

asya^-g^-q^-qrVi^i-^w^

Toh. 381. Lhasa 396 (GA): 462b.

Toh. 381. Lhasa 396 (GA): 462b.

>3 ^ NJ V3
& . , -s. £, S Z -**
^ 3 8<r«rq;«r^ •% ^ [AOP-.N'Am] «Jq'Sf*^ ^

g^-qa-cB^'jc.-^qc.-q'j-s-^-cq^-q^'@426b g£|l^q^'i^q'^-cSS/

^ewp'l^'g'qtjq/q'qgq/q'rwagt'cCi |q/q,q/^| ^q-qQ-^cy^c^-q^s/q-»*- jq-

l^-^-^^-q^a-c^qj^-g-^q-q^^-^i i^q'^a^'wqVqs^-gq/ai[224]

§Q-q-nj-^^t"^'i"q§*^'^^'^'^^'^«^'^w-^c^«fli^'g«i'^| ^a^'S/

«jc^g'g^'q'ni^'^'qa'^'q^'q^Äiw qarqa'e^'q^T «wefq/a^

W^fr^-q-qj-S^q/^^l |

^·gfq-ai^-q^c:^-^! I

|^'q-aj'è^-<?Jéq'*î^"q^q| [g^-nr^C'ifa'S.qnrq-x'gi
Na

|^qc^-g-q-^Tiiq-q|^c^| |eTjrçrr»'r^-fltèyfîq/g|

|*j^-qt;'gq|^"3^'g^'3i^| |^'^*i^^*i^-3^'aq|q|^-q^-q^|

H^^'^^'^T [Lhasa, ACIP, & MS: BZHAG] "^'^*,! RSF ^

aq^'ey^'efaraiqj i

[^·^·oi^-^-agq-q^-ag^i i^yq^nrq-^aiq/cy^'i |

Toh. 3140 (Dergc rGyud, PHU): 65a.3—4 reads almost identically, ***phreng ba la gsung rdo rje bsgoms nasye shes sems dpa' dang geig tu byas te de'i gzugs yongs su gyurpa las phreng ba'i mam par bsams la, bum pa'i chus dbang bskur te mchod nas gsung rdo rje 'i snyingpo brgya rtsa brgyad bzlas par bya 'o,*** , Much of Tsong Khapa's preceding discussion is also paraphrased from this same section of Abhaya's ***Vajrdvali.***

[225] Toh. 370 (Dcrge rGyud, KHA): 97a. 1-2; Lhasa 386 (rGyud KHA): 472b.6-7. This is from chapter forty-five. Dcrge and Lhasa vary in very minor ways from Tsong Khapa: both editions read ***the bo*** instead of ***the bong*** at the beginning of the fifth ***pada,*** and ***'di la*** instead of ***'di ni*** in the eighth ***pada.***

[226] I could not find these verses in ***The Kiss*** (cither in Toh. 376, Lhasa 395, or in Toh. 381, Lhasa 396). However, very similar verses do appear in the ***Arisal ofSarhvara [Tantra],*** Toh. 373, Lhasa 389 (GA): 25b.

[227] Toh. 381; Lhasa 396 (GA): 463a.

x J N3

x»

^^•qt-gq[^-2-^c.-^^-r^q|ijj^- @427a qrr*N;«*iii|«rq*r gcq's-qq-q-ai ra-

N3 xJ

qa-^-s-q- rql-nj-^q|^-|-^^-g-q-^[^qnraq^-f-1sq[228]

qi^jaj-q^-^-g-q-^1 q|q|-a^-^C.-,3g^-^C.-«JC.^-^-*j-gaj-q^| *X^q^3i-^*

x» xc

*^W-q**iA%* *^*rZW* [ACIP & MS?: PJDUB] ' ' ^ ' ^ ' ^ '

q^-*j-qj^-«j-c;r;-| ^qc.-q-^c.-^nj-q^-q^-qa-|)-cB'q^'gwq'<«'^-q-||

x> *d

x J x»

«|-qj-^r;^r;-q)'dg^'^| [

cg^-a^-1j-a^^i J-^-|-aq-jgq^-afgrv-gc^C'5rij-q-q^c-ru-q-qa-q^

«5^'3j'|jq"3q*rfw ^•|a-q^^-q-^-p-qa-q^^-q-g^'^3-q^-q|?jc;^-nj|

q^^q-g^-^

^•^•R^-q-rw^o

a

llg-qa-^-^-^-.q^-g^i j^- @427b

228

Toh. 1867 (Derge rGyud, DI): 179a.4. The Dergc has four variants: ***gsalbar bya zhes bya ba nigugskyed dang tshad dangyongs su ma bral ba ste, ring bar mayin, dal bar mayin, dbugs rdub pa dang 'byin pas kyang non par ma gyurpa dang, dbang po dang rtsol bos bskyedpa 'i sgra che bos gsal ba ma yin pa ste,***

229

Toh. 1867 (Derge rGyud, DI): 179a.4-5 cites this passage. I have not found the source from which Sri Phalavajra is here citing.

²^°Toh. 1867 (Derge rGyud, DI): 179a.5 cites this passage from the ***Esoteric Communion Tantra.*** That passage can be found at Toh. 442 (Derge rGyud, CA): 112b.5-6; Lhasa 416a (rGyud NGA): 466b.5-6. Lhasa has ***yi ge*** V in the the third ***pada*** and otherwise matches Tsong Khapa. Derge reads: ***khro bo "t dam tshig shes payis, .rang gi rdo rjes bsgrags dkyil 'khor, .sngags kyiyige'i tshig thospa, ,de ni khro bo "t bzlaspar bshad,***, Tsong Khapa's citation exactly matches the passage as cited in Sri Phalavajra's text.

or^q^-qrv^q^-qc.' q^Sq/Sr-q^i q^'q'^^'S'S'T^q'^fq.S^p^i
•^•q/rwq^- ^\%\ §-|-^-q^^-q'^c.-c.<w-^^-3^-^-q^-j^-q-ai-q^-^| [
q^-qirqâq^-q-i^ ^arq/q'^c/tyq-q^r q^-qa-fjq^- ^q^-^rv^rqèyrw

q/(^q*r -S3 -S3 ^^^^*wp*^^' -y3 **^'q^5;-ara^-q-v-qjc%i-ni|** **Rrir^ewsq/qc^rtr**

^TACIP-.MA'II'^'^^' ^-T^^^^^^^^- **aj3***-q*-q.**aq**/qj J
<W^'|'W^q|^-2'q^^-q-qpiJs'q[^t^'^| **gqj^-J-q^-q-^-** ¿3^'[¿5^]'^*!^'^'
^•q-^-J-ffnrg*r t^-gc-^-q/Ép-q/^-q- [ACIP: OMITK'I'^'^T
qg*-*fc-qf 5'qq'<w"rwg3;'q/qc'$' ^•3'qr^-^«i'gi;'q'«q;'^'(8|aj^'is|q|^'3i«j'
a(5^-q^-|cTi-^c'^'^-§^-§c-^'qa-§c:-^qj^-j^-qa| jqc-q> @428a «wg'^orq;
(s^sfs,*)- ^'q^-ap^-q-^q|-5t'^q-qa-^-q]-5^'^'§^'qa-q^^-qai |^cq-nr*fa|*r
q-^qj-^-ql'^-q-^ g'qa-q4|«rqa[[^^•^a'^-q^w|t'q'^'5'^-a-g^q[^'q|^-5t'
^gaj-ap^-l^-clq^'l^-yaJqa-^-g^^- ^^"^t-^-sq^-^-qa-^-q-Rl^-
qa'e|nr§*r a^qi-qa-^-^-^-pa-^-q^-ai-^pj-sc;' $'WfA-g^-q|q/q-gq|*rq-
S{ ^•^•g-q-^-^-q-c^- ^«i-èq|-qj-q^^-qa| **|^frnj*'eyq£-q-ïl|9«r^[§'"H'I*'**
raesrgq-q^srqc-iq^drq^i ^'^^•^•|c;-q-^c;-^-|c-q]^-q|a-^c:-q^-q-^| |c-
qa*i-^-|f§j-q^^-qa| (q^q^^q'^q^i'ii^-qac'm^'gc'^^c^'^i g^'qa^'s,*]-
>A

aq/nr<^'c^£q/q3£-qV[231]

Toh. 1865 (Dergc rGyud, DI): 73b.3-4. Dcrgc ends the first *pada* with *bzla* instead of *bzlas.*

q«r*ifv @428b ^c/n^sT^c.'[233]

^cy^u]- ^n|^-^-^-q^^-q-^- g-qa^^r;- ^a-^^-qs/qrvs^-Siôyq*-

a^-qa-njq|^-q^^| |

^•q-^-q-aj-^nj-^-dj^-J^-a^-q-^c.- ap^-1-^-^^-s^-g^-a^-fa^J-qj;-

^•q-|nj'q-q-^C-f^-q-q^-q|^^-q-nj^-q^5;- ^'^'Sj'gC^r3'ag^-^-q-^q|^C;*r^[

N3

. -S3______- _ _

^•¿^1 ^-*î-^*]^-3^'3'q^^'q'aj^- ^•^•^•J^-q^^-q-q^-aqj^-^-g^-

^^•cwcw§'^nT3^- ap^-q-r4-^liq|^-qa-q^^-q-^c- ^qi^-rwgj-g-q-^-

q3-q-0|-^q|^-^^- ^[|]-qrT^^-q-^*r^-| ^ "aq^C-^-^-s;'!^!

aq^q^-rwq-q^-q-q^cyiy ^^^•^a'^'q^-aj-^qi^-5««^-««qj-g^-qa^- jf|*rq*'q*j*-

^ V» V V.

q- *i^-*ia-agc;-q-q^-^-aq^-q- ^•J^'q^w^^'J^g^'q'q^ôy^j'q'^'l

N3 "O

(^ai-^^-5^-^-^-^^^-5^-g^-q^-q^-^q|^-^^- |-q-q|?>*r^-ryai |^fvs;<*rnrqjc;'

232

Toh. 1871 (Dcrge rGyud, NI): 83b.5-6. Tsong Khapa is abbreviating here. The full passage, with omissions (and one change) reinstated with underlines, is as follows: *sngags kyi tshaddang rjes su mthun pas grig ram gnyis sam sngags mang po briod par by as not ganggi tshe mi skyo ba 'i don du cung zad dbugs ring du 'byin pa de ni srog grigyin ce, desyongssu bsduspa nibrjodpa'idus dangspro ba'idusyin no, ,de Itar bzlas nasems mamparga-yeng bar mi 'gyur ro.,*

[233] " The abbreviated quoting continues; the full passage is (83b.6—7): *la la ni khyadpar du bsam gtan gyis dub pa na bya ba yin no zhes zer ro. ,gzhan dag ni sngags re re bzlas pa nas spro ba* V *dus yin la. de* V *mthar ni bsdu ba* V *dus yin no zhes zer ro, ,*

234

Toh. 1245 (rGyud NYA): 194b. 1. The Dergc reads *... lha rang nyidkyi bzlas pa brgya 'gyur du byas par 'gyur ro, ,*

^^^'^'^'^^^^'^^'^i'^^'S'^'^^-g^'qac- @429a ^T^'SI

nr*N^'q'<wc qVq^'3£'«'§^'*N| |

^•qj^qj-q^-ga- ^•t'q'q^t'^^-^-<«oÇ^"^'1i|c.-gc.-q^^-q-^| gt«i'^'«i'ae«i|'3C'

q^^-q-aj-Rq|aj-q-*j^^-*j-q|^'çJ-|^|236

OiC^'^^-gC- q[^C-^q|^-*j-nj-^«Riqj^-^C- qjC^-q3^-a^q|*r [ACIP: MDOGS]'<™rf«™*'S£| I

q«rp^]'^g'^^-^-|q-^q^-aj^-q|^c:^-q-q^-^|j

g«Cçjqf5q|-fii-^7T|^-5(^-^^-^q|-qj |§Î3^'q|3j-qrV»|qsf*T $'£^'p'^a*'Sï

^qj^-q-q^-s;- ^'J'p-^^-SH^'^'^'tACiP: PAp^'1^'g'^ar

q^qQ-^-^q^riy [ACIP:'GAL M11'^'^'S'^*' *T

en^faq^-q-nj-q-a^j- fp'Seyq-gj-qrw iq'«i|·qarjj-q-^-qa<w gq^-fjqr

garq-ru-q/^ [ACIP: OMiT]'Sjq^'3'§q^'3^'^^'^^'3^| I

^•q^qj-q-Oj- q^J-^-^qr^-Àns^

^9^q£'nr|*'3j*r aq|*rg-Sr @429b ^•^•a^-a^^^-J-^-q-rij-aa^-Àj^-gc-

q](^^-|^-q[^nj-q^-q^^-q-*j-<w^-aj| (^are^'^nr^-Q(q>-q-^nr [Acip: 'GAlJ'**'^'

q*-Q[q^'q-nj-Ai^'|*H'3*N"nj*rq^' [ACIP: ZH1]'^r^Ti^'SS'^'^^'-^'if'

%'*'€f*r [ACIP: PRADZNY'A AINDRA RU TZISJ'3^'238

1^-5,^-^ifq^-q^-^qi^-q^^-^i |cw^'(^'^'^nr*r£||

|ap^-nj-q^^-q§^-q^3|ip^wg^l-qsr^gii

235 Toh. 1237 (Derge rGyud NYA): 92a.2-3.

236 Toh. 1931 (Dergc rGyud, MI): 43b.5.

237 Toh. 3717 (Dcrgc rGyud TSU): 191a.5.

Toh. 1251 (Dergc rGyud, NYA): 229a.4.

___^î.......... N3 NJ

q'S^'q-N-qSKSTq^T f^a'#;njT3.§^-g^-|-qft-è'3-nj| q/ttK'*! Ipq^-âr^q'jfj-q'qt'q-

[pJ'q'q^-q-qq/q-q^eyN^eyg-^^

Êt'^-^^^-qi^-cqa-l^-^-^q-q-^^-q-q^-^ ^•^-n^'^-*1o?*1N'^'|^'^[[

nj(fi-qa-[MS: L o AI PA'I; ACIP: LO A I PA'lJ'^'^^'S'^^^'^'Srf

.W

^qj^-q*5fqrnnrq-qc.'| ^Jj^'S'iq'qWrWq-q.q/q'qqaj'q/ Wg^rrîq/qjwq/S.q/

q-^-^-rv^-q|^t^-qa-|^-q^q-q]-^^-q^-q- Jqsj-yaic-q-sc-qsr @430a S/§S'

NO NO

^•^•^a'â-ij/-q'5^-q->-g«i'3i^-q|C'C[|

g-^-^-^cL-^-^-^q^-qic^-J^-q^q^^-qa-^q^'^-q^-^c- fêq/q^'S/s/nr

NO ^ NO

q&q^-qMew ^^•q^'q'iq'qa-lc'^'aSjqj'njqj^'^" ^cyq-^-^-q^cyg-

NO

^•^«j-^t'i ^c^'fq/qrriq^^q^'q'^i s^'q^la^^cyafc'q'^w

i^'q'^ey^t'qa'rwg'^'q^'g^q^ Ê^'q-^^'qqj^rqsr^'qgj-

q^'gaj |gj-^ç-fc^-gj*rqrv^q*r^| q/qqafq^q^-qa-^lsqu'

aq/nru^- ^ga-^^^-^^^-*ja-"o|^-J-^-|-q^-^ ^-fq-^-q^- [ACIP.

^•q-q^- ^•^•r^qj^-^-^-qa-^qc-^g^-^| i

NO

f1II.C.3.b.ii.D'.r.b'.i'.C" - mjug gi bya ba]

q]^-q-aj-q]^| [r,j ^^•q^^[AaP:LUGSRTAS]%-q|^'*1-|qi-qa-e|-')|-

U"] «wfeyqaq/st'q.qnrqfrs'q/îi \

239 Toh. 1510 (Derge rGyud, SA): 300a.6-7. This is Tathagatavajra's auto-commentary on Toh. 1509, which is in turn his commentary on Luipa's Toh. 1427.

240 Derge reads ***mtshan mo.***

[lII.C.3.b.ii.D'.1'.b'.i'.C".1" - lus brtas zhing gtor ma slcycd pa'i cho ga]

q^fW'[241]

||-q-^-q-<!r i^*rqfr*i*wj<§-a£q|-q*j|

^•a^^-qa-g^-aj^-q|^t;^-qa'^q^'^'t(^-q^a- [MS: GSO'o]|[242] f^'^'^'l'

^•q]£-£<jr§-q*- @430b ^C'ai-i-qa-^Jnj-ap^-^-g^-^.g^-q-q^jj^'nji s ; T W

q^^-|-qq^-q- ^•^•qprwj- C-qa-q^-^-^ry-g-^q-^-^^^-q^S-q-s-qai

-o ^ N3 4

aSc'aITT^'T^'3^'S^'^IS'i'ci.Tl1'l'3i^' §'^'^wq'n^TA£q-q^'q*i*rq^'

"Nr XY N3 NI Xd

X»

nr ^a^^^-oj-g-q^'ry^-nj-^q-q^-gai [

XJ

^•^•^Tvfail agt- [ACIP: OMITI'^TT^'^'^^^^^^'W^^I^'^!

"o *- , X»

[^•tnj-qw [ACIP: SOS1'^^'^^'^^'^^'â'^S'S^^'^S^^- *S^i'^Oi'* [ACIP:

^•^^•^•^•q^a^-c^- ^J^-ap^-^^-ajt-^^-q^-^-q^^-l-^-q-g^-

qa-^-^^"^§-q-r^-q3^-qa-^^^'^w^-g- ^cy^-q|.i-^-q-i^s[| [

X) XJ

a^-qjq-^^-q^qia-[ACIP: KA1]'^^^'^^'^^'!'^^!^^'^^^'[244]

[is-qp^-^rq'Si^i [3cy<WoÇcwq(^'|cyq-s-qj |

[241] Toh. 1865 (Derge rGyud, DI): 73b.6-7.

[242] I could not find this passage anyhere in the *Esoteric Communion Tantra* (Toh. 442) or in its *Further Tantra* (Toh. 443).

[243] Toh. 1871 (Derge rGyud, NI): 84a.5-6. Derge reads *'odzer rnams kyis...*

[244] Toh. 369. Lhasa 385 (rGyud KHA): 171b.6-7.

^jnj-ap-x-q--NC'nj- @431a ^'q^-q^'qa'aqryg^-q- *iel'[*i5]'|^'3«i'q^'ni[

3^!!

N3

"o %3 _ 2 . N3
qTW[243]

•S3

l^'S'^ACIPrNGA]'^'«™! I

^•^c^-q^l |3^-q^-|^*r5i3j-nj- m^t*'*'^'^'[ACiP: GTONG]"«*'

q|^CL-q-q7v2Ja^am§*-èy q^c'a^'1rqjjjs/q-nr *£èy^q|^-|?q|^-qrw c*èy

^•^^•*ja-ef'"J'[ACIP: CHOG]'|q'^'qI^<*raJ*r g^'q'nj'^^-t'|q'qa-
q|^-^a-g^^[p'|^njJN| q§a-^-5^-qi^^q^^-^-qa-g^-^-^-|-rij^|
@431b W"[ACIP: GZHOD]'^'^'^^'^^^'^'^^^'' !^^'^
g^-ai^-2C'gqi^^<^-3C^'qi^'q]'|^'^'3'q^'^^-aj| 5c-q*'p<«"3*"q£'jg*'[ACIP:
ICHYAR]'^'^|^*'[ACIP: PA]'^'^"*'^'^! |

q|^'*ia-ë^^| 3^^C-^-<«-^-^^^^^C'*^-^-^-a(q^ [ACIP:
KHUR]"^"S£"^'$'^'^'^'§T [ACIP: SGAG]'f^'^^'^^'W*!' ^

Toh. 381. Lhasa 396 (GA): 472a-b.

•246

H w ^ T T S ' ^ l [* ^ T * * ^ % ^ T K [A C I P : S N A D] !

(g^-aq/q^wsq/aawi |qq,q/f•qr«i«rs£-q.*/g| |

(^ngnrq^-agc-q [^•^•^•^•^q|^-nj^-g^-qa'P|^-<^-q||^-«i^-^' -^C^'^WJ^'

qi^-^-^-qjs-**qj^c^-aj-** q^**f**-^**rfjc**/q'c^ **qq**/yt'^-q-q^q-è^-w«jc'¿y

q|^-¿irvg^-<£q|-^| 3c·q-v-q^q-pJj^-g-N;qjc^-q^^

@432a á^'q/^q/jgc'q'tw q^c/a^^c;- **qêj-** ^ ^ w a r a ^ - q ^ E ^]

\F(UVL'\ ^'oi^-gc;-qa-§c-q]-|c.-^-^-aj^'aJN'q^'*i'n4'a:)s rwâ^'qrvrçq/q'q^'q·

ag-q|^*i-n]^-§^-qa-<«q]-qTAQp: M A G P A] ' ¹ ¹ ! ^ ' ^ ' ^ ^ ' ^ ^ ! fw^i^'qa-^r

5^-q3-aiJN-i^-qa-q^^-|'^-^c'-i|-^' ^•^•^'^^•^•gsj'g^i'q^q^-q-^'e^aaj-q*-

*rq¿yS¡| |- |- |c° p- q,f| |- |- |s 5' * ¡ ' [A C I P : N G O] I |§fq-q,f

^cTj-q-q^-^-^-^^'^^'qa'^-q^^'g^^^' ^-s^-^-q-q^cyq/^wl'q-*/

S / a ^ j |- & |- [ACIP: DZRAm] F |" T^-^^-g^qa| jq-p]' -q/

a-lifs^'I'q^^'l-^ ^'q'q^-a^^-aj-^qj^-qa-^c-q^- ars^'q^cwy

qq^J'q^s/aqjq/qj or ai- q- y q- |-^'q]·ai^'gc;-^c'^'^q]-^-^¿^-q^-q^-g| |

246 Toh. 381. Lhasa 396 (GA): 471b. Tsong Khapa's citación of the second pada of the second verse reads ***mdun du*** ("in front") which which fits better with the theme of directional placements than the Lhasa edition's ***mngon du*** ("manifestly"). Otherwise both are the same.

247 Toh. 1198 (Abhaya's ***Sheaf of Instructions,*** Derge rGyud, CHA): 293b.3.

_______. N3 -S3_______________.......

-S3

@432b l^-cq-^^cTJ^^C'^-g-^s:^-^! I

(^•|cy^-^C.-gq|^^-q^^ ä-q*jiyq-^-*^-|C-:^-^3:-

^ N3 *Ä

agc-^c-^-Ai^a-^c-^-gq-^^i- ^qj^-^-^-qj-^^-gc.- ^-ru^agc-q^- *rqèy

>3 N3 -S3 "S3

^^-q-ai-nj^-^-^-|^-q^-*jt^-^| ^•^^•^•^q^^^-q|^^^-s^-gq|^'q^-i«-^*J-q-q^3,-

xd -S3

q^-^-^<wq-q^^| fw ^^q^^-g-icT^^-^-^ -a&s:

"S3 N3 X3 >‹d

^•^^•<wc.'q'«i5,-q^-q^-aj^-<w-^-qa[|

q^q;-|-^-q^-qi3q|^-q-^-q4q^-qac.-«i=s-^| Wa^Sj^'rïriw[249]

-S3

l^'oS^'^qQ'q'ig^'^^q-ej^i |^-q-^a-«i^-p-q-iL-q|^|

"S3

[^•ÙJ^qjq-q-^-5^^l |cq-q^-q^-|-«i-c||

N3 >d

(^•q^fjC^^T^'^l [a^J^'q^l^^H !

-S3 "S3

(^•q^c²^! [^-Tj^-^-q-^ |aj-q-qQ-q^-<w5^'^'^a-^q-^q^-^-ac'q^'^[

N3

ll'cö'l'cB^'-ci'aS^'qi igt'&q'^^'-sC'agQ-Ä-^q)

N3

|flj- *k* q- y

|q-ajcf^-gc-q-i| ^•|3,-T|5,-aj^-q^-^| |

N3

(^•q^'c^ ^•q-q^-^Q-^i-q^-^-ni^c^-y g^-^ùja^^r;- @433a aiàb^r

"S3

^•q^-|'fq-^q|-3c:-^q^-^-gq|^-q^-^| g^-s^-^^^c.- ^«w^'qpjrvpr

^T^'S' [ACIP: SNGAl'^'^'i'^i'^'^l f^'^'^'^'fW'W

-S3_____„ N3

Toh. 1198 (Derge rGyud, CHA): 293b.7-294a.l.

249 Toh. 420 (Dergc rGyud, NGA): 74b.6-7. Lhasa 380 (rGyud KA): 447b.7-448a. 1. The Dcrge and Lhasa vary in identical ways (one minor Lhasa variant in brackets): ***rin chen 'byung Idan khragccs fcej bstan. .snang ba mtha'yas khu bar brjod, .donyodgrub pa sha chen te, ,mi bskyodpa ni rdo rje chu'o, ,rnam par snang mdzad dri chen bshad, ,de ni bdud rtsi Ingayin no,,***

x» -N3

xɪ

q- *3T* *!' (flg ^nj^-rgf^Js-^^-^irj^-q-nj-SC §'^'§'oV«q/oScy*3'fl'q'

^- ^c;-^-jjc'^^'rq^-|^'qa'(^q|^-aj-^-(^q|^-q[j

*J^'3i'qI^'S^'T^'nj'^c''qI^'^^'^<w^*ê^' @433b ^§^'1^'^' ^'nr^'qaj'

S'^'S'IACIP: PHYA]'3)' ^^•^^t-W^cq^-J-^-q^-ai^-^-q-^- ^'afc-

e^'I^TlJ^-q.q^q-ru.^q^

^'S^'l §^^'^'*ièS*J3N't'i|JN"'Ti^'|^'q'1'if^'^[il'^i'nj'^q^'^iv'l^^'q^'^i;'

*i<g*i^q^-q^-i-|^-q^c- ^fwqg^3^-|«y[AciP: SKYAD]'^'^?^'^'! * *i*

qj^qj^-q-^£;-qc;c;-|'qj^q|c|-«i^3*i-q*^r;-j ^r^-q|q|-c^-q^-q-q|^-£cwy
N3

aS^-^-q|^-q-^q^-^-^-qa-n4q|^j'^-*je^'^| I

q^^-l-^-aj-i-^^-i-^-p^^-^Tn^-^^-q^-a^w^'qwq^-q-^-^- ^ 'Sq^c-

|j^^q^-a]-qq|^-q^i^-i^-a|-q^^^^^-q^a-agaj-q^ -q^- [MS & ACIP: BH.A

BA BHATRAS]'^^'^'^'^^'^^'^'^^'^' j^l'agc-aj^-rM^'l^-qa-anj^c-

gq^Tiw'wqrr f*i^-^r;'q|qr;«j'q^r;-| «w^'fWJN'qaTïfi'[MS: GLADÎ^T^"
x» *^d* x» *xd* **~* *~**

a|t^q-^^-q^^| I
xɪ

•q/^'nr gq]^-3^-^r;-â^-^-^-7Tjc;-q|^c^-y ^^•qjq-aqi^'q-^-qjwq^'
x» *^ xɪ xɪ

SS'^'S^'^I |^'3^'^^'*iiT3^-=y *y*y§s q*N<w*5mr ^*j'q'q^-^-^-wqa-p-
x) x»

^•^C'5"^f^^-q-q^rij-3j-s)' @434a p'^'nr*fo|*rq'q3ï*wa1q|*rq*-q-si*r*i|

yrWf|C'*3rvqi£'§-nw·^<w·S£·qi£'|s fW*rqgq/q'gj«'q*'^£*rq·gq/3i- ^5'5⁸

[MS: H R ' I :] " ^ ! ^ ' ^ ' 3 ^ ' |^'^Wqa-fq-^-|-^qi^^-q|^^|^-q^ qj^-

qqrragrwrwq^q/qj j

N3 ^C1 *• -* NO Nj

ae5^'pa-^q[-53j'|-p·qa-g-q-53j·^"q«jfn| i^rv^^-q'w^t^'g^'qrrj^q/rw

NO NO N3 NJ \>

|^-qa^-|^\a<£cyqa-p-^-q/ <^*r q^rva^sjarq/qq'q^rq^q/f*·g*-q- qa-«)c-

qj (tf'rwgc'qa-^-q-nrq^'qawsgs 1^'^'^'1t^^-1c.-^-Pi^^-q-ai^-ag^-qa-

N3 NO -S> v3

aq;a*-g«r gqi^-qfi'3fq(B|q]^-qa·^^:3^'*«^

"NO NJ

nj-^q|^-q^-q|5i^-qa-q^^-|-q'T]q-3,^- ^•qj-q]W^c.-|-q^-q5'i|'|' «J'3j'q^*i'|'q^f

NO NO

q5«j'q'^-^*i'q^-q^«j-*i[iq/a^'^q/q^'nj^wqgq/qftr qtnr&rv^c.-q^cy

^C·q-N'[^c:-q^-]-g^-g^-q§q-q| ijgc-q^-q^-fij-q^-nr «J^'^'f>I^ SprSC'*] TV

rwaq/q^arq/g^-q*' @434b nj"q·q'q,C'|ni"q"q^'gc'^-qpj^'^t^'q'

-N1 NJ N3 ^

^•§en-agt'Sj'53jt*i'qa| [

..NJ

qq^'crfF'q^T^c'^'q'q'^c'§^'5'^ T^^T

"O. SJ

qjjjq/nr ^•Jf.W^-g-r^tij^-rij- [AQP: PA1'I'^^'^'^'^'I'^^^'q^^'^g'^'q^^-

X£ •. J -SO NO

[ACIP: BSAM1'^1 qft'aq/a*-g-g/q*rqc^«r qqq/f•qiwq^-cfc«'q-N-q«iewni|

-* NO NO NO

[ACIP: M T H O B] " % 3 ' [ACIP: GYis]'a^'*i^' [ACIP: B A S] '^'^ j"!'^'

fjey^aS^'qc'I'qrvq^^w^ j

[<u>lII.C.3.b.ii.D'.l'.b'.i'.C".2"</u> - mgron bskyed cing dbul ba'i cho ga]

q|^rq^, p-|^aj'^q^qa-^-q|^-q|^[ACIP:KAR]- g^^-g^'l-N-q-^-

3jfqi*-N-q-(j-q|t;'q-g-q^qig^N-q^| agarq-q,q/^-q*-*j*r [ACIP: G U M] ' ^ ' ^ ' , '

q^^qVe^q^-x-qVg'q^q^^rq^r 1-^c'^^^^^q^qi^'^^g'qacii^c-^-

i^g^^c^-^-N-gai |qra-qq^-^q/qq-q^qwf%e|-qiqir^ |

^C'a^-J-q|^-<£qjw«K' |a-^Jnj-ap^-g-q^-qj^c^'q^*250 [ACIP-.

qjjj*-q'«^-|*-q^-gç' ag-s-gqi^-|c-^*i^-q^^-q^3'|| ^•^•|-tw^qc'q**H*"

q-5jq|-§c-q- @435a ^*F[ACIP: SRUNGs]'^*"^"^'^i"^'q| 9F*TW

^•I^^q^^a-^^-r4-qj«|^-q₃t^3^[ACIP. BRKYANG Gis]'^*™' %

^•aq*%-^•q-^gpj-q-^c:-|qi^-cTj|q-afci5₁-q|^q*t5-q-rW*'$"^*'q'-^C*5r'j'

q^^-^Q-^^-q-iaj-^qj^-aei^-qi gt'^'1TWcwcai'^q'Srnr^a^^

^c-q-Êï-q-^-aii^-qi ^•^•nw-«à-çj-c^'q Jèy<w^^

afgqi-q-^^^-cl-q- [AciP: BAR]'₀^*™' SW'S^-qgc-g^i^-q^t-

SSTT^₃^! q^-gai-^-cJ-rij^-q^-goj^qi-q- *[ACIP: RA1^1^'

[ACIP: GTZOR]'S'*'^"3^5^' [ACIP: ZHING]' «s-q-^W§-[ACIP:

GTZIGS BGR11'^'^'^"™*₃^! r^T^'^'rS-^ÏFF" ^•"T^W^-

q- ^••watèyq] ^qc-QJcys^s nj^-^qc:-gj3j-^n|^-5- ig'JJcB-ii'f-r-^srq- -wqir

^'^^^'^^•^•qa-^-qjf^-q- i'^^*'q^'^3i3j-qa'p'c^'^r;-5r;-^a'[AQp:

ap^-ni-^r;^gq('yr^]-^t'^r;-ç;c'^S"q'aê3i'q[r^T:cy§-q|cw^"4^'<S^'^'']'

Sft^'Z' gc-q-osa-^^-q-s^-l-q-aj-qi^^'qi nj-q«j|-^ri'^gq|'q'aj-c;^r;-|r;-q-a%3i'q|

@435b rw9'*r y8*'q' ^c-^-aj-^^-q- q1^q^^'^'^'^'S*,'

q^-^^-qj ^•^^•^•[ACIp:Am]-nj^-q-c;nj^5- ajqVtf-arqflW "pjfy^f

qgç-gc-aii^'qi Brrw<E£*rq"*fo'q' ccq-nr^s^-q- qg'^fgqtN'1^-^-qgfgc"

^c^^-q-att^-qi r%yq- rACIp. BAm]-aj^-^-q3Q-^-^q|-q- ^c*w«J|*«rq-

^ar§-a&;cyq| rtjïw^rrg-arifc-ar q^ar^s-rq- q*ptcyq[g^rv'^^'qfvg^-

q^q^q^-q^-q-c^ SGOG]'

qa''?>*J^-^'^| i

Toh. 3140 (Derge rGyud, PHU): *5b.7.*

N3

^•^•^•q-isa-^^^c:- ^•c^^t^qc'^-^t-<|-q^^'^*i^-q(^-S|-^=i|^^r;- S3

^•^•^•qjq-qa-^^-ttj^-nj' ^ T ^ ^ ' ^ ' ^ T ^ ' ^ T ^ I [^qC/q-nr*JWq-
v» xd

^^'^^•gc.-^-^c.'a^-qa-^^-^q-cTy-^t'q^^'q'l' ^a'^'c^'^-^CL-^-a^-qa'^q^i-

^C'q5^-q^-^-^a-^q|-*j^^-ai^-3c.-q§^-s;| I ^ T T S ' " ^ ' ¹ ? ' ^a^qc.-q-aj-^P|^-q-
xs N3 "o

^c.-^^-5^-^^-3^'3C'q^i<*j'*j[[

^•^^•^•^c.-q]-aq^-§-|^-a5^-qa·cf¹'i^' a|q|-^-<wr^*rq- @436a

at^cyq-^cw^oy^c.^ry ^•^•q'^c/^s^-yqai [^'c^-aij^-^^c^q*)-
x£ "S3

q^nj-nj-^ri|^-q-g^-^-ag-q^-c^C.'^^-q^-c^£^-Y q|^-*rqarqrv<W^- ^gnj-arq^-q-
N3

^*]^j-*j^-qa-^^ff à^S^'T [ACIP: Z H E] ' ^ ' * ^ ' ^ ^ ' 2/q'3*w^-n?jq-
xs N3

qa-^cyy |aj-q-^^aj-q-g^-^-af•q^-^-^-qg-q-a^-q^-gai q«y*|*- [q ^ - ^] -

X3 "S3 N1

r ^ ' W ' ^ ' ^ ' ^ ^ ' [A C I P : BrvKYANG]'^'^'[ACIP: WUj'^'T

^•nj-q^q]-^^- ^•scwj^q^'^ç^-q^-cwq*!' g'q"aq'q'^^'n4^-qa-oj-^^'q'

[A C I P : BZHANGSJT^'^I l^'i^^'^T^^SI^'S^'*¹^'^

*^ ^ ^ ^ • * \ & ^ q * q r i * i^'^^-a^-qa-g^'f^-^^rn-qi^Ai-g-^c-i (ir^q-c^-
•V3 -S3 "S3

^•^•qj|-|-qçf s^-q^sc;' J^'icw^j^'q'èV*^' ^^-t-^-q^-qq]^-
N3 *xz.*

q|^ai-^-p]-^^-q]^-^]-g^-qa| |

^ ' [A C I P : rU'Ul'^T^'^^'^l'^'^^'^'^'^^'^^'^'^^'S^^'⁵)^' W
* J -S3 Xd Xi

^•q^-aqaj-q-^-agcL-qai |g^^'|t-^^'3c.-^CL-q]-^a-q]a^^'^-*J^'5,^- qjSjtSJ'i'

^•q^-qj^^-q-rq-^^-a^-qa- @436b 2P' [ACIP omits LHA'l]'q l^'*''|³i^^'

q^^-q-|j ^a-ct'^-g-^wa)-^q|^-qa-^|aj'afq-s'^- ^arâ^'q'lîk'q'^c.- ûf-qsrq'
X3 "S3 xd

^q|q|-q-^q|^-3C-^-q;qj^-^-p]| [

^•^•q|^-^-qa-q|^·cqa-cl'£']*«i5|-aj' gq|^j'5,*i'q"nj-^| ^^--^q-q;c.'^q^-ai^'<M-

qj^-qa-^^-j^-q^^'q'^'g^' ^•^c.^'qa'^^'^q^c-^q^-^^q'p-^a^c:-

qpgq/qR-^-qt-qs^wsqc:^ ar-q^-g-Js'-rw [ACIP: NGO

q5*-*ifr|«r«w [ACIP: SUM qa£'q'gq/q'^'*fa|*rqrv

J3)-nj*J-U]^q-q-s-^Ijwq.qq/lc'^•|-*l^^^-q]-qg-q-^^-q-i;-*jp^-q^-«^^-q^-

*flt*Sf* g^CW**rqa| [q/a^cyq^g-q^ [ACIP: BA] ^ ^ ' ^ ^ '

or g^'q?v^| £"<^'§'S/q*i[[251]

^3j-q^-|^-|^-q^q^qa-^*I-q-^-3-q^[3'[ACIP: THE]'^^'^"?'*"

q|C-^c;-|-§-^c.-<WcS^-<ji-^- qfj<*rqrv^*rqa[[

*iq/q-N-grw*rg'^.?4'^|

^•q-q^-^'qit'q·ni'3r'qi'^^'«qi'|q,·3i^' ^^-^c^-[§]*§^'5^' @437a

aids^'nj'^c^'a^'^g^'q'l'^'g^'^i q/tfc^'g^-q-fw^'qc'q^'qrv^g°!"

ap^-q|^nj-q^-^q]^-^^- qqcqs^-q-gaj-aSq/Sf[c&Xj'q^'qC'l ^Sj'^'dtJ'ni-ds^-

^^'5qi'gqi"5'§nj'q·q^i'gc'^qPi5j-qi-q^qi-^l i^q^'qTiw-^-qpjSj-nr-^"^

N3 If______.______^

q^nj-^-cxj^-q^^-^^- |t'pa'^"q^"ni^'ap^'g-g'«j-qfi'q^-gt;-^- q|S^-25fqn]iy

[q^]-3,*][J^q|-«^-q]^^-g^

g^-q^-q^-q-q^-^- ^q/q-fjq/q-qC-^'oo'q^

-o. X*

ajq^-arwyn^-q-^- ^'•^^rq'^q'q'^c^qQ'q^-N-q-*j^-‹5^-|'q|^-q^-g^-q^-

s' [ACIP: OMIT **shad & second** DE^TT^'w' ^

u}q/q*r ^a'l^-s^-^t-q^c'ap^'^t'el^^'^^'q^q,'^^' qc-q^-q-^oygq^-g^-

gq/qs^'q^'qg'qft'agarqTwgc/i[252]

[1] Toh. 1237 (Dergc rGyud, NYA): 91b.2-3.

[2] Toh. 1871 (Dcrge rGyud, NI): 87a.3-4.

"M I- J NJ

"X)

@437b q^-aq^T^c'xj-nj^-q/q^^ 1^'arqs'^i'q'

N3 NJ

^•^5,-^-q-m-^aj-^- âb-q/^^-s^c/garoy ^"TO'I'S'¹'!'^ 4"i|"q^«rq'q;q*"

"x9 NI

q^q,'^' g3j"qfi'qq^"3*i'gnj'*i' ^•q£'qwaaC'q*,qIj^"3;sf qcyq^oynr^CL-qj-

^ "N5

qfq/[q§ql-qqiq/f-*/c-q-g%- q/^q-qc-^wq^-s^- q^*rq-q«r^ qg^srs;

Ni N3

.XO

q/^-x'Sj' q^-^q]-<^^a-q^-§^^q^-q-q]^-q^^-qa-r^q^-q|5q|-^c' qt'q'asr

"o NJ

m'^aj'Pi^srqg^'q-^i qjai-gm*3^i**|-wj3j-g- 33j'qrr§q/njq|*r*î[[gnrq«rgcqt"q"

XJ S3

g^-q-qc-^-q^arq^'ygq/q'qc" ^èyqc'qwuic;' qrv'garq^yqqc-qjsf §*r

q^-q^'gq/nr qjs^'q/wq^*ry§q/q- <«3i'|raïJjq^'3:<wrwq£'^'qïïr q,nr

"O NO

^•nj-q-q-ai-^qj^-qa-njqi^-çj-g^-^- gj-g^-qa-uj^-^c-q-rq-^^-s-^c;- |f«i|Pi'|fqa'

q|^-^-J-qi^^^^-gc-*j-r^s^q^-^-q i

[lII.C,3.b.ii.D'.r.b'.ii' - thun mtshams kyi rnal 'byor]

q,?*rq'^| q/rç-x/ga^arq^c" @438a 3^-§w«-aq/qa'q*'3^-^«^-qç-

^•qirq^q^-aqa-q^-q^r qa'aSnr^'rfc^'gq/^c^^ *£>'*)S

^^'q'qc.-^^-J-c-gai-^^-q^-g^-ai- qqc'q'S^'^fwaeq.'q'sy ^ar^i^rr^c;'

qqayq/qrç*f3j*r ^•qi^-^'ai5qi'q^-*1«i'qi5| i

Toh. 1198 (DergerGyud, CHA):140b.3.

*d -\3

^'i'aast'q/^q^'q^q^gfti i^fr^'S,1^! q3«i|«rj;*rt{C' |-«*rq|q/q-

f^F' *[ACIP:R£Ï^'W*K' ^T^'SF^T ^TST^I H^^'S'

^•qrrqqc^-q^-ay cgnr^&^qaq^Ê'^

N3 ^

^•^•ap^-q^^s^q^-qiT^ s^-^eyy^eyq-q^-

•S3 S3 N3

[q^J^-cfui^-^^-q^ [ACIp. pA DE^T^'^'^'5^! I^W^^C"

N3

|§^^q/^^|-q'gC.^-q-Si*|| [g-qWIWq-àyl'qi^rq^-qj

[q/^'^q'qrvap^-anwqj laj^-q-a^-^-^-^-aisqi'wis,-^] |

-S3 ^° X3 -S3

^•qi^^-q-^^^i I^^^^^^J- ^•^•^•^^•|^-q^t;-qi^5i-aj-[MS OMITS LONGS SPYOD PA DANG GZHAN LA ij'^'q'^^^'q'^'^'g'^^'g^l |

r^-^-q^-^-qa^amg^j -n;- @438b ^^'q-s^^-qa^^-q-^-^Qp.

PAN]'*"^5)'5)^' ^f*q'^'ra^^'q'^C'adB^"q'^"^^'W'^^'5'^^'^'| |j'«JrV£«i|"

q/rwgsrq'rçewsq/ g^f'^'^^'^'aq^-qa-^qi^-qi^qj-q-^s,'^! sq"sq«r*|3j-

^ -v.

qa£"fW2«

iwrjr^^'qa'rw^w^'q/qt'qj |^q-^-(^n]q-q^-<w^aj-qj;-tJ|^q-^q|^-

2l[256]

l^-q-^-a^a'^aj^-^-rv^c-^i |tq/[ACIP: DAG]'<^'fw^3wqFu<c'

257^-q-^q,

^•^•^|-|c;-q-^-3-^-aj^3Q-|258

Toh. 1855 (Dcrge rGyud, DI): 35a.4.

Toh. 1855 (Dcrge rGyud, DI): 35a.7-35b.l.

Dcrge reads *mnyam pargzhagge bya.*

Derge reads *ciyang.*

cv. ex.

"S3 *d

-S3 -S3 N3

(^•q|*jC*r*q |^-c^-jqq|-^*Tyr;-e^q^ ^qj-q^s*-

3,*mrS^^^'S^IACIPrRIMSKYIs]'^'^^'³)'^wa-s^q^ag^q-
^cw^c a^^'c^'q'aq^-qrv^q^'ag-^i |
•S3

l^«i'^*'|'9*i*N'nj'^"pa',g'q'x'^j [|cq^'cl¹'i^'s;'I'l'q^-q^*i[

|^qaj-^3i^^-^q|-c;-ia^aj-a§-s-q^[pg-q-^c/q^-g^q/^cw²⁶⁰

||'cfqi^'q^'²⁶¹^q-*ja-^q^-^| [a^-g-^-q^qc-a^-^ayy
*° N3 -S3 N3

@439a [

•S3 -s3 N3

qjj;-q-aj^- ^-«|^-q|q-q- ^q^-^f^^l-^q-J-qqjqj-^-q^-q^-gai | ^ * T
N3 "S3

^•^^^•^^•^•q^-g^-^'q^^^q-s'q^^'rii- uj-^^-^*j^-^qa'

^^•^a-^-qcy§-as;-i^-wq^aj-qa-^cij-.jjpa-aj-q^qi^-qa-^-q^-
S3 N3 "S3

q|^q]^-q-^<^-g-ajyi^^ ^qj-^-q^q;-!^-
-S3? XS "S3
qjC-qa-q^l-q-q^^-q-^^-J^- q^^|*^'3'«j'-xq'3;«J«N'q§5,'^f^qf

q^^q^q^^-c^i \a^%\ 3-§*'q-g^'tt3iw q^^-|-^ay rACIP:
•S3 "S3 "S3

258 Toh. 451 (Derge rGyud, CHA): 44a.3-4; Lhasa 788 (TSHA): 435a.3^i. Lhasa has ***tshigturab nt gv ba'i rnams*** in the third ***pada.***

259 Toh. 1855 (Derge rGyud, DI): 35b.2-3.

260 Derge and ACIP read ***mam.***

Dergc reads ***padma 'i.***

2^2 Derge reads ***bskur.***

~6i Toh. 1867 (Derge rGyud, DI): 183b.3-6. This is not a direct quote; rather, Tsong Khapa is here paraphrasing Sri Phalavajra's statements in these lines, often citing exact phrases or sentences, but just as often leaving out certain phrases or adding in explanatory glosses.

|q,*ïc^'9ew[265]^-q3jc.-q-^| 1^'^'^'Ia-ap-s-âi-qac:-!

(^•^CL^-qrvagarq-^ @439b ^T?^'S*i'5F'5'§K q,5wp-s-§-q£-q>q^-qrr3q^*-§T<Iq^-|Tir$^ IACIP: L

SrOJRBA]l«F^*i'[ACIP:PAl]' ^'^'''F'^'^KS'fI S'^'^'^'^t*'

a^-J-^nj-ag-s-^i q^-q-^qi^-jp-a^-q^-ra^l-qa-è'^ac.- •^•^•gj^ày ^'[ACIP: ZHINGÏ Fa^^'i'Tj^'l^'l^'^^^'^' S|'«lef^'«Ja'q^-q^-nj^^-|^-q^-ga| J

[g^'3^nj-a|^-^| ^qc-q^-qiT^q^*-qa| j^rq-qa^-ag^ |c-q-|^-g-^•q^-^-^'l^'^^a-c'q^" q^q|'^3C'a^-q|^aj-qa'^-q^-^-^q-qj;-^^^-^^•^q-^c:-^q^-g-q^q|-|^-3^-^rv-q^-ga| |^-<«^-^-aj^-q|çjc^-q-[267]^-s-q^-q-^•^•aic-q^-^-q^-^-gai |

^•qa-#;aj-a§^^| p-^-*rr|j-gq|-qa-|^-qacq-^ [

[lII.C.3.b.ii.D'.1'.b'.iu' - mal 'byor de dag rgya che bar 'jog lugs]

qi^ctj-q-^i ^•^c'q|'^'p'^-^^-ai-^^-qa-qic^^-q-o.qrL|-5^- ar^q/q'^ewsq; aq/q'ey ^wJ's/p-ey^q/J-cWS^"^ [ACIP:

264 Toh. 1865 (Derge rGyud, DI): 74a.7-b.l.

Dcrge reads ***dag*** ("purify," or a plural marker) instead of ***nyams*** ("damage"), which seems odd.

266 Dcrge reads ***myinggar las kyi rdo rje kha*** (though a space after the ***kha*** seems like it could have contained a closing ***m).***

267 The above statements from Abhaya's ***SheafofInstructions*** (Toh. 1198) arc not direct quotes.

THRULÏfF^^T3^' ^^•g^'3'5|*·Rg*-war ewsa^'wqfrrwlji

agrq-q^t^-qTwgc.'i[268]

q]^-q-qa-q^u|-q-269 3q|-qrv|ryq£-^-q-q/ey ^q/q-^-SjèyàJ| paj'gt'
*q-*q-g^-r^-§j£-q-(^-S[| ||^-q'^-q]^-^q-^q-»jc:^-yq^q]^-3j-
q^-^^-^-^-qjtsiSj'aj^-x;! ju|^c.-qa-q^q-q-[270] ^•q^-^'eq|-q-nj-^q^-q-
nrqaq^'c^q^-q^afF/^-q-q/ey «iq/q-*rtti3f3[| jr^gc-qa^rv'^sr
q-x-^-qa-qui-^qi^'J'I^'^i||^-q-q|C'^-c^'q^'q^^-qa-[271]nj<w'aj'^ai-

|^q-^q--jC^-q^^q|- [ACIp. THEG]"^| IW^'f'^'fS'*1'^^
1^q^-wgc^-^gnj-ap^-njj pp*'q'5C'aq/fq/*rag*|
[q^'èyaq'q^-q*pmp*"q^| it^wy^'^'raq^i \

^•^•^•^•qa-qc-q-^^-[ACIP:SAMSl'S'S'r^'I'S'S'^'^'^'^'^
^'q^'q^'q'p-^a-^qt-qj^-^-q^- ^^'^•p'^-^'aj-^^-^-^-(^q|^-qa-q|^-^-
«àq/qa-c^^-sk-q-cy rwrç-ewq'q^'rfopjsr sra- @440b ^èyq/ar-jc'q^'

nr#^-qa'^cwSicyq*r cB^'^^'5^'^c;-q-^-^-q]^^-aj-qq^-qa-|^- -q-aj-

[268] Toh. 1866 (Dcrgc rGyud, DI): 97b.6-98a. 1. This is Vitapada's ***Commentary*** to Jnanapada's ***Mukhagama*** (Toh. 1853-1854).

[269] Derge reads ***gsung ba 'i dagpo.***

[270] Derge reads ***gsang ba pa 'i dag po.***

[271] Derge reads ***ngas bstanpa'i.***

[272] Toh. 1859 (Derge rGyud, DI): 47a.7-b.1. The first ***pada*** of the Derge ends with ***las.***

N3

I^'qs^'q^'qsj-q-**rw^**

g^l**^'^-^^-àjc**^-^-q^^'q'^'q^C'^-q-^-^ Scyq-^cyq^-^-q-**^s,-**

"\3

@441a **f**^"q'^-3^-q-**rvfM-qa-gp** **a^Tir^-c**^-q^-g-**a;-**

q**^-uj^c**^-^l |

N3

a|^-^*i-q-^[**s**;-q(^-q|^q[^-q-!qcW3s;^ **w^sr**

gq]^-î-qa-g-^^r g-^^-^-àb^-q-^-q^- **3**<WS**^5**^qC^-q^'c**^-§j*rq**^-cy

aS-q-**uj^-rn|** **^•a^-qa-^a-^aj-ag^-^-sj-** <**£^-^^-5^'3**^-q**^-^-^-li-^-qa-3q-**

Toh. 1865 (Derge rGyud, DI): 86b.3-4.

Toh. 1871 (Dcrgc rGyud, NI): 129a.l.

Toh. 1871 (Dcrgc rGyud, NI): 128a.6-7.

ia-3;wag'«ï^gc- ssrsafg't-sra^' 3'<«'*^q*'[ACIP: PAij'S^'^'q^r 3"

^•qijewq'^a-§q*r§*r ^c.^-f^-^^-55-J-q-^r4^-|3i-q-aj-^jq(^-q^-

•Vi NÎ

qs;q|-|^w^ary§cyqw^|«rq' *si<w*W'5'S|^'«-i|'<w^*i*î('«^ai*277

"S3

«^•nf^à^-q-svag^-q^rq ^c^-q'^cyq^ai-srJj-N-gc- qar^-qc-qrv

**3 \ J M

*ioS^'q'|^'q^' 3fe|q'f^-q^'a'q'«i^'qtw ^S'-YS^'^y @44ib

rwg-^-q^cy^-g^-q-$cy^| i

^•q*N'P|«rq/q-a^-5^| ^'^'«s^'q'p'^^-^-sq-aJgq-q-s-1^-qa-^^-q^

q^^-q-«j3j-^j

X» %3 -so

^•i-^-q^^-q^-qa|

ag-C^C-^-q^-q-ru-qa-|C.'q|^-|c:-ryq|^-^i;- -Nt-N'f^'J'ef-N^^R'WI-H'qa'C"

qV<w-N'^*N'I|*r%' g^^'qa'^'q'«^a'^^'ä'qa'^'5-|^-|^-«i3j-q-N' i|«y|-a«ir*r

xd

qiwriiac'fc-q^c^-^'vT'Ä'^'^'q'^'igt" O^'^^'^'^'S'q^^^qi^c-Ä-a^ai

N3 -O

p^fi'Jaj-N'g'el'q'qni'^'gt'q'^i i^'^'g'sq-N'-N'wî^i |

-O "S3

q'^ni'^'l^-qa'^qj'q'oj' ô*S'^'^C'i*N"^'^^^'qa'nj*i'g*i'q'»î^-3r;- ^wqrv

"S3 N3 X»

rw3-£jc-q-^'*<w-q-aq|nrq^ qiaw

-S3 Xt "°

^a-^a-.gni^rlqj^-q-^^-^^-^-^Cs-q 1^^-g-s^-q-rq-^cW^'q*!- 5qwgq|*r

"S3 "O N3 *s3

q^-^-q^-qj^^-q^- «-qg^-qa-S-N"^t-eB^'«^'§-^qt-^'3^-3j^| 3q-q]^aj-qi^-^-

A^-qa'^"§^q^'R3'qR"a5'g^'^^^'q^"^*N'3j' -Nwjj'a^s^^"^'

^q^-Ä^'1^^-q-rv'^^q'q^'q^Äi^'agi;'^!

Toh. 1871 (Dcrgc rGyud, NI): 68a.7-68b.3.

Derge reads *las.*

R T ^ ' W ' ^ l ^ ' ^ ' ^ S P J ' **@442a**

-o *yd*

|^'I'a<£C-<£eyqarqc^ **q*k-qrv**r**

q-q^^-q-^-aia-qf;-q]^-qa|| ||

End Chapter 12

[Begin Chapter 13 on the Perfection Phase]

[**lII.C.3**.b.ii.**D'.2' —** rdzogs rim la bslab cshul] .. •

Appendix III: English Topical Outline *(sa bead)* **of chapters 11-12 of Tsong Khapa's** *Great Stages ofMantra*

Note: the folio references in parentheses in the far right column correspond to the folio references in the Tibetan edition and the translation herein.

*Topical Outline of Chapters **11-12** ofTsong-Khapa's Great Stages ofMantra* **Topic** [Outline structure: **I A** 1 **a i A**' 1' **a**' **i' A" 1"]**	*MS:* **Where Mentioned**	*MS:* **Where Discussed**	*Block.* **Where Mentioned**	*Block.* **Where Discussed**
III. The three sections on the stages of the path of Unexcelled Yoga		89a(179),3-4		
A An explanation of the general divisions which comprise the path	89a(179),4			
B. An explanation of the structure of the path	89a(179),4			
C. An explanation of the path itself which has [that] structure	89a(179),4	92b, 4 - ...		
1. That one should become a suitable vessel for meditating the path	92b. 4-5	92b, 5 - 252b, 6		
...				
CHAPTER 11: Demonstrating the need to accomplish enlightenment through the co-ordination of the two Stages				
2. Having become a suitable vessel, how to purify the commitments and vows	92b, 5	252b (304), 6 - 254b (308), 1		203 (348b), 3 - 208 (351a), 2
3. Abiding in the commitment, how to cxperientially cultivate the path	92b, 5	254b (308), 1 -		208 (351a), 2-
a. That one should first understand the path by learning about it and contemplating it	254b (308), 1	254b (308), 1 - 255b (310), 5	208 (351a), 2	208 (351a), 3- 211 (352b). 6
b. Experiential cultivation [of the path] by meditating on the import of what one has understood	254b (308), 1	255b (310), 5 -	208 (351a). 2-3	211 (352b), 6-
i. Rejection of the claim that one can attain buddhahood by cxperientially cultivating either one of the two stages alone	255b (310), 5	255b (310), 6- 266a (331), 5	211 (352b), 6- 212 (353a), 1	212 (353a), 2- 243 (368b). 2
A' Rejection of the claim that one can attain buddha-hood by the Creation Stage without the Perfection Stage	255b (310), 6	255b (310), 7- 257a (313), 7	212 (353a), 2	212 (353a), 3- **216** (355a), 6

Topical Outline of Chapters 11-12 of Tsong-Khapa's Great Stages of Mantra Topic [Outline structure: I A 1 a i A' 1* a' i' A" 1"]	*MS:* Where Mentioned	*MS:* Where Discussed	*Block:* Where Mentioned	*Block* Where Discussed
1' Expression of the claim	255b (310), 7	255b (310), 7-256b (312), 3	212 (353a), 3	212 (353a), 3-214 (354a), 4
2' Its refutation	255b (310), 7	256b (312), 3-257a (313), 7	212 (353a), 3	214 (354a), 4 - 216 (355a), 6
B' Rejection of the claim that one can attain buddhahood by the Perfection Stage without the Creation Stage	255b (310), 6	257a (313), 7-266a (331), 5	212 (353a), 2-3	216 (355a), 6-243 (368b), 2
1' Expression of the claim	257a (313), 7	257b (314), I - 258b (316), 5	216 (355a), 6	216 (355a), 6-220 (357a), 6
2' Its refutation	257a (313), 7	258b (316), 5 - 266a (331), 5	216 (355a), 6	220 (357a), 6 - 243 (368b), 2
a' The actual refutation	258b (316), 5	258b (316), 5-262a (323), 3	220 (357a), 6	220 (357a), 6-230 (362a), 5
b' Rcburtal of objections to the refutation	258b (316), 5	262a (323), 3 - 266a (331), 5	220 (357a), 6	230 (362a), 5 - 243 (368b), 2
ii. The way of experientially cultivating the two Stages in an integrated way	255b (310), 5	266a (331), 5-	212 (353a), 1	243 (368b), 2 -
A' The verbal meaning of the two Stages	266a (331), 6	266a (331), 6-268b (336), 6	243 (368b), 2	243 (368b), 3 - 250 (372a), 3
B' The determination of the count of the two Stages	266a (331), 6	268b (336), 6 - 269a (337), 6	243 (368b), 2	250 (372a), 3 - 251 (372b), 5
C' The determination of the proper sequence of the two Stages	266a (331). 6	269a (337), 6 - 270b (340), 6	243 (368b), 2	251 (372b), 5-256 (375a), 1

*Topical Outline of Chapters **11-12** ofTsong-Khapa s Great Stages ofMantra* Topic [Outline structure: **I A 1 a i V 1' a' i' A" 1"**]	***MS:*** **Where Mentioned**	***MS:*** **Where Discussed**	***Block:*** ***When*** **Mentioned**	***Block*** **Where Discussed**
CHAPTER 12: **Demonstrating the Creation Stage**				
D' The way of learning each of the two Stages	266a (331), 6	270b (340), 6 -	243 (368b). 2-3	256 (375a), 1 -
1' The way of learning the Creation Stage	270b (340), 6	270b (340), 7-317b. 4	256 (375a), 1	256 (375a), 1 - 390 (442a), 3
a' A general presentation of the Creation Stage;	270b (340), 7	270b (340). 7 - 290b, 1	256 (375a), 2	256 (375a), 2 - 311 (402b), 6
i' The way the Creation Stage is created as an antidote to what	270b (340), 7	270b (340). 7 - 282a. 7	256 (375a), 2	256 (375a), 2 - 288 (391a), 5
A" Demonstration of the method for identifying and getting rid of what is to be abandoned	271a **(341), 1**	271a (341), 1 - 272a, 5	256 (375a), 3	256 (375a), **3** - 260 (377a), 2
B" Demonstration of the way to establish vivid perception and abiding	271a (341). **1**	272a, 5 - 282a, 7	256 (375a), 3	260 (377a), 2 - 288 (391a), 5
1" Meditating on whatever is clearly realized	272a, 5	272a, 5 - 275b. 1	260 (377a), 2	260 **(377a),** 2 - 269 (381b), 2
2" The way of bringing out *('don)* vivid perception	272a, 5	275b. 1 - 277b. 7	260 (377a), 2	269 (381b), 2-276 (385a), 1
3" The way to achieve stability	272a, 5	277b. 7 - 282a, 7	260 (377a), 2	276 (385a), 1 - 288 (391a), 5
a" The way of meditating on the subtle drop on the first two phases	277b, 7	277b. 7 - 281a, 1 [?]	276 (385a), 1	276 (385a), 2 - 284 (389a), 6 M

Topical Outline of Chapters ¡ 1 - 1 2 ofTsong-Khapa's Great Stages of Mantra Topic [Outline structure: I A 1 a i A' 1' a' i' A" 1"]	*MS:* Where Mentioned	*MS:* Where Discussed	*Block:* Where Mentioned	*Block* Where Discussed
b" the way of meditating on the subtle drop on the third phase	277b, 7	281a, 1 [?] - 282a, 7	276 (385a), 1-2	284 (389a), 6 [?] - 288 (391a), 5
ii' The divisions of the Crearion Stage to be created	270b (340), 7	282a, 7 - 287a, 7	256 (375a), 2	288 (391a), 5-303 (398b), 1
A" Showing the boundaries of the four branches and the four yogas	282a, 7	282a, 7 - 285a, 3	288 (391a), 6	288 (391a), 6-296 (395a), 4
B" Showing the partitions into the six branches and the three *Samadhis*	282a, 7	285a, 3 - 287a, 7	288 (391a), 6	296 (395a), 4 - 303 (398b), 1
iii' How to meditate emptiness in that context	270b (340), 7	287a, 7 - 290b, 1	256 (375a), 3	303 (398b), 1 - 311 (402b), 6
b' The explanation of the stage of realization	270b (340). 7	290b, 1 - 317b, 4	256 (375a), 2	311 (402b), 6-390 (442a), 3
i' The yoga of the actual of the session	290b, 1	290b, 2 - 314b, 5	311 (402b), 6	312 (403a), 1 - 381 (437b), 6
A" The preliminaries to the actual yoga	290b, 2	290b, 2 - 295b, 2	312 (403a), 1	312 (403a), 2-326 (410a), 4
1" The accumulation of the stores which establish favorable conditions	290b, 2	290b, 3 - 294b, 2	312 (403a), 2	312 (403a), 2-323 (408b), 5
2" The defense perimeter which clears away obstructing conditions	290b, 2-3	294b, 3 - 295b, 2	312 (403a), 2	323 (408b), 5 - 326 (410a), 4
B" The actual yoga with its components	290b,2	295b, 2 - 309a, 6	312 (403a), 1	326 (410a), 4-366 (430a), 4

Topical Outline of Chapters 11—12 of Tsong-Khapa's Great Stages of Mantra Topic [Outline srructurc: I A 1 a i A' I' a' i' A" 1"]	*MS:* Where Mentioned	*MS:* Where Discussed	***Block*** Where Mentioned	***Block*** Where Discussed
1" Creation of the measureless mansion habitat	295b,2	295b, 3 - 296b, 7	326 (410a), 4	326 (410a), 4-330 (412a), 2
2" Creation of the deity inhabitants	295b, 2	296b, 7 - 303b, 4	326 (410a), 4	330 (412a), 2-349 (421b), 6
a" The actual way of creating the deities	296b, 7	296b,7	330 (412a), 3	330 (412a), 3-339 (416b), 1
i" The way of creating [the deities] by the five Supreme Enlighten-ments	296b, 7	296b, 7-299a, 3	330 (412a), 3	330 (412a), 3-336 (415a), 5
ii" The way of creating [the deities] having compelled the melted [deity] with song	296b, 7	299a, 3 - 299b, 7	330 (412a), 3	336 (415a), 5-339 (416b), 1
b" Applying [deity creation] to the basis of purification and to the path	296b, 7	299b, 7 - 302a, 6	330 (412a), 3	339 (416b), 1 - 346 (420a), 2
c" A summary of the essential points	296b, 7	302a, 6 - 303b, 4	330 (412a), 3	346 (420a), 2 - 349 (421b), 6
3" The components which complete it [the actual yoga]	295b, 2-3	303b, 4 - 309a, 6	326 (410a), 4	349 (421b), 6-366 (430a), 4
a" The entering of the Intuition Being and the sealing, then the making of offerings and praises	303b, 4	303b, 4 - 306a, 1	349 (421b), 6	350 (422a), 1 - 356 (425a), 4

Topical Outline of Chapters 11-12 of Tsong-Khapa's Great Stages of Mantra **Topic** [Outline structure: I A 1 a i A' 1' a' i' A" 1"]	***MS:* Where Mentioned**	***MS:* Where Discussed**	***Block* Where Mentioned**	***Block* Where Discussed**
b" Tasring nectar, meditating, and repeating [mantras]	303b, 4	306a, 1 - 309a, 6	349 (421b), 6- 350 (422a), 1	356 (425a). 4 - 366 (430a), 4
C" The follow-up [to those yogas]	290b, 2	309a, 7 - 314b, 5	312 (403a), 2	366 (430a), 4 - 381 (437b), 6
1" The rite for fortifying the body and creating the torma	309a, 7	309a, 7 - 312a, 7	366 (430a), 4-5	366 (430a), 5 - 375 (434b), 3
2" The rire for creating the guests and offering [ro them]	309a, 7	312a, 7 - 314b, 5	366 (430a), 5	375 (434b), 3 - 381 (437b), 6
ii' The yoga in between sessions	290b, 1	314b, 5 - 316a, 2	311 (402b), 6- 312 (403a), 1	381 (437b), 6- 385 (439b), 5
Hi' The way of making those yogas expansive	290b, 2	316a, 2 - 317b, 4	312 (403a), 1	385 (439b), 5 - 390 (442a), 3
CHAPTER 13: General Presentation of the Perfection Stage				
2' The way of learning the Perfection Stage	270b (340), 6	317b, 4 -	256 (375a), 1	390 (442a), 3 -
...				
iii. The artful conduct which brings out the impact of those two [Stages]	255b (310), 5-6		212 (353a), 1	
iv. How those [Stages] come to serve as paths for the three types of persons	255b (310), 6		212 (353a). 2	
4. The way of manifesting the result of experiential cultivation	92b, 5			

THE GREAT STAGES OF MANTRA

by Jc Tsong Khapa

CHAPTER 11

The Need to Accomplish Enlightenment Through the Co-ordination *(zung 'brel)* of the Two Stages

<u>[III.C.2</u> - Having become a suitable vessel, how to purify the commitments and vows]

@348b 3 Second, having become a suitable vessel [for initiation], one should purify the commitments and vows. Ifone wonders what someone who has received an initiation like that should first do, [the answer is:] having made effort to keep the commitments and vows in accordance with what one promised at the time ofthe initiation, when one meditates the personal instructions of the two Stages such as the wheel of the mandala, and so on, then one will achieve *siddhi;* otherwise, if one lets one's kept vows dissapear, then even though one strives for many aeons one will not achieve *[siddhi].* The *ArisalofSarhvara [Tantra] (Sarhvarodaya, sdom 'byung)* says:[1]

> Just as one promised,[2]
> One should subsequently strive to practise the commitments.
> From the continuum of having become a vessel
> By the Stages of meditating on the wheel, and so on,

Toh. 373: ***Sr:-Mahdsarhvarodaya-tantraraja-ndma (dpal <u>bde mchog 'byung ba</u> zhes bya ba'i rgyud kyi rgyal po chen po).*** This is an explanatory Tantra of ***Supreme Bliss (Cakrasarhvara),*** also known by the alternate Tibetan title: ***<u>sdom pa 'byung ba</u>'i rgyud kyi rgyalpo chen po,*** or <u>sdom 'byung</u> for short.

nye bar <u>bstan</u> pa is attested in all editions. However, I am reading this as a typo for ***nye bar <u>bsten</u> pa (upajivin*** = maintaining oneself by, wholly dependent on; ***upalrita*** = leaning upon; ***upaseva):*** "Just as one depended upon them," or essentially "Just as one promised."

According to LC, ***nye bar <u>bstan</u> pa = upadariana, upadariita, upadeia,*** etc. (p. 706). ***[man ngag*** (p. 1384) ***and gdams ngag*** (p. 945) can both also = ***upadeia,*** as well as ***amnaya.*** Additionally, among other things, ***man ngag an = sampradaya, and gdams ngag*** can = ***avavada.]*** Hence Sanskrit ***upadeia*** (and its cognates) is the one translation common to all three Tibetan terms. Thus, if this js. ***nye bar bstan pa*** it would mean something like: "Just according to how one was personally instructed,____"

By the superlative and authentic personal instructions
You will come to achieve, and otherwise not.

Moreover, *The Interpenetrating Union (Samdyoga, mnyam sbyor)* says:[3]

If one does not enter @349a into the mandaks,[4]
If one abandons one's commitments,
And if one docs not know the reality *(de nyid)*[5] of the esoteric,
Then although one practices, one will not achieve anything.

And the *(VajraJ Peak (rtse mo)* says:[6]

Even though for many hundreds of aeons
They may make great efforts,
Four [kinds of] people, although they practice in the world,
Will have no achievement:
(1) Those who have not generated the Spirit of Enlightenment,
(2) Those who have doubt,
(3) Those who do not practice according to the precepts *(bka),*
(4) Those who are without faith — [all of these types] will not achieve.

Now again, right after *(mjug nyid nas)* having become a suitable vessel through an initiation, without delaying *(ma 'gyangspar)* one must be lead through the precepts *(bslab bya, s'iksd)* — as [Asvaghosa's] *The Fifty Verses on the Guru (Gurupancds'ikd, bla ma Inga bcu pa)* says:[7]

[3] Toh. 366: ***Sri-sarvabuadha-samdyoga-dakintjaU-sambara-nama- (dpalsangs rgyas chants cad dang <u>mnyam</u> par <u>sbyor</u> ba mkha' gro ma sgyu ma bde ba / mchog ces bya ba*** V ***rgyudphyi ma).*** Lhasa edition varies slightly (see note to critical edition).

[4] ***dkyii 'khordag tu*** could also be mean "into a pure mandala," but Lhasa ed. reads simply: ***dkyil 'khordu ni...***

[5] Lhasa edition: ***yang dag.***

[6] Toh. 480 (Pi 13, vol. 5): ***Vajraiekhara-mahdguhya-yogatantra (gsang ba mat 'byor chenpo*** V ***rgyudrdo rje rtse mo).***

[7] This is verse 49. Note: According to Abby Petty Li's 1994 U.W. Master's thesis on this work (pp. 98-99, 126, 162-163), the first pada should read: ***de nas sngags sogs <u>sbyin</u> bayis*** (based on ***sDc-dge, Co-ne,*** and Peking canonical sources). Apparendy the ***rgyudsde kun btus,*** as well asTshar chen's andTsong khapa's commentaries attest our ***<u>byin</u>*** spelling. That it should indeed be ***ibyin*** is strongly suggested by the fact that the immediately preceding pada (pada 4 of verse 48) reads ***kha ton bya bar sbyin par bya*** ("[A student] should offer a recitation of prayers"). Then, Petty Li's translation of verse 49 is:

(Contd)

Then, when by the blessing of the mantras, and so on,

One has become a vessel of the Holy Dharma,

Then one should read about the fourteen root downfalls

And uphold [the vows]. (49)

The *Arisal ofSamvara [Tantra]* says:

Well, if one wants the supreme *siddhi,*

It is better even[8] to cast away one's life

It is better even to come down to the moment of death [than to break one's commitments -]

One should always maintain the commitments!

And the second [chapter] of *The Illusory Net (Mayajdla, sgyu dra)* says:[9]

Then one should keep the commitments:[10]

'Oh you child, from today onwards

Even though it comes down to your life or your clan *(ruspa)*[11]

Do not despise *(hrnyas)* the Holy Dharma, the Spirit of Enlightenment,

Or the Teacher.[12]

> Having been made a vessel for the holy ***Dharma, I*** Through such things as offering praises, / One should then read and exactly adhere / To the fourteen main Tantric vows.

On problems of authorial attribution, ***cf.*** Petty Li's discussion at pp. 1—75.

Takingyang bla (and next ***kyang bid)*** as "it is ***better*** even to___"A more literal translation would be: "One should ***easily*** cast away one's life ... [before one considers breaking a commitment]" - i.e., it should be a 'no-brainer.'

Toh. 466: ***Mdydjdla-mahdtantrarája-ndma (rgyud kyi rgyalpo chenpo sgyu phruldra ba zhes bya baj.*** According to its placement in the Derge Kanjur (Toh. 466) this would seem to be categorized within the Father Anuttarayoga class (either the last of the Aksobhya clan or the first of the Vairocana clan). However, its commentaries appear within the Yogatantra section — as Wayman notes (1973: 236, note 19):

> The ***Mayajdla*** was not included by the Dzaya-pandita under the Yoga-Tantra, but its commentaries (nos. 2513-2514) are among the commentaries on the [Yoga-Tantra] ***müla*** and explanatory Tantras. The work itself is located among the Anuttara-yoga-Tantras in the Derge Kanjur [no. 466], suggesting that its status was a matter of dispute among the Lamas.

de rtas dam tshig <u>bstan</u>par bya - Lit. perhaps "Then [the Guru] should teach the commitments:...." However, I am again taking ***bstan*** as a typo for ***<u>bsten</u>*** (as in the ***Samvarodaya*** quote above - ***cf.*** note 2).

While all three editions of the A/RCread "bone/clan" ***(rus),*** the Derge and Lhasa editions of the cited text both read "body" ***(lus)*** which seems to make better sense. Sec the note to the Tibetan for other variants.

> You should never
> Slander your Vajra Brothers and Sisters,[13]
> Appease the hateful,[14] or be devoid of passion.'

@349b Just as it states [here] that one must defend the commitments and vows even at the risk of one's life, one must make effort; in particular, it states that if one is contaminated *{gos)^* by a root downfall, then having wasted the Tantra it will be very difficult to generate any good qualities. Therefore, one must make a fierce effort to not be contaminated by that [kind of root downfall]; and moreover one must strive to not be contaminated by any other downfall; but if there is an occurrence [of a such a non-root downfall], then again one should confess according to the Dharma, [re-]bind oneself, and thereby repair[16] it. If one who *has* completely attained the initiation strives to keep the commitments and is thus *not* contaminated by downfalls, then even if there is not much [of an opportunity] to meditate on the path it is stated that [that person] will achieve the supreme *[siddhi]* within seven lifetimes, and so on; [but] if one lets one's maintenance of the commitments of the precepts diminish, then even though one protests[17] that one was striving in other ways, one will go to bad migrations, and thus it will be difficult to return to the happy [migrations], let alone to attain *siddhil*[18] Saraha's *Commentary on the [Buddha-] Skullbowl [Tantra}*[1"] quotes *The Secret Treasury Tantra (gsang ba 'i mdzod kyi rgyud)* as saying:[20]

These would appear to be essentially the 6th, 5th, and 1st root Tantric downfalls, respectively.

The 3rd root Tantric downfall.

sdang la byams - this appears to be something like the 10th root Tantric downfall: Sapan's commentary says that the 10th downfall is "Always to love enemies and harmful beings, ... those who disrespect or harm the teaching...." (Elsewhere the 10th is cited as ***gdug cangyigrogt bstenpa*** - "relying on poisonous friends.")

Das (233) says ***gospa*** = pf. of ***bgo ba,*** Skt. ***lipta.*** This in turn means 'besmeared, annointed, defiled,' etc.

bcospa can mean "to cure, remedy" (Das 396).

skad byas kyang - Goldstein says ***skad byedan*** = "to issue a call/appeal" (see under ***skad 'bod,*** p. 72).

dngos grub lea zhog - Apparently ***Ira zhog*** has this sense of "not to mention ..., let alone ..." I could not find such a phrase in any dictionary.

Saraha's commentary is Toh. 1652: ***Sri-BuddhakapaU-tanna-pahjikd-jnana-vati-ndma (dpalsangs rgyas thod pa* V *rgyudkyi dka' 'grdye shes Idan pa zhes bya ba).*** The root ***Buddha-Skullbowl Tantra*** is: Toh. 424: ***$ri-Buddhakapdla-ndma-yoginitantrardja (dpal sangs rgyas thod pa zhes bya ba mal 'byor ma 'i rgyud kyi rgyal po.*** This is within the Father Anuttarayoga dass (the third of the five classes of the Aksobhya clan).

I could not locate this passage in Toh. 830: ***Sarvatathdgata-guhyamahdguhya-kos'a-aksaya-nidhadipa-mahaprataprasddhana-tanna-jMndS-caryadyuti-cakra-ndma-mahayana-sutra (de bzhin gshegs pa thams cad kyi gsang ba, gsang ba "t mdzod chen po mi zadpa gter gyi sgron ma, brtulzhugs chen po bsgrub pa* V *rgyud. ye shes***

(Cont'd)

If one has the true gift[21] of receiving initiation
Then one will receive initiation [again and again] in life after life.
That person in seven lifetimes,
Even though not meditating, will achieve *siddhi.*

Whoever has a meditation [practice]
And abides in the commitments and vows,
And, due to the power of karma, [still] does not achieve in this life,
[Such a one] will achieve ***siddhi*** in another life.

But if someone damages their commitments[22]
It will be difficult to obtain a human rebirth again
Let alone[23] to achieve *siddhi.*

[Padmakara's] *The Five Commitments (Samayapanca, dam tshig Inga pa)* says:[24]

If one has no downfalls
One will achieve in sixteen lifetimes.

@350a Furthermore, *The Moon of Liberation (Vimukticandra ?, rnamgrolzla ba)* says:[25]

Even though one doesn't meditate, if one has no downfalls
One will achieve in sixteen lifetimes.

Here, whether one is a master who explains Tantras or precepts *(gdams ngag)* and who confers initiations, or whether one is a student who listens to Tantras and precepts, or whether one is both, and whether one practices or doesn't practice at all, everyone who ob-

rngam pa gloggi 'khor to zhes bya ba thegpa schen po 'i mdo. This is one of the 17 Tantras (Toh. 828-844) within the ***rnying rgyud*** section of the Toh. Dergc Kanjur.

21 ***sbyin*** (349b.4, MS p. 306.2) - both texts have this spelling. Again, one might want to read this as ***byin*** (blessing). Compare this with the discussion of the discrepancy between ***sbyin*** (gift) and ***byin*** (blessing) in verse 49 of ***The Fifty Verses on the Guru,*** note 7 above.

22 The Derge says "[But if] someone does not abide in their commitments and vows," which has the same import.

23 ***ha zhog*** again (see above, note 18).

24 Toh. 1224: ***Samayapanca (dam tshig Inga pa).*** By Padma 'byung gnas (Padmakara). According to the Tanjur chart this is a ***Hevajra*** commentary within the ***yab skor.***

25 Vimukticandra or Vimoksacandra? This could be the name of a text or of an author. I could not find it in any reference source.

tains an initiation should act as if it's unsuitable to deviate;[26] with respect to achieving the supreme [that is, buddhahood], and so on, in this life, [this attitude is] the sole means of progress on the path whether one is a superior, a middling or an inferior person. Depending upon the statement, [appearing] again and again in the Tantras and the elucidations [of the Tantras], that the guru is the root of all *siddhis,* the ancient holy ones maintained that meditating guru yoga is important as the beginning of the path; moreover they condensed the extensive explanation about the first root downfall into the maintaining of the commitments [expressed] in *The Fifty Verses on the Guru,* and [they maintained that] just this [first downfall] is the *most* important of the precepts *(bslab bya, iiksa).*

Therefore, if one gains the highest certainty about the instruction *(gdams pa)* in the precepts of Mantra, then those partial practices of that kind [that is, relying on the guru] - [from among] all things which are designated *(ming btagspa thams cad)* as prerequisites of the actual path - become the most emphasized *(hlag dang bcas pa)* within the maintaining of commitments and vows; and therefore those who have intelligence should understand that the preliminary for the two Stages is inititation and the maintenance of the commitments. **@350b** Regarding these meanings, the great reverend Dragpa Gyaltsen[27] himself said:

> Though one has faith in the Vajrayana, if one is not ripened [through initiation]
> The Buddha said that even though one meditates the profound
> One will not achieve any fruit other than a bad migration -
> Therefore, receive the conferral of initiation from the supreme guru![28]
>
> One who has achieved initiation and is seeking *(tshol bo)*[^] profound personal precepts *(man ngag)*
> May seek *(btsal)* all over the vast surface of the world,

yang dbang thob pa kun gyis 'dar mi rung bar bya dgos payin - this is neither the verb ***dar ba*** ('to spread' - which has no prefix in any tense) nor ***'dar ba*** ('to tremble, shake' - Das 680, Gold. 599). I am taking ***'dar*** to be the terminal form of the verb ***'da' ba*** (pf. ***'das pa),*** 'to die; ***go beyond; disobey, break a promise, violate'*** (Das 679, Gold. 599).

Presumably the Sakyapa Dragpa Gyaltsen, third of the five founding Sakya hcirarchs. I have not yet found the source of the following quote.

bla ma mchog la dbang bskur nod par mdzod. It would be nice to render this as "one should ***request*** the supreme guru to confer initiation," but ***nod pa*** = 'to ***receive*** or obtain (religious) instruction' (Das 744, Gold. 645). So literally this says "Receive the initiation ***in*** the supreme guru."

Both texts have ***tshol ba,*** technically the ***imperative*** form of ***'tshol ba*** (acc to both Gold., and Das 1046). This should be read as ***'tshol.*** RY, however, gives ***tshol as*** a possible present tense.

But the key import *(don po)* which is helpful is the personal instructions *(gdams ngag)* and the commitments —
Without this it is like a rotting house on a crumbling river bank.

Having been well-ripened [through initiation], if one keeps one's commitments
Then even though one docs not rely on the profound personal instruction of the two Stages,
The helper of the family of beings[30] said
"One will achieve in sixteen lifetimes."

Although I have heard litde and lack the eye of wisdom
Since I have seen this stated well in the immaculate Tantras,
I pray to everyone with folded hands:
'Maintain the initiations you have received and the commitments!'

This is advice from someone who knows the pith of the Tantras - I also pray like that [thac is, that you keep your initiations and commitments]!

Since making this kind of precept known is the duty of the guru, then if that [precept] is not taught the guru incurs fault; but if it is taught and it is not practiced [by the disciple], then it's the disciple's fault. Since I have already explained this in my *Explanation of the Fifty Verses on the Guru* and in my *Explanation of the Root Downfalls*^ one should learn [more about] the subject *(leu)* of the commitments elsewhere. When one learns that, then with whatever strength *(rtsal)* one has one should strive to maintain the precepts in general, and especially **@351a** the root commitments, and within those [root commitments one should strive to maintain] the extremely important guru-commitments; because having placed the gurus, heros *(vim)* and yoginls as witnesses[32] [when one took the vows and commitments] it would be inappropriate not to maintain the vows which one promised.

'gro ba 'i rtsa lagphan par mdzadpa [mdzodpa in block]- presumably an epithet for the Buddha.

These commentaries are, respectively, (1) ***blama Inga bcu pa 'i rnam bshad slab pa 'i re ba kun skong*** ("An Explanation of The Fifty Verses on the Guru: ***Fulfilling Students' Every Hope" -*** in vol. 1 of***gsung 'bum,*** 321-76); and (2) ***rtsa Itungrnam bshad ("An*** Explanation of the Root [Tantric] Downfalls"). Sec Abby Petty Li's thesis, pp. 86-91, 165, 184—91. The full name and citation for this latter text is: ***gSang sngags kyi tshul khrims kyi rnam bshaddngosgrub kyisnye ma (rTsa Itunggi rnam bshad),*** P6188, vol. 160.

dpang du bzhag nas - (Das 787).

[III.C.3 - Abiding in the commitment, how to experientially cultivate the path]

The third has two: [§] That one should first understand the path by learning about it and contemplating it; and **[bj** Experiential cultivation [of the path] by meditating on the import of what one has understood.

[III.C.3.a - That one should first understand the path by learning about it and contemplating it]

If one wonders: 'what should one who has received initiation and who properly maintains the commitments and vows do next?' [Answer:] *Deciphering the Seven Ornaments (rgyan bdun dgrol ba)* says:[33]

> First, through the wisdom [born of] learning
> Generate erudition *(thos pa)* in the literary Tantras.
> Then through the wisdom [born of] thinking
> Learn the connection between word and meaning.

According to that statement, whether one is practicing oneself or whether one is teaching the path to others, first one must seek an unerring understanding through learning and thinking - because if one doesn't understand it oneself one cannot teach it to another; and because there is no experiential cultivation without understanding; and, since one experientially cultivates according to how much one understands, then if one's understaning is erroneous one's practice will be erroneous, because unerring practice depends upon unerring understanding.

Regarding that, [Ratnakarasanti's] *The Pearl Rosary: A Commentary on the Difficulties of the Hevajra (HevajrapanjikamuktikavalT, kyee rdorgyi dka' 'grel mu tigphreng ba),* says:[34]

> If one has no intelligence one cannot learn, and if one doesn't learn one cannot think;
> **@351 b** If one lacks both then there is no yoga, and without yoga there is no *siddhi.*

[33] Toh. 1789: ***ye sbes rdo rje kun las btuspa 7 rgyud las 'byung ba* V *<u>rgyan bdun</u> mam par <u>dgrol ba</u>*** (Skt. not attested in Toh.), by Sraddhakaravarman. Wayman ***(YGST.*** I14, 369) restores the Sanskrit tide from the Peking edition as follows: ***'Vajrajnanasamuccaya-tantrodbhava-saptdlamkdra-vimocana*** (P11, Vol. 60).

[34] Toh. 1189: ***Sri-Hevajra-panjika-ndma-mukrikdvalt (dpal dgyes pa'i rdo rje'i dka' 'grel mu tig phreng bazhes bya ba),*** by SrI-Ratnakaraianti. I have not yet been able to locate the pasage cited here.

And furthermore *The Clear Meaning: A Commentary on the Difficulties of [Nagdrjuna 'sj Five Stages (Pancakramapanjikdprabhasartha, rim Inga'i dka' 'greldongsal)* says:[35]

> If one has both the wisdom made complete through learning
> And [the wisdom completed through] thinking,
> Then there is [the possibility for] real application toward meditation;
> From that there will be the unexcelled *siddhi.*
>
> Considering in that way, the intelligent person
> Who first strives for the aim of learning
> And then continually makes effort
> Will, as a result of that *(deyi lag tu),* achieve *siddhi.*
>
> If one has doubt about whatever the words are
> Then how will one understand the meaning?

Moreover, [Nagarjuna's] *The Five Stages (Pancakrama, rim Inga)* says:[36]

> Whoever has veneration and faith in the guru
> And continually strives to serve and honor *(bsnyen bkur)* with respect
> Is the best disciple who holds their learning.

- this states that the definition of a disciple is one who holds their learning; and moreover *The Interpenetrating Union (Samayoga, mnyam sbyor)* says:[37]

> If one does not know the reality *(de nyid)* of the esoteric,
> Then although one practices, one will not achieve anything.

Moreover, if one is very intelligent and energetic, and so on, one must apply oneself to the Tantric treatises *(rgyudsde);* or else *(de Ita min no)* one must apply oneself to whichever are the appropriate mantric treatises *(sngags kyigzhung* [that is, commentaries]) written by learned persons; or at the very least *(tha nd)* one must develop certain erudition and reflection about *some* of the teachings of the complete key points of the Creation and Perfection [Stages].

Toh. 1830: ***Pahcakrama-panjika-prabhasartha-nama (rim pa Inga pa "i dka' 'grel don gsai ba zhes bya ba),*** by brtson 'gros bzang po (= Acarya Vtryabhadra), trans. VTryabhadra and ***shes rab brtson 'gros.***

Toh. 1802: ***Pancakrama (rim pa Inga pa),*** by Nagarjuna.

This is the second half of the same quote above (see p. 446 above).

Moreover, if one serves as a vajracarya who teaches personal precepts of Mantra to others, and so on, then in particular one must become skilled in the two Stages and in the rites of the mandala, and so on. **@352a** [However, some people -] by seeing the Tantras and the great treatises that elucidate their intention as just dharma-props that cut away outer elaborations, and by grasping at the thought that there is some special profound personal instruction separate [from those Tantras][38] which is hidden in them and which is not explained in them - [those people,] lacking esteem *(zhe rtsis)*^ for the ultimate dharmas, create an obstacle *(gegs byas nas)* for developing great respect for the great treatises of Mantra and for seeing how they arise as personal instructions,[40] and this is a great condition for the quick decline of those [people]; therefore one should abandon [such notions] as though they were poison! Rather, through relying upon the private instruction of the superior guru one should make effort in the method of having the great treatises arise as personal instructions.[41] As *The Five Stages* says:

> These principles *(de nyid)* are sealed
> In *The Glorious [Esoteric] Communion Tantra.*
> Following after the explanatory Tantras
> One should understand [them] from the guru's mouth.

Since this says that the ultimate personal instructions - those principles *(de nyid rnams)* of the five stages - were placed and sealed within the root Tantra of *The [Esoteric] Communion* by the Victor, and that those must be understood by relying on the guru's speech, this therefore says that the place where these profound ultimate points are is the root Tantras of the precious Tantra division, and that to understand them the guru is necessary, and moreover that it's not enough for the guru to just say whatever occurs to him but that **@352b** he must know how to explain the root Tantras by following the explanatory Tantras.

Therefore, regarding the private instructions: since non-erroneoulsly explaining the meaning of the root Tantras by following after the explanatory Tantras is said to be the method for easily generating an understanding in the disciple, [the private instructions]

Lit. "tucked way in their corners."

zhe mis-cf. Das: 1074 and 1011.

It was one of Ansa's four cardinal principles that the Buddha's teachings must be seen to arise as personal instructions ***(gsung rah [hams cadgdams ngag tu 'char ha).*** It is important to note that Tsong Khapa followed Atiia in this regard even in his Tantric writings.

The syntax of the sentences in this paragraph arc unusually unwieldy.

should be understood according to the speech of the guru *{zhallas shes lugs);* but one should ***not*** hold that [the private instructions are only what is] whispered in one's car,[42] throwing away what is written in the Tantras [because of] thinking that [the private instructions] arc not laid out *(ma bkodpar)* in them. Thus, if one thinks that [1] by means of the suprerme private instructions alone, having long practiced them *(man ngag... de la ringdu sbyangs nas),* when one [simply] ***glances*** *(bltas pa)* into the authoratative Tantrie treatises, and so on, one will definitely gain certitude about many imports of the Tantra, but that [2] having carried the personal instructions *(gdams ngagkhyer nas),* when one ***investigates/analyzes*** *(dpyad pa)* the import of the Tantras, one will not be able to gain any kind of certitude [about any imports of the Tantra] — [if that's what one thinks], it's a sign that either a mental fault or an import fault[43] has occurred.

Whether in Mantric or philosophical systems, just as one checks over *(stonpa)* the race-terrain[44] before one races a horse, so one first understands through learning and critical reflection the matters *(rgyu rnams)* that are to be practiced, and one then practices the meaning that one had thus determined. Still, when [later in life] one has a heartfelt desire to practice/meditate *(sgrub pa byed)* one may look upon having studied *(sbyangs pa)*[45] the great treatises of Mantra as ridiculous *(bzhadgad kyi gnas)* and it will seem at [that] future time that whether or not one studied the Tantras a lot makes no difference to the amount of one's experiential cultivation [now in that future time];[46] so those who seek liberation should [now, earlier in life] investigate well with careful intellect![47]

[42] *rna khung du rim pa bzhin brgyudpa la mi gzung ngo*

[43] *bio skyon dang don skyon* — "a mental fault or an import fault," or alternately, perhaps, "a misunderstanding or confusion." These would appear to be technical terms, although I could not find them listed as such.

[44] Taking *rgyug sa* as 'race-terrain' (from MS reading). But blockprint had what appeared to be *rgyugs* = (1) imper. of *rgyug* (to race); (2) same as *rgyug,* or (3) test, examination (Gold. 280). Any of these meanings would change the analogy only somewhat, perhaps in an interesting way.

45 *sbyong ba* (pf. *sbyangs,* f. *sbyang,* imp. *sbyongs)* = 'to practice, to study, to undergo training' (Gold. 808; he says that only its *secondary* meaning is 'to dean').

46 *nyams len la mang nyung ciyang mi 'ong ba 'i dus su snang has.* Here, *mang nyung* means extent, amount, etc. I am reading *mi 'ong ba* as *ma 'ong ba* ("future" — esp. since it is connected to *dus,* "time"), even though all texts have *mi 'ong ba.* No dictionary stated that this was a valid alternate spelling. RY, however, says that *mi ongba* means 'poindess, no purpose.' This could still fit into the whole phrase as something like "there's no point in any amount" — that is, whatever the amount is, it doesn't matter - but then the *dus* doesn't fit.

47 *bio zhib mos legs par brtagpar byos shig.* Note: MS reads *byos shig* (as translated here, *byos* = imperative of *byed,* with added imperative marker *shig);* but the blockprint very dearly reads *byol shig (byol ba* = 'to

(Cont'd)

fIII.C.3.b - Experiential cultivation [of the path] by meditating on the import of what one has understood]

The second has four: **[i]** Rejection of the claim that one can attain buddhahood by experientially cultivating either one of the **@353a** two Stages alone; **[ii]** The way of expericntially cultivating the two Stages in an integrated *(ya ma bral bar,* lit. non-divided) way; **[iii]** The [code of] behaviour which is a method of bringing out the impact *(bogs 'byin)*[48] in those two Stages; and **[iv]** The way that those [two Stages] serve as the path for the three [types of] persons.

fHI.C.3.b.i - Rejection of the claim that one can attain buddhahood by experientially cultivating either one of the two Stages alone]

The first has two: [A[1]] Rejection of the claim that one can attain buddhahood by the Creation Stage without the Perfection Stage; and [B[1]] Rejection of the claim that one can attain buddhahood by the Perfection Stage without the Creation Stage.

NH.C.3.b.i.A' - Rejection of the claim that one can attain buddhahood by the Creation Stage without the Perfection Stage]

The first has two: [1"] Expression of the claim; and [2*] Its refutation.

fIII.C.3.b.i.AM' - Expression of the claim]

Acarya Manjus'rlklrti *(sLob dpon 'jam dpalgragspa)* presents the antagonist's position] in *The Ornament of the Essence (Garbhalarhkara, snying po rgyan):*[49]

mistake, blunder, go astray' - Das: 893). I am following MS in this very difficult passage. The present rendition makes the following sense of the horse race analogy: when the horse and rider are in the heat of the race they will be focused only on pushing ahead as fast as possible; they will not take the time to slow down and notice the details of the race track. At that time it will not seem relevant to them what they may or may not have studied before the race, but dearly if they *had* studied the track carefully to the point where they had internalized the information, then in the heat of the race they would be much more likely to intuitively avoid or navigate pitfalls, stumbling places, slippery zones, and so on.

48 ***bogs 'byin pa 'i thabs*** - lit. 'a method of bringing out the impact' = a method of bringing about the impact/success/ conclusion/result [... of the two Stages].

49 Toh. 2490: ***Sri-sarvaguhya-vidhi-garbhalamkara-nama (dpalgsang ba thams cad kyi spyi'i cho ga 'i snying po rgyan zhes bya ba),*** by sLob dpon 'jam dpal grags pa (Acarya Mafijusnkirti). The Tanjur chart would identify this as a "Tanjur commentary on the generalities of Anuttarayoga Tantra." Note: this ***snying po rgyan*** should not be confused with Toh. 451 (P86, vol. 3): ***Ornament of the Vajra Essence Tantra (Vajra-hrdayalarhkaratantra, rDo rje snying po rgyan gyi rgyud),*** cited elsewhere in the ***NRC*** by Tsong Khapa ***{cf.***

(Cont'd)

> The Great Rsi Visvamitra,[50] and the Vidyadhara Acarya Kumarasena,[51] and Jinapada,[52] and Ratnamat,[53] and Brahmanabhadramitra,[54] and so on, argue: "The [wisdom realizing the] natural purity of all phenomena is that which is to be practiced *(blang ba'i bya ba nyid)* in order to [just] stop conceptual thought,[55] since buddhahood is achieved [rather] by merit [alone]. The path of the Creation Stage abandons ordinary phenomena and accomplishes the aims of sentient beings by means of the Form Body; and since [this] is perfectly complete buddhahood itself, it should be achieved by the form of a deity *(lha "i rnam pa)* and by infallible behavior."

Their thought is as follows:[56] **@353b** The desired aim *(bzheddon)* of the Mahayanist is *the aim of sentient beings,* and since the [means for] the manifest achievement of that is *the Form Body,* then when one achieves that [Form Body] one has become a *buddha. Therefore, [this] should be achieved by deity* yoga *and by infallible behavior* such as the commitments and vows - that is, since *by the Creation Stage one abandons the ordinary* body and achieves the *Body*

below at @438b, and in 77"at pp. 157, 164, and in its biliography, p. 227; it is also cited often in the Perfection Stage section of the ***NRQ.***

50 ***drang srong chen po bishva mi era*** (Great Rsi Visvamitra) - ***Blue Annals*** I (no page reference) cites a Visvamitra.

rig sngags 'changgi slob dpon gzhon nu 'i sde (Vidyadhara Acarya Kumarasena?) - not in ***Blue Annals.***

52 ***rgyal ba 'i zhabs*** (Jinapada?) —***Blue Annals*** I, 12, 227 cites a Jina.

rin chen Idan (Ratnamat?) - ***Blue Annals*** II, 691 cites ***ispyan Inga rin chen Idan.***

bram ze bzang po'ibshes gnyen (Brahmanabhadramitra?) - not in ***Blue Annals.***

55 Tsong Khapa's citation is the same as that in the the Derge Tanjur edition (Ton. 2490), with one important difference (underlined below). The ***NRC*** citation reads: ***chos thams cad rang bzhin gyis rnam par dag pa ni. rnam par rtog pa dgag pa las blang ba'i_ bya ba nyidyin te,*** In his commentary below, Tsong Khapa makes sense of this version by replacing the potentially confusing ablative ***las*** to give the much dearer ***rnam rtog dgag pa'i phyir du blang bar bya ba,*** more clearly translating the Sanskrit use of the ablative to give a reason. The Derge edition's version of the second phrase is significandy different, reading ***log par rtog pa dgag pa las blang bar bya ba ma yin te,*** meaning that the wisdom realizing natural purity (i.e., emptiness) "should ***not*** be practiced ***except*** to stop wrong thought." This makes better sense, but it will be noted that the negative verb coupled with an interpretation of the ablative as meaning "other than" renders this reading similar to that cited in the ***NRC.*** With either reading we sec that these objectors wish to minimize or delimit the role of emptiness awareness and to (ovcr-)emphasize the role of merit and the devdopment of a Form Body.

56 In what follows Tsong-kha-pa gives almost a phrase by phrase commentary of the antagonists' thought, quoting phrases verbatim, often in a different order, and often glossing each with slightly different Tibetan words or syntax to make the meaning dearer. I have ***italicized*** the phrases he has direcly quoted.

[endowed] with the signs and marks. As for the statement that one needs the wisdom of emptiness, that is, of *the natural purity of all phenomena,* that [wisdom] *is to be practiced in order to [just] stop the conceptual thought* which wrongly apprehends the import of Thatness, *since buddhahood is* the fruition which *is achieved [rather] by* the store of *merit [alone].* Therefore, if one finds the non-erroneous view of voidness, one turns back *(Idogpa)* the false notions that wrongly conceptualize the import of Thatness, and one therefore does not err regarding the way reality is *[yin lugs la mi 'khrul);* but if one has that [nonconceptual view] and deity yoga and [proper] behavior, then since one then has an integrated [form of] method and wisdom, why wouldn't one become a buddha?

Although these people claim to generate a pure form of the view, they do not claim that one must become more and more accustomed to meditating on that [view]. The reason [they think this] is that they thought that the establishment of emptiness in the treatises of Madhyamaka, and so on, was stated [just] in order to reverse the wrong notions among those in our own [buddhist] and others' [non-buddhist] systems, and that therefore once one has found the unerring view, then since those wrong notions are reversed [one need meditate on emptiness no more since] one is [then already] **@354a** without the wrong notions which were to be reversed through meditation on emptiness. They grasp at the words of [that is, take literally] scriptural passsages such as those we quoted previously from *The [Vajra] Tent [Tantra] (Vajrapanjara, rdo rjegur)*[57] - and [thinking that such passages] refute that the view of emptiness is the method of achieving buddhahood, it is clear that they rely on these passages as if they said that the need for the Victor to teach emptiness was only to reverse wrong notions, and that therefore if one practices by means of deity yoga involving a mandala circle then that is the method for quickly becoming a buddha, and that therefore one should practice by that [method].

These people do not appear to be people who have *not* inquired into the Tantras, but it does not seem that they offer a clear account *(gsal kha)* about [whether one should] meditate or not meditate on the many statements concerning the yoga of the drops and winds, and so

[57] Toh. 419: ***Dâktnîvajrapanjaramahâtantraràjakalpa (mKha gro ma rdo rjegurzhes bya ba'i rgyudkyigyalpo chen po'i brtagpa).*** The particular passage under discussion here (from ch. I of the ***NRQ*** is translated in the body of this dissertation ("If emptiness were the method, then there could be no buddhahood...") and also appears at 77:117. Hopkins' footnote 35 locates this in the Peking canon at Pi 1, vol. 1, 223.4.4-223.4.7.

on, in the Tantras, so it is clear that they [must] include those [practices] under the topic of behavior.[58]

fIII.C.3.b.i.A'.2' - Its refutation]

Since it is not necessary to prove to these people that they must meditate the additional path *(lamgzhan)* of Mantra,[59] [we will primarily need to prove to them that] they should accustom themselves more and more with emptiness meditation.

Furthermore, although it is indeed true that [the aspect of] a buddha which manifesdy accomplishes the aims of sentient beings is the Form Body and not the Truth Body, and that the Form Body is achieved through the accumulation of merit, still, without achieving the Truth Body one cannot achieve the Form Body, and thus one must achieve the Truth Body as well. Therefore, why shouldn't one depend on the accumulation **@354b** of wisdom just as one depends on the accumulation of merit? - there is no difference in the reasons [for why one should favor depending on either one over the other].

Objection: There *is* a dependence on the accumulation of wisdom [for us] because [we] have the view which realizes the Thatness of selflessness.

Answer: That is illogical, because if you do not want to [progressively] meditate on the view of selflessness then you will not complete the accumulation of wisdom by just ["having"] that [view] - otherwise, with regard to the Creation Stage, it would also be the case that once you found a [general] understanding of the habitat and inhabitant mandalas, then even without practicing it [progressively] you would complete the accumulation of merit.

Objection: If meditating the view is done for the sake of reversing wrong notions about the meaning of Thatness, then there are no [such] wrong notions that wrongly hold the meaning of Thatness in the continuum of one who has found the unerring view.[60]

Remember char thse objectors say one should do three things: (1) obtain nonconccptuality ; (2) practice deity yoga; and (3) practice the code of conduct *[spyodpd).* Now the yogas of the channels, winds and drops (which come after the Creation Stage of deity yoga and at the beginning of the Perfection Stage) do involve at least some level of subde conceptuality, so Tsong-lcha-pa here naturally wonders how such practices might square with their beliefs (1) and (2). He says they make no clear statement about this, so that they dearly must then indude such necessary practices under (3).

sngags kyi lam gzhan — lit. "another path which is Mantra" - that is, they already accept that in addition to the Transcendence Vehide they must practice the Mantra Vehicle.

That is, they *are* meditating it because they've "got it" in their continuum.

Answer: This person has failed to distinguish between the intellectual/conceptual wrong notions *{parikalpita-mithyakalpdi, kun bfrjtags kyi logrtog)* and the instinctual wrong notions *{sahaja-mithydkalpdi, lhan skyes kyi log rtog);* even though it is indeed true that as long as the function of the view ofThatness which is developed by logic *(tshad mas drangs pa)* is not deteriorated one will have no theoretically posited wrong notions,[61] still there will be no reversal of the instinctual self-habit which is beginninglessly entrenched in the mind and which does not depend upon the mind being distorted by theories.[62] Were that not the case, then just as soon as one discovered the view which understands the way things are *(gnas lugs)* one would abandon all the things which are to be abandoned on [the Path of] Insight and on [the Path of] Meditation, and one would therefore have no need to meditate upon the Creation Stage either. Thus, **@355a** in order to abandon those obscurations[63] it is not sufficient to have just an understanding of selflessness, [but rather] one must develop a direct realization *(mngon sum du bya)* by meditating on the import of selflessness which has been determined by the view. When one determines the import of selflessness through the treatises of the Central Way, and so on, one's negations - taking one's own and others' schools as antagonists - do not negate merely the wrong notions of advocates of theories. Well, then what [do they negate]? [They negate] that which serves as the obstruction to liberation, which is precisely the *instinctual* self-habit - because if [liberation were] obstructed only through intellectualizations developed from theories then those whose minds had not been distorted by theories would have no obstruction to liberation. When one negates [or 'if one is to negate' ?] the object of the instinctual self-habit one must negate the theories of substantialists *(dngos porsmra ba),* because their theories do [attempt to] prove the existence of that [self]. Therefore, the negation - by the treatises of the Central Way, and so on - of the claims of the substantialists among our own and others' schools is a *factor (yan lag)* in the negation of the object of the instinctual self-habit, and thus the selflessness determined through those [treatises] is the selflessness which refutes *[sun phyung ba)* the manner of the habit *('dzin stangs)* of the

[61] ***grub mthas btags pa'/ log rtog med***

[62] ***grub mthas bio bsgyur ba la ma Itos nas***

[63] That is, all the obscurations which are to be abandoned on the Paths of Insight and Meditation.

instinctual self-habit, so although the mere finding of that view does not reverse that [instinctual] self habit, if one familiarizes oneself [with it progressively] it will reverse it.[64]

[III.C.3.b.i.B' - Rejection of the claim that one can attain buddhahood by the Perfection Stage without the Creation Stage]

The second has two: [1"] Expression of the claim; and [2*] Its refutation.

fIII.C.3.b.i.BM' - Expression of the claim]

[Manjus'rikira] presents the antagonist's position in *The Ornament of the Essence (Garbhalarhkdra, sNyingpo rgyan)*:[6*] **@355b**

> Furthermore, the brahmin Sunyamati,[66] and the Kashmiri abbot Prabhaskara,[67] and Anantavajra,[68] and the upasika Sitikara,[69] and the great sage Sri Sirhha,[70] and Avabhasavajra,[71] and the bhiksu Mahayanain,[72] and Sudattabhadra,[73] and *Sri*

64 Tsong-kha-pa makes exactly this same point in the ***legs bshad snyingpa.*** See Thurman's dear discussion of the relevant passages in his introduction to ***The Speech of Gold (EE),*** p. 136 (and translation p. 297). Therein Tsong-kha-pa says:

> ... although such [instinctual] mental habits do not hold their objects through analysis of the meaning of conventional expressions (as do intellectual mental habits), if the objects thus held were to exist in fact, they would have to be discoverable by the analytic cognition that analyzes the manner of existence of the referents of conventional expressions___Therefore, ... one (should) not adhere to the notion that "the texts merely negate intellectual mental habits with their objects." ***(EE:*** 136)

65 See above, note 49. This passage appears immediately after the passage cited at 353a above. Note the variants mentioned in the following notes to this pasage.

brant ze stong nyid bio (brahmin Sunyamati?) - not in ***Blue Annals.***

67 ***kha che "t mkhan po rab snang byed*** (Kashmiri abbot Prabhaskara?) — not in ***Blue Annals.***

68 ***a nanta badzra*** (Anantavajra) - not in ***Blue Annals.***

69 ***dge bsnyen si ti ka ra*** (upasika Sitikara) — not in ***Blue Annals.***

70 ***mkhaspa chen po dpalgyi sengge*** (great sage Sri Sirhha) - ***Blue Annals*** I, 104 cites a ***glang dpalgyi sengge.*** It also cites a Sirhha at I, 22, 25, 168, 191. This may be the famous ***rDzogs chen pa*** by this name.

71 ***snang mdzad rdo rje*** (Avabhasavajra?) — not in ***Blue Annals,***

72 ***dge slang theg chen dpal*** (bhiksu Mahayanain?) - ***Blue Annals*** I I , 704 cites a ***thegchen pa.***

legs sbyin bzangpo (Sudattabhadra?) — ***Blue Annals*** I, 33 cites a Sudatta.

> Nllantaravasadhara,[74] and Jinapada, and Ratnamat, and Brahmanabhadramitra,[75] and the bhiksuni Nanda,[76] and so on, say: "Statements regarding the Creation Stage and modes of behavior arc stated [merely] as methods for rejecting nihilists, for establishing the fruition of relativity by relativity, and for reassuring *(gzung ha)* some worldly people who are frightened by the profound meaning; but *(las)* perfect buddhahood is inconceivable nondual wisdom, and it is not born from a cause [such as Creation Stage practice] which docs not correspond with that [nondual wisdom] — therefore here, inconceivably seeing the sign of emptiness, there is a cutting off of [conceptual] elaborations, and by thinking along these lines *(bsam pa* V *tshulgyis)* a yogi will possess the highest fruition in the world [that is, buddhahood]."[77]

Since the three [final antagonists here], Jinapada, and so on [Ratnamat and Brahmana-bhadramitra], also appear as claimants of the former antagonists' position [above], one should investigate whether or not their appearance again here [in this latter list] is a corruption in this book.[78]

Objection: These people [Sunyamati , and so on] are [just] claiming that once one has eliminated *(dor)* the Stage of Creation and behavioral topics *(spyodphyogs rnams)* **@356a**

[74] ***dpalsham thabs sngon po can*** (SrT Nllantaravasadhara?) - not in ***Blue Annals.*** Das (p. 1231) refers to a ***sham thabssngon po can:*** "A ***Ttrthika*** Pandit who preached a perverse system of ***Tantra*** and used to wear a blue petticoat." (A ***sham thabs*** is a monk's lower robe, not really a "petticoat").

[75] On Jinapada, Ratnamat, and Brahmanabhadramitra, ***ef.*** above, notes 52, 53, and 54. These three names do not appear in the Derge edition of this text. See Tsong Khapa's comment below regarding this.

[76] ***dge long ma dga' mo*** (bhiksuni Nanda?) ***-Blue Annals*** I, 20 cites a Nanda.

[77] This last phrase (from "therefore here" onwards) differs from the Derge. Tsong Khapa's version reads: ***'dir stongpa nyid mtshan ma mthong ba bsam &is mi khyab ring spros pa rnam par chad pa ni, mal 'byor pas bsam pa 'i tshul gyis 'jig rten na 'bras bu mchog dang Idan no...*** The Derge reads: ***'dir stong pa nyid mtshan ma ma mthong ba bsam gyis mi khyab cing, spros pa rnam par chad pa ni rnal 'byor pas mi bsam pa "t tshul gyis brten na 'bras bu'i mchog dang Idan no...,*** which could be rendered: "here, regarding emptiness, which is the inconceivability of the non-seeing of signs and the cutting off of elaborations - if the yogi relies on the method of not thinking he will possess the highest fruition in the world [that is, buddhahood]." The Derge seems much better here, but cither version makes the objector's apophatic position clear.

[78] Indeed, Tsong Khapa's hunch is correct; as noted above, these three names do not appear in the Derge edition of this text.

there [can be] buddhahood, so for what reason do you see this as [amounting to] a claim that one should meditate merely the Stage of Perfection?[79]

Answer. Indeed, there is no genuine reason [why they should advocate the Perfection Stage exclusively cither]; however, it would seem logical *(rigs pa Itar snang)* [to infer that this is their claim], and without having found some sort of intentionality in this passage *(lunggi dgongspa),* then just relying on their words alone it is logical [to infer that this is their claim, for their thought is as follows]:

[Antagonists'Position Reiterated:]The object to be attained, completely perfect buddhahood, is the nondual, nonconceptual intuitive wisdom, and thus also the method for achieving that should logically be the meditation of nonconceptualization, whereas that [nonconceptual intuitive wisdom] would not be achieved through meditating on conceptual things in the Creation Stage, and so on, — because conceptual thought must be abandoned, and because from familiarization with conceptual thought one will not get any fruition other than *(las)* what corresponds with just that *(rang),* [namely,] something that is just conceptual.

[Counter Answer:] Now, if we then say that [the above antagonists' wrong thought] invalidates the statements of the Teacher that one should practice the Creation Stage and the behavioral topics, then he [the antagonist] will say:

[Counter Objection:][80] The disciple to whom he [the Teacher] taught those things is the worldling who would have been afraid if he [had instead] explained the import of profound emptiness - that is, he taught [those things] as a method of protecting/upholding/reassuring *(gzung ba)* certain types of [inferior] disciples. Moreover, it is necessary for [the Teacher] to teach the topics of behavior in order to refute the view of nihilism which repudiates the causality of addiction and purification, and it is necessary for [the Teacher] to teach the Creation Stage **@356b** so that through the relativities of deity yoga, mantra repetition, fire sacrifices, substances, and so on, people can achieve the relativities of the fruits of peace, and so on [power, prosperity, terror], and the [mundane] *siddhis* such as sword, pill, and so on. Therefore, the antidote to all taints is the realization of emptiness free of all elaborations, and if the yogi familiarizes himself with just that alone and increases that familiarization limitlessly, he

In other words, the objector is questioning why Tsong Khapa has included this quote in this section on "The expression of the claim that one can attain buddhahood by the Perfection Stage without the Creation Stage."

This is the antagonist's main argument, extending from here to the end of this section several pages later.

will achieve the supreme fruit - therefore, since one should meditate on just that alone, what's the use of any other meditation? As the fiftieth chapter of *The Vajradaka [Tantra]* states:[81]

The artificial activities of people
Who apply their own minds
According to whatever grammatical or scientific treatises[82]
Were composed by the Seers
- When they follow the Tantras
Then through [such] effort they give rise [only] to suffering.

Therefore, striving in ritual activities
Such as mandalas, and so on,
These people are outside of liberation
- they generate *(byed)* only addictions!

And as the fourth chapter *(rah byed)* of the second section *(brtagpa)* of *The Kiss (Samputa, yang dag par sbyor ba)* says:[83]

Ordinary siddhis created
By meditation; and vows;

" ***rdo rje mkha' 'gro* V *Inga bcu pa.*** This is the fifty-chapter ***Vajradaka Tantra*** which is well over one-hundred folios (Tori. 370, Derge rGyud KHA: lb-125a; Lhasa 386, KHA: 327b-518b). It is not the two-folio long Toh. 399 (P44, vol. 3; no Lhasa) entitled ***Vajraaakaguhyatantrardja (rdo rje mkha' 'grogsang ba'i rgyudkyi rgyalpo).*** Note that in 7T Hopkins mistakenly cites this latter text (Toh. 399) in his bibliography, but he does not cite Toh. 370. Thus, referencing the incorrect text, he does not cite any folio references for the one passage which Tsong Khapa cites from the " ***Vajradaka Tantra'*** at ***TT:*** 137. The passageTsong Khapa cites there is from Toh. 370 (Derge rGyud, KHA): 2a.3-5.

12 Taking ***sgra shes bstan bcos*** as ***sgra 'i bstan bcos*** and ***shes pa "t bstan bcos.***

13 Toh. 381; Lhasa 396 (GA). Although Tsong Khapa here refers to the ***Kha sbyor,*** his reference to a fourth chapter ***(rab byed)*** of a second section ***[brtag pa)*** indicates that this is ***not*** the expected ***rnai 'byor ma bzhi'i kha sbyor gyi rgyud {Catur-yogint-samputa-tantra;*** Toh. 376, Derge rGyud GA; Lhasa 395, rGyud GA; = ***The Kiss);*** rather it is ***the yang dag par sbyor ba shes bya ba'i rgyud chen po (Samputa-nama-mahatantra;*** Toh. 381, Derge rGyud GA; Lhasa 396, rGyud GA). According to The Tanjur chart, these are A.2.b.1 = Mother Tantra, Aksobhya dan, Sarhvara class. Panchen Sonam Dragpa's ***Overview*** (51-52) identifies Toh. 376 as one of four explanatory Tantras (and also as one of three supplementary Tantras) for the ***Abhidhanottara-tantra*** (the root Tantra of the Sarhvara dass), and it identifies Toh. 381 as an "uncommon" tantra within that same dass. All of Tsong Khapa's remaining citations to the ***Kha sbyor*** herein are also to this longer Toh. 381. ***Cf.*** my note to this passage in the critical edition of the Tibetan for further information.

And [deity-] bodies; and [buddha-] pride;
And mantra; and mudra... why do these?!

Through the yoga of one's chosen deity[84]
[Comes] the ultimate [fruition] of buddhahood;
If one realizes the characteristics of the characterized [goal, that is, buddhahood]

@357a

The three realms [underworld, earth, sky] will become like sky [that is, clear]!

In reliance upon such passages [the antagonist's position] is clear.[85] The former [passage from *The Vajraddka]* is cited in [Ratnaraksita's?] *Commentary on the Arisal of Sarhvara [Tantra] (sdom 'byung grelpa)* as [something used as] a means of proof by those who reject the Creation Stage.[86] Furthermore, [these cited antagonists say that] not only will one not attain buddhahood through the Creation Stage, but one will not even attain *samadhi* (concentration) through it — because this [Creation Stage] agitates the mental continuum with many conceptual thoughts, whereas *samadhi* has the nature of one-pointedness of mind. Although one may indeed get a little vividness by meditating, it's like a lusty person's vivid vision of his desired female object - it abides only for an instant, not for a long time. Conceptual yoga *(brtagspa'i rnal 'byor)* is extremely false — even more so than the designations / conceptualizations *(brtags)* of worldly phenomena — like meditating on a skeleton [in Hlnayana meditations]. Therefore, it is erroneous and is thus of no help in the achievement of the supreme. Such is the antagonist's position as stated by Ratnaraksita.

So here there are two kinds of [antagonistic] claims: (1) the Creation Stage is completely unecessary for the achievement of the supreme; and (2) it is unecessary for those with sharp faculties, but it is necessary for those with dull faculties.

[III.C.3.b.i.B'.2' - The refutation of the claim]

The second has two: **[a"]** The actual refutation; and **[b"]** Rebuttal of objections to the refutation.

rang 'dod lhayi sbyor bayis. LC 1782 has ***rang dodlha = svestadevata [sva-istadevatd].***

Tsong Khapa's interpretation of these two passsages appears below at 360a-b.

The syntax was very convoluted here. However, it is clear from what Tsong Khapa says at the very end of the next section *{cf.* 362a end) that Ratnaraksita is ***not*** himself stating that the Creation Stage is useless, but rather that (like Mafijusrlkirti above) he is stating the ***purvapaksa.*** As Tsong Khapa states below (362a), in Toh. 1420 Ratnaraksita "extensively refuted those false positions."

fIII.C.3.b.i.B'.2'.a' - The actual refutation]

The wisdom which realizes Thatness which is free from all fabrications **@357b** is indeed the immediate/substantial cause *(nyer ten gyi rgyu)* of the nondual intuitive wisdom of a buddha. However, if one familiarizes oneself with that alone, then no matter how long one may strive one will not be able to reach the best ultimate conclusion *(rah kyi mthar thug pa),* because one will lack the factor of method. For example, although a seed is indeed the immediate cause of a sprout, if the conditions of water and fertilizer, and so on, arc lacking then one will not be able to grow the sprout. Therefore, it is the general system of the Mahayanist that the wisdom which realizes emptiness depends upon method to reach the best ultimate conclusion, and that method relies upon wisdom to reach the best ultimate conclusion; and particularly in the Mantrayana system the path has aspects of those two [method and wisdom] as the cause of the two [buddha-] Bodies, [so] it is necessary to meditate on *[both]* emptiness and deity yoga as I have already explained many times before.

[Objection:] Again, if it is impossible to enter into a state free of concepts through familiarization with concepts, then it is necessarily impossible to vividly perceive an object of familiarization *(gomsyut)* through familiarization with concepts - because very vivid perception of that object and conceptuality with regard to that [object] are mutually contradictory; as the Lord of Reason (Dharmaklrti) said [in the *Validating Cognition Commentary (Pramanavarttika)]:*

> When one is chasing after conceptual thoughts
> One does not have a vivid perception of an object.[87] (III.283ab)

If, without mixing up place and time, one could not achieve a state free of concepts through a very vivid perception, then one could never refute the Thlrtikas' claim that sense cognitions are [always only] conceptual.[88] **@358a**

[Answer:] If [one claimed that] vivid perception could not arise through familiarization with concepts, then [1] one would be forced to make false claims *(skur ba debs)* such as [A] a lusty person who thought again and again about his object of lust could not possibly see its form vividly and make efforts to touch it, and so on, or [B] a person with an extremely

Here, in the context of logic ***(pramana),*** we sec the formal incompatibility of ***rnam nog*** and ***gsal snang.***

This seems to be a reference to a refutation of the Sakya formulation of the definition of "specifically characterized phenomena" ***(svalaksana, rangmtshan). Cf.*** Dreyfus, pp. 116-119, 493 n38. I am grateful to Paul Hackett for making this connection.

frightened mind who thought again and again about a ghost, and so on, could not possibly have a very vivid vision of its form; and [2] [when dealing] with non-buddhists who claim that liberation is impossible and who reject statements of the SOgata which arc said to occur in scripture, such as what the King of Reason (Dharmaklrti) said [in the *Validating Cognition Commentary (Pramanavdrttika):*

> It is stated [by the Sugata] that such things as the earth-ugliness-totality,[89]
> Even though unreal - being manifested *(sprulpa)* through the force
> Of meditation - are nonconceptual
> And have a vivid appearance. (III.284)

- one will have cut the root of the means of proof for proving that there are holy persons, and so on, even in *other* groups [other than buddhism], since even though [such] non-buddhists may not deny the example [the 'earth-totality'] which is the basis for ascertaining the concomitance of the reason which proves that yogic direct perception *(yogi-pratyaksa)* could possibly occur, *[still]* they may formulate some denial *(bsnyon btingpa).*

Therefore, when an object of familiarization is vividly perceived it is the same whether one is familiarizing with a genuine thing or a false thing - just to familiarize is all that is intended; as the Lord of Reason (Dharmaklrti) said [in the *Validating Cognition Commentary (Pramanavdrttika):*[90]

> Therefore, whatever one really familiarizes oneself with,[91]
> Whether it is real or **@358b** unreal,
> If it is *completely* familiarized
> It will have a vivid, nonconceptual effect in the mind. (III.285)

And as the eleventh [chapter] of the *Activities [of the Yogints] ([Yogini]sancdrya, kun spyod*[92] says:

misdugzadpa. Here ***zadpa*** = 'totality' ***(krtsna*** - LC 1638. MW 304: 'all, whole, entire.') -This is a meditation in which one contemplates the totalities of earth, water, fire, skeleton, etc. as ugly and disgusting - i.e., one considers that everything is earth, and one sees that as ugly, and so on.

This verse is cited again below at NRC 381 b-382a (sec p. 511 below).

goms ("to familiarize"). The Dergc has ***bsgoms*** ("to meditate") here and ***bsgom*** in the third line. This would change the translation only slighdy to "Therefore, whatever one really meditates, whether it is real or unreal, if it is completely meditated, it will have a vivid, nonconceptual effect in the mind."

Toh. 375: ***Yogintsancdrya (rnal 'byor ma'i kun tu spyodpa).*** Lhasa 394 (GA): 334a-b. This is an Unexcelled Yoga Mother Tantra in the Aksobhya/Samvara section.

When humans impress in their mind
Any thing whatsoever,
That thing becomes the reality ofthat [mind]
Like a jewel that adopts various forms/colors.

Ifone accepts that through familiarization with a conceptual object] *(rtogpa)* there arises a vivid perception ofthe familiarized object *(gomsyul),* then since one has [in fact then] achieved an object *'freeoi* concepts' *(rtog bralgyi don),* ifone then refuses to use the convention '/zonconceptuaT *(mi rtogpa)* with regard to that then one is just quibbling about the name.

Objection: When there is vivid perception ofan object, then although one is indeed free of the conceptuality which holds together word and referent *(sgra don 'dzin pa'i rtog brat),*[93] one is not free from the conceptuality which perceives dualistically *(gnyis su snang ba 'i rtog pa),* and therefore there is [still some] conceptuality.

Answer. If it were impossible to generate a mind *(bio)* free of concepts from a dualistically perceiving conceptuality, then since all minds short of those who had attained the exaltation of the Aryas would be dualistically perceiving conceptual [minds], it would be impossible [for anyone] to develop the nonconceptual intuitive wisdom ofan Arya [bodhisattva] from the [pre-bodhisattva] Paths ofAccumulation or Preparation.[94] As *The Center and Extremes (Madhydntavibhariga, dbus mtha')* says:[95]

Artificial imagination
[Comprises] mind and mental functions [in] the three realms.[96] (I.9ab)

Or perhaps: 'which grasps at words and meanings'.

Sec my discussion of this in the sub-section of my dissertation entitled "Objection 3: Vivid perception does not yield a conceptuality which perceives nondualistically."

Toh. 4021: ***Madhyantavibhangakdrikd (dbus dang mtha' rnampar 'byedpa'i tshig le'ur byaspa),*** by Maitreya.

yang dag ma yin kun rtog ni, sems dang sans 'byung khams gsum pa. The Skt reads: ***abhutaparikalpaica dttacaittdstridhdtukdh*** (Here "artificial imagination" or "unreal mental construction" can be used to translate ***yang dag ma yin kun rtog [abhutaparikalpah].)*** This is a famous equation, ***kun rtog = sems + sems byung (parikapitd = citta-caitta).*** That is (in the present context), all mental states, other than the nonconceptual-intuition state of an Arya, arc dualistic. Vasubandhu comments briefly on this verse in his ***Commentary on the Center and Extremes (Madhyantavibhanga-fikd)*** (Toh. 4027): ***da ni yang dag pa ma yin pa kun tu rtog pa nyid kyi rab tu dbye ba "t mtsan nyidston te, yang dag ma yin kun rtog ni, .sems dang sems byung khams gsum pa. ,zhes bya ba'o,, 'dod pa dang, gzugs dang, gzugs med pa na spyod pa tha dad pas so,,***

And since the aftermath intuitive wisdom *(rjes thob kyiye shes)* of bodhisattva-Áryas also has dualistic perception, those [dualistic aftermath intuitive wisdoms] would also not be a path to buddhahood.

New Objection: Well, the [well-accepted] way in which cause and fruition are said to correspond - that 'a non-corresponding fruition will not arise from a non-corresponding cause' - **@359a** [means that] if the fruition is nonconceptual then also a nonconceptual cause definitely preceded it.

Answer. [If you hold so stricdy to that, then also] you have to assert that one had had nonconceptual [cognition] from beginningless samsara.

New Objection: A nonconceptual [cognition] which realizes Suchness at the time of the Path is the necessary prerequisite cause of the nonconceptual intuitive wisdom of a buddha; therefore, since the mind *(bio)* which meditates the Creation Stage does not realize Suchness, [your position] is refuted.

Answer. If one claims that there is no mind which realizes Suchness in the occasion of the Creation Stage, that is extremely wrong, as I will explain. And furthermore, if [one claims that] there is no realization of Suchness through the Creation Stage - which is a meditation in which there are aspects of color and shape on the perception side *(snangphyogs)* - and that for that reason [the Creation Stage] is therefore not a method for achieving the Supreme, then [it follows that] it would be impossible for there to be any method for achieving buddhahood which was not a realization of emptiness,[97] and that would be an extremely unwanted consequence *(atiprasañga, ha cang thai ba).*

[Now,] as for the assertion that the Creation Stage cannot achieve *samadhi* — if one claims that the arisal of a one-pointed virtuous mind, whether long or short in duration, is the existence of *samadhi.,* and that therefore only such a *samadhi* is not achieved [by the Creation Stage], then one is wrong. But if one [goes even further and] says that Quiescence *(samatha)* is not achieved [by the Creation Stage], and for that reason one rejects that [the Creation Stage] is a path to buddhahood, then one is *extremely* mistaken - just like [one would be extremely mistaken to claim that] the many ways of analyzing and cultivating *(skyong ba)* love, compassion, and the spirit of enlightenment [don't achieve Quiescence and are thus not a path to buddhahood]; there are very many [other examples] like that. More-

stong nyid ma nogs pa* V *'tsang rgya ba 'i thabs mi srid par 'gyur bos.... That is, ***nothing*** would serve as a method for achieving buddhahood ***other*** than the realization of emptiness.

over, **@359b** Creation Stage meditation is *not* only *(ma khyabpa)* cultivation through analysis with discriminating thought;[98] rather it has both analytic and static *('jogpa)* meditations, and I will explain below the far-reaching way in which it produces this as well as vivid perception. The fiftieth chapter of *The Vajraaaka^* states:

> In order to realize the essential yoga *(mal ma 'i sbyor ba)*[100]
> One should do the constructivc/fabricative *(bcos ma)* meditation
> And the constructive repetition.
>
> Once one has realized the essential yoga —
> Since one has realized the essential yoga
> By the outer, constructive yoga -
> One should no [longer] do the constructive [practices].[101]
>
> For example, having taken a boat
> To go across the water,
> When one has crossed it one leaves [the boat behind].
> Likewise, the constructive [practices should be left behind] like that.
>
> Activities one does with a constructive mind,
> Such as [meditatively constructing] mandatas and so on,
> Clarify *(gsal byedpa)* the outer activities; therefore
> They are recommended *(bsngags)* for beginners.
>
> And since all those *siddhis* abide in this [kind ofconstructive activity],
> They are not [present] in the [final] knowledge *(rigpa)* of the actuality of the Victor.

And then beneath that it says:

> Whatever verbal and cognitive teachings there are *(sgra shes bstan bcos rnams),*

'on kyang bskyed rim sgom pa la so sor nog pas dpyad nos skyong bas ma khyab pas — or, ic is "not only cultivation through analytic individual inspection of things—"

See note 81 above.

mal ma = "true, real, actual, genuine, original, pure, basic, ..." (RY).

, mal ma 'i sbyor ba nogs gyur na, , bcos ma 'i sbyor ba phyi roi bas [pas] [*las ?],, mal ma 'i sbyor ba nogs gyur pas, ,bcos ma dag ni mi bya'o,, This verse was problematic and very difficult to constue. It is suspicious how the third ***pada*** resembles the first. Unfortunately I have not yet been able to locate this text.

... and so forth.[102] Thus, [the above quote] is a [scriptural] source for [the notion that] until one has achieved firm realization of the Perfection Stage which is non-constructive/ fabricative/artificial *(ma hcospa),* one must do the Creadon Stage which is constructive/ artificial, and that *then (de nas)* [only after Perfection Stage mastery] one can leave *(jogpa)* [the Creation Stage];[103] but it is stupid[104] to claim this as a [scriptural] source for the [notion that] a beginner who [wishes to] achieve the supreme should not meditate the Creation Stage. Moreover, this can be understood through the boat analogy — although one leaves it *{jog)* once one has crossed the water, **@360a** one definitely needs to rely on it until one has arrived there!

Moreover, the Perfection Stage involves a firm realization which is capable of [performing] emptiness and deity yogas without construction/artifice *{ma bcospa)* — without needing to use artifice as in the Creation Stage;[105] but if one uses the term 'Perfection Stage' for the meditation of just the wind and psychic heat yogas [which *are* still subtly constructive], then one can not leave *{jog)* the Creation Stage [just for that] - that is the meaning of the statement [above], "They [constructive *siadhis]* are not [present] in the [final] knowledge *{rigpa)* of the actuality of the Victor."[106]

102 The import and utililty of this further passage seems unclear.

103 ***de nas jogpa*** V ***khungs yin gyi*** - Recall that Tsong Khapa introduced this quote by saying "... the Creation Stage ... has both analytic and static ***{jogpa)*** meditations, and I will explain below the far-reaching way in which it produces this ...." However, ***jog is*** then used in the immediately ***following*** sentence (about the boat) dearly in the sense of "to leave." This double use ***of jog*** makes this section somewhat tricky.

104 ***mun sprul:*** "lie, untruth, falsehood; acc. to ***/a.*** ignorance, stupidity...." (Das, 969).

105 The syntax is tricky here. I am taking the ***stongpa dang lha "i rnal 'byor*** with the ***nuspa*** later on (something must go with the ***nus pa,*** and this makes the most sense).

106 If the original ***Vajradaka*** quote was somewhat eliptical, Tsong Khapa's explanation here seems equally eliptical! There seem to be several points here: [1] the earlier phases of the of the Perfection Stage (such as those involving wind and psychic heat yogas) still use constructive imagination, and ***in that sense*** are continuous with and do not transcend the Creation Stage; thus, if one uses the term "Perfection Stage" to refer to such constructive practices, one can not say that such a "Perfection Stage" really transcends or allows one to "put aside" ***(jog)*** the Creation Stage; [2] there are other, later Perfection Stage practices (such as those involving Clear Light, Magic Body, and Integration) which arc non-constructive (not artificial), and these truly transcend Creation Stage practices; [3] the fact that (at higher levels of practice and at buddhahood) one ***does*** finally engage in the higher-level Perfection Stage practices and set aside all constructive practices (inducting those of the Creadon Stage as well as the earlier phases of the Perfection Stage) is the meaning of ***The Vajradaka*** statement "They [constructive ***siddhis]*** are not [present] in the [final] knowledge ***(rigpa) of*** the actuality of the Victor."

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Since it is said [in *The Vajradaka*][107] that the Creation Stage is 'recommended for beginners *(dangpo 'i las can),'* it is very important for beginners *(las dangpo pa)* — and *The Five Stages (Pancakrama, rim Inga)* and [Aryadcva's] *The Compendium of Practices (Caryamelapaka, spyod bsdus)* explain that 'a beginner' entails everyone that has not yet completed the Creation Stage.

As for the passage [cited by the objector in the previous section above]:[108] 'By striving in [ritual activities] such as mandalas, and so on, these people are apart from liberation and generate *(byed)* only addictions!' - this means that if one familiarizes oneself with *only* the deity yoga of habitat and inhabitant [that is, the Creation Stage] *without* meditating on the Perfection Stage involving emptiness, and so on, then one will not achieve the supreme and will therefore just become fatigued. And that's also how one should understand the meaning of the scriptural passage from *The Kiss (Sarhputa, kha sbyor)* [also cited by the objector above][109] and other passages like that. Moreover, when [in fact] many Tantras demonstrate the virtues of the various methods of Creation Stage deity-meditation, then since there seems to be a vast number of sources *(khungs)* [which state] that familiarization with the Creation Stage bestows the supreme - like the statement in the second section of *The Kiss (Sarhputa, kha sbyor):*[110]

> Thus the yogi meditates
> And thereby becomes equal to Vajrasattva

Tsong Khapa's discussion here may well relate to Nyingma elaborations of the Perfection Stage. In the Nyingma tradition the 'Perfection Stage' is divided into different yogas: the ***Anuyoga*** is defined as mainly involving wind and psychic heat yogas, whereas ***Atiyoga*** (or ***rdzogs chen)*** is what includes Clear Light yoga, and so forth. Apparcndy some in Tsong Khapa's time were using the term 'Perfection Stage' to refer to what the Nyingmas call ***Anuyoga.***

107 In the passage from the fiftieth chapter of ***The Vajradaka*** just above, p. 470 (Tib. 359b).

108 Here Tsong Khapa paraphrases the verse from the fiftieth chapter of ***The Vajradaka*** which he quoted in the previous section above (p. 464, Tib. 356b).

109 A«C356b-357a(p.464).

110 Toh. 381; Lhasa 396 (GA): 382b. This general statement apprcars at the very end of the fourth chapter ***(rab byed)*** the second section ***(brtagpa) of The Kiss*** (here Toh. 381, not 376; cf. note 83 above). Since Tsong Khapa cites this brief passage in the context of proving that the Creation Stage bestows the supreme, perhaps this fourth chapter of the second section only discusses the Creation Stage, and the reader is expected to know this. This section docs not explicitly mention the Creation Stage ***(bskyed rim),*** but it does involve the creation of many deities in the mandala.

@360b - when [the objector tries to] prove [that the Creation Stage is unnecessary] by relying on just the few scriptural passages [he cites], then since the former [counter-passages like the ones I cited] are much more extensive, he should [in fact] say the opposite!

Having cut off the doubt that wonders 'might it be unnecessary to meditate the Creation Stage?' - to now demonstrate this clearly: the second chapter of the latter section of the *[Hevajra Tantra in] Two Sections (brtaggnyis)* says:[111]

[Vajragarbha said:]

Regarding this yoga of the Perfection Stage
Of which the bliss is called Great Bliss -
Lacking [such] Perfection [Stage] meditation
What is the use of Creation [Stage meditation]?

The *Bhagavan* said:

Hey! Great bodhisattva! Through the force of your faith [in the Perfection Stage]
You have lost sight of this [important Creation Stage]!

If the body did not exist, where would there be bliss?
It would not be possible to speak about bliss [without the body].
With the relationship of pervaded and pervader
Living beings are pervaded by bliss.

Just as a scent based on a flower
Would not be sensed if the flower did not exist,
So if form, and so on, did not exist
Bliss likewise would not be experienced.

In that [passage, Vajragarbha] formulates the argument: "The beginner has no need for a *Creation Stage* meditation *which lacks a Perfection Stage meditation,* because the goal *{don)* which is the orgasmic *Great Bliss is* [to be obtained through] the_yog» *of the Perfection Stage."* [The Buddha] answers: " *Through the force of your faith* in the Perfection Stage, *you have lost*

Toh. 417: ***Hevajra-tantraraja-nama (kye'i rdo rje zhes bya ba rgyud kyi rgyal po),*** often referred to by the abbreviated title ***rugsgnyis*** ('Two sections'). The following passage is from section II, chapter 2, verses 33-36). Lhasa 378 (KA): 356a-b. For a discussion of this passage see the last chapter of the body of the present dissertation. For the Sanskrit, an alternate translation, and a commentary, see Farrow and Menon, pp. 164—166. The Sanskrit is reproduced herein in the Tibetan critical edition in the note to this passage.

sight of the Creation Stage!" - and he establishes that both Creation and Perfection, like a flower and **@361a** its scent, arc the support and the supported [respectively].

Moreover, [at the time of Fruition] the mind's *(thugs)* entrance into the Thatness of phenomena is achieved through the Perfection Stage, and the body's *(lus)* abiding in the Form Body *(gzugs kyi sku)* is achieved through the Creation Stage; [thus] intending that the body is the support of the mind, [the Buddha] spoke [in terms of] support and supported. Moreover, at the time of the Path there is also support and supported like that.

Furthermore, if one does *not* assert that there is a beginner's context for the exceptional person *(gang zag rah)* who will attain buddhahood in this life, then one must assert, like the Chinese abbot [Hva shang], that trainees will [attain buddhahood] instantaneously; but if one *does* assert that there is a beginner's context [for the exceptional person], then the assertion that that [exceptional person] does not need the first Stage to attain buddhahood is in contradiction to all the treatises of Mantra. If one says that one takes as the exceptional person the person who has long practiced Mantra in many previous lives, and that *that* one does not have to be instructed in the first Stage [that is, the Creation Stage], that is a remark that has lost sight of the context *(skabs las nyams pa),* since (a) this is an examination of whether or not the first Stage is needed for the context of a *beginner* at Mantra practice who is traversing the stages of the path, and since (b) besides, for such a person as that [exceptional one], the context would be such that it would even be permissible to instruct that one having set aside a great many of the Perfection Stages [let alone the Creation Stage]. This [last remark of yours] is like saying — when examining whether or not one must progress from the Path of Accumulation in order to become a buddha - "Having attained the first [bodhisatrva] stage, **@361b** one does not have to progress from the Path of Accumulation.""[2]

Aryadeva also composed a mind-blowing refutation[113] of this wrong view in *The Compendium of Practices (Carydmeldpaka, spyod bsdus):*

[2] This is obviously true, since the Path of Accumulation necessarily precedes the attainment of the first bodhisattva stage.

[3] ***dmigsphugpa'idgagpa.*** According to TTC (1714), ***phugpa*** can be the pf. of ***'bigspa.*** Das (823) also says that ***phugi*** "occurs apparently as a fut. of ***'bigspa."*** Thus ***'bigspa*** seems to regularly vary the vowel from / to ***u. 'bigspa,*** in turn, means "to pierce, pierce into, bore..." (Das: 918).Thus, "mind-piercing" is the only sensible meaning I can derive for this phrase which is otherwise not found anywhere. I have then translated this to the dosest English vernacular equivalent, "mind-blowing."

> The Vajra-disciplc asked: "Alienated individuals such as ourselves, due to having conceptual adherence"[4] since beginningless time to the variety of external phenomena, have been beings engaged in conceptual adherence to concepts caused by the natural instincts for absolutism and nihilism, and so on, [concepts such as] existence and non-existence, one and many, dual and not dual, neither existent nor non-existent; when [such beings] learn the *samddhi* of the Perfection Stage"[5] should they learn it according to a gradual process *{go rims)* or, alternatively, will they"[6] be illuminated in just an instant through the guru's personal instruction?"
>
> The Vajra Master answered: "They should learn it through a gradual engagement; it is not sudden.""[7]

[After this,] with many [scriptural] substantiations *(shes byed)*[118] [Aryadeva] proves that it is necessary to instruct [a disciple] gradually, and he states that one must [first] learn the vision of the Buddha-vehicle, and that then one must learn the Creation Stage."[9]

114 ***abhiniveia (mngon par zhen pa);*** see the discussion of this term in the body of this dissertation.

115 ***rdzogs pa'i rim pa'i ting nge 'dzin.*** Wedemeyer has "the successive samadhis of the Perfection Stage," which is to read ***rim pa*** twice (as both "successive" and "Stage").

116 ***dt dag*** - the subject seems to shift; from first person plural in the first half ***(baag cag)*** to the third person plural in the second half ***(zhugspa rnams*** and ***de dag).***

117 Here we see how issues related to ***rdzogs rim*** and ***bskyed rim*** connect to the controversy over "sudden" ***(cig car)*** and "gradual" ***(rims kyis).***

us ***•hes byed mangpos rim can nas 'khriddgospar bsgrubs shing***— I am taking the instrumental phrase ***shes byed mangpos*** to be modifying ***bsgrubr.*** "he proves with many ***shes byed."*** Alternatively, it could modify ***'khrid dgos pa:*** "it is necessary to teach with many ***shes byed."*** Either way, it seems uncertain what ***shes byed*** (lit. "means of knowing") means here. My interpretation is based on the following: Aryadeva does immediately follow the passage cited here by Tsong Khapa with two long ***sutra*** quotes (one from the ***Journey to Lanka Sutra [Lankavatarasutra]*** and one from the ***Hero's March Samddhi Scripture [Surangamasamddhisutra]).*** These sutra passages discuss the need to learn gradually, not suddenly, as an archer first trains on a large target and progressively graduates to smaller and smaller targets, and so on ***(cf.*** Wedemeyer: 236-237). Thus it would seem that ***shes byedtefas*** to these scriptural passages (which, although not "many," are moderately lengthy).

119 Immediately after the quote from the ***Hero s March Samddhi Scripture*** the Vajra Master goes on to say:

> Also, you who desire to learn the Hero's March Samadhi of the Vajra Vehicle should learn according to these very stages. The stages are these: first, you learn the vision ***[bsam pa, diaya]*** of the Buddha vehicle. Having learned the vision of the Buddha vehide, you learn the Samahi of Single-mindedness on the New Vehide. Having learned Single-mindedness on the New Vehicle, you learn the imaginative

(Contd)

In short, if one says that the first Stage is not a path that is definitely needed for buddhahood, then [one is essentially saying] about the three lower Tantra sections that "the paths of the Transcendence Vehicle and of extraordinary Mantra have nothing whatsoever to distinguish them;"[120] - **@362a** and since this is a repudiation of most of the treatises of the three Tantra sections and of the Unexcclcd Yoga Tantras, such a mantrin [as yourself] is really amazing! Two statements are not different: (1) "In the Transcendence Vehicle the exceptional disciple has a path to buddhahood in which she does not need to learn the activities of the transcendences such as generosity,"[121] and (2) "In the Mantra Vehicle, without relying on the first Stage, the exceptional disciple has a path for going to buddhahood" — this is a false notion, and it seems to have broad [negative] implications;[122] so those who know how to properly compile the treatises from cover to cover and then examine them should completely distance themselves [from such false views];[123] because finally that [false view] seems to be a misunderstanding of even the mere meaning of the names such as '*Cakrasanivara sadhana* and *'Hevajra sadhana,'* and so on, given to *sddhanas* by the great Adepts. The great master Vág-Tsvarakírti and the pandita Ratnaraksita in the auto-commentary on *The Seven Branches (Saptáňga, yan lag bdun Idan)* and in the *Commentary on the Arisal of Samvara [Tantra] (sdom*

yoga ***[rtogpa'i rnal 'byor].*** [He then goes on to list the subsequent Perfection Stage yogas which one successively learns.] (Wedemcyer: 237-238)

As Wedemcyer points out, citing the ***sngags kyi sa lam*** (trans, in ***Paths and Grounds of Guhyasamaja According to Arya Nagarjuna)*** by Yangchen Gawai Lodoe (AKA Akya Yongdzin, 18th c), the "Samara of Single-mindedncss" ***(dran pa grig pa, ekasmrtt)*** means gross Creation Stage practices, and the "imaginative yoga" (or "conceptual yoga" - ***rtogpa 'i rnal 'byor)*** means subde Creation Stage practices. ***Cf. Paths and Grounds,*** p. 41—46. These arc well-established synonyms - as Yangchen himself notes, "These terms often appear in Tantric commentaries" (p. 41).

[120] Alternatively: "there is no special Mantric path which is 'extraordinary' with respect to ***(dang)*** the Transcendence Vehicle." Tsong Khapa's point is as follows: If the Perfection Stage were the only practice really needed to attain buddhahood, then since the three lower Tantras do not have Perfection Stage practice any more than the exoteric Transcendence Vehicle does, there would really be nothing finally "extraodinary" about the three lower Tantras that would distinguish them from the Transcendence Vehicle.

[121] This is a dear and direct reference to the views associated with Hva Shang Mahayana which were strongly rejected by KamalasTla at the bSam yas debate ***(cf.*** especially ***Bhdvanakrama III).*** Sec the body of this dissertation, and R89: 93-94.

[122] ***shin tu kham che ba.*** The word ***kham*** is uncertain here. It seems to have to do with 'a bit, a piece of something' (Das, 139). This phrase may also simply mean "they seem to be very widespread."

[123] Acc. RY: ***dbus zhabs*** = "top to bottom, cover to cover," and ***bsgrigs*** = "arranged, compiled."

'*byung 'grelpa)* [respectively][124] have already extensively refuted these false positions, so fearing prolixity I won't write [any more about this here].

[HI.C.3.b.i.B'.2'.b' - Rebuttal of objections to the refutation]

Objection: If [you maintain that] the Creation Stage is the path to buddhahood, [then we point out that] *[The Great Commentary:] Immaculate Light (Vimalaprabhd, grelchen dri med od)*[125] says:

> The Tathagata stated that the reality *(de nyid)*
> Of the path involving variegated conceptualizations *(sna tshogs rnam rtog)*
> Has divisions of **@362b** sixteen and four;
> Since it lacks the path, one cannot achieve [buddhahood by it].[126]
>
> The HUM which is stated in the Stage of Creation,
> And the PHAT and so on, free from conceptualization -
> That is the reality *(de nyid)* of the yoga of the Stage of Perfection,
> And there should be no *sddhana* other than just that.

And:

> Through familiarization with the meditation on the wheel
> Of the mandala which is conceptualized as form, and so on.

Toh. 1888: ***Saptdriga (yan lag bdunpa),*** by ***ngaggi dbangphyuggragspa*** (Vagisvarakirti). This must be the same as ***theyan lag bdun Idan*** mentioned here by Tsong Khapa. However, I couid not locate an "autocommentary" ***(rang grel)*** by him to which Tsong Khapa is here referring. It is possible that Tsong Khapa has here made a bibliographical error, intending to cite Vaglsvaraklrti's ***Tattvaratndloka-vydkhydna*** (Toh. 1890) which ir an autocommentary (on his ***Tattvaratndloka,*** Toh. 1889).

The second text mentioned here by Tsong Khapa, by Ratnaraksita, is presumably Toh. 1420: ***Sruarh-varodaya-mahdtantrardja-padmini-ndma-panjikd (dpalsdompa 'byung ba'i rgyudkyi rgyalpo chenpo'idka' 'grelpadma can shes bya ba).*** That these issues are raised and refuted in these Indian texts highlights the fact that these are not just Tibetan (or Gdugpa) concerns and positions, as is sometimes alleged.

Toh. 845 (in Kanjur); 1347 (inTanjur): ***VimaUprabha-ndma-mulatantrdnusarini-dvaaaSasdhasrikd-laghu-kalacakra-tantra-rdja-tikd (bsdus paV rgyud kyi rgyal po dus kyi 'khor lo 'i 'grel bshad, rtsa baV rgyud kyi rjes su 'jug pa stong phrag bcu gnyis pa dri ma med paV 'od ces bya ba).*** This is a key commentary to the ***Kalacakra Tantra,*** written by Pundarlka (an emanation of Avalokitesvara).

lam dang bral has thobpa mayin no: "Since it lacks the path, one cannot achieve [buddhahood by it]." This is how the objector reads this. As we shall see below, Tsong Khapa says this is a misreading. He says it should be read: "If ***[you]*** are bereft of the path [of ***perfection],*** you cannot achieve [buddhahood by the Creation Stage alone]."

> One will achieve the mundane *siddhis,*
> But how [could one achieve] the great *siddhi* which one desires [that way]?

[Here, *The Great Commentary]* states that there is no path for achieving buddhahood other than the Perfection Stage, and that one may achieve worldly *siddhis* through the Creation Stage, but that one will not achieve the supreme *siddhi* [through it]; and after explaining *(bshadpa'i mthar)* that at the time of meditating on the Lord [of the mandala] there arc no deities in the east, and so on, and likewise there are no faces and hand implements, [it says:] "Therefore, the yogi should not do conceptual meditation for the sake of [achieving] the *siddhi* of the Great Seal." Here, by the reason that there's no duration/abiding *(gnas pa)* of the wheel of the mandala in the mind of conceptualization, for the sake of buddhahood one should not meditate the Creation Stage.

Answer: If you think that such statements contradict [our position], we answer that those [statements] indicate that you do not understand the scriptures. The first verse [you cited above] clearly states that if *[you]* are "bereft of the Perfection Stage "path" of Great Bliss involving "the sixteen" Ecstasies, **@363a** then [you] cannot achieve buddhahood by the Creation Stage *[alone];* but it does *not* indicate that meditating the Creation Stage is not necessary [at all] for the attainment of buddhahood. Therefore, the statement in the second verse [of the three you cited] that "there is no other *sddhana"* should also be understood likewise.[127]

As for the statement [in the third verse] that one will not achieve "the great *siddhi* which one desires" through the Creation Stage, it is refuting the claim that one can attain buddhahood *just* by (a) familiarizing oneself more and more with the meditation on the habitat and on the body, color, face and hands, and so on, of the deity who is the inhabitant, and by (b) [gaining] stability in the vivid direct perception of the mandala of [that] habitat and inhabitant. The meaning of the quote is that, while one can achieve ordinary *siddhis* through such [methods] as that, one cannot achieve the supreme, and thus it does *not* indicate that the Creation Stage is [entirely] unnecessary for the attainment of buddhahood. Because, as *[The Great Commentary:] Immaculate Light (Vimalaprabhd)* states:

> Here one may think that if one can direcdy perceive a totality-sphere *[krtsndyatana* or *krtsnadhdtu, zadpar gyi khams)*[128] or the wheel of a mandala,

[127] Thar, is, one needs a ***sddhana*** that combines ***both*** a Creation Stage and a Perfection Stage.

[128] *Cf.* note 89 above.

> then one will directly perceive the three realms and will also become omniscient. [However], in such a case *(de'i tshe),* if one wants to achieve *(thob pa 'i slad du)* the omniscient exaltation *(go phang),* one should not [just] say (.. *.zhes bya bar mi 'gyur te)* 'I am directly perceiving omniscience itself and knowledge of the path itself and knowledge of the forms of the path itself - even if one does have a direct perception of a totality, and so on, or of the wheel of a mandala, **@363b** one should not say that one will [just thereby] become a totally perfect buddha [or] a Sravaka or Praryekabuddha.

And:

> Here, if - without[129] the yogis' stores of merit and wisdom - the aggregates and elements and media, and so on, will be transformed into the form of the wheel of the mandala by the power of familiarization with meditation [alone], and if one claims that[130] one will even [achieve] buddhahood itself by the power of meditating on the conceptual [alone], then in such a case *{de'i tshe),* some other person with an inferior store of merit who thinks "I am a king" will also, through familiarization with that [thought], become a king without a [sufficient] store of merit - but this is never seen to be the case!

[So the line in the third verse you cite][131] is a very clear statement refuting the claim that - without accumulating other stores of merit and wisdom — a direct vision of the mandala [achieved] through familiarizing oneself with just the Creation Stage *alone (bskyed rim tsam zhig la goms pa las)* is buddhahood. Therefore, *without meditating on other paths,* through mere familiarization with the Creation Stage *alone (bskyed rim goms pa tsam zhig gis)* one can achieve mundane *siddhis,* but one will *not* attain buddhahood: *[that* is the kind of] refutation the great commentary states again and again, and one should *not* say that the *Kdlacakra* tradition refutes that the Creation Stage is the path of buddhahood.

magtogspar Usually this is translated 'except for ...,' but it dearly means 'without' here. Das (p. 526) lists the following range of meanings: 'not induded, except, besides.'

[sangs rgyas nyidduyang] 'gyur na at the end of this phrase. Tsong Khapa takes ***'gyur na*** in this context to mean ***'dodna (cf.*** below).

To the effect that one will not achieve "the great ***siddhi*** which one desires" through the Creation Stage.

@364a [In the passage I just cited] the statement *sangs rgyas nyid du yang 'gyur na*[132] means, in that instance *(dus der), sangs rgyas su 'dod na* ("if one *claims* to be a buddha"), but it is not a refutation [of the notion] that one will become a buddha through *relying* on that [conceptual meditation].[133] *The Great Commentary [Vimalaprabha]* says:

> "The aggregates and elements and media, and so on, will be transformed into the form of the wheel of the mandala by the power of familiarization with meditation"[134] - some will wonder, "Just by that [passage],[135] hasn't the Tathagata stated that one [will achieve] buddhahood?"

And [it answers]:

> But regarding that corruption of the path of omniscience: When overwhelmed by wrong pride one might boastfully claim *(rlom par byed)* "I am Vajrasattva! I have the ten powers!" [However,] this person is not a ten-powered person - he is the very opposite *(gal zla)* of a ten-powered person, limited *(nyi tshe ha)* and very deluded *(rmongs pa)*\ Here, the buddhahood of this kind of yogi is unprecedented and extremely amazing because he's endowed with all obscurations!

In that context, it mockingly *(bzhadgad)* says that 'since that boastful claim to have achieved buddhahood is a great delusion which is the opposite of *(mi mthun phyogs)* buddhahood, it is filled with obscurations, and accordingly that claim to buddhahood is unprecedented!'

132 Translated above [following Tsong Khapa] as "...if one claims that one will even [achieve] buddhahood itself...."The use *of'gyur* (instead of *'dod)* would literally seem to mean "if [the aggregates, etc] [or 'if one'?] could even be transformed into buddhahood itself..." Although certainly a sense of claiming is present here, I might almost be preferable to give a more literal rendition as follows:

> ... if the aggregates, elements and media, and so on, could be transformed into the form of the wheel of the mandala by the power of familiarization with meditation [alone], and if [the aggregates, etc.] [or 'if one'?] could even be transformed into buddhahood itself by the power of meditating on the conceptual [alone]....

133 It is, rather, a refutation of the notion that one can *claim* to be a buddha *just* from that conceptual Creation Stage meditation.

134 *Cf.* above.

135 Or perhaps "Just by that [process of meditation]___"

Citing the [supposed] fact that[136] *The Great Commentary [Vimalaprabha]* [says] that one should not meditate the conceptualizations of the Creation Stage for the sake of the *siddhi* of the Great Seal, **@364b** and citing the [supposed] fact that it [says] that at the time of meditating on the lord [of the mandala] one docs not meditate on the deities in the east, and so on, [these deluded] Tibetans say that 'for those very 'reasons' a single mind cannot perceive in its entirety *(tshang bar snang ba med)* [all] the aspects of the arms of a deity, and it also cannot meditate completely the wheel of a mandala, and therefore [conceptual meditation] is not a method for achieving the supreme.'[137] [However,] that is extremely wrong, because it is only excess and deficiency [in scriptural interpretation].[138] [And it is also extremely wrong because] if things were like that, then at the time when one meditated on any one of the branches [of yoga] such as withdrawal *(sorsdud pratyahdra),* and so on, one could not meditate on another [branch], and thus one would not [be able to] meditate completely the six branches [of yoga], and, therefore, [any such branch of yoga] could not be something to be meditated for the sake of the *siddhi* of the Great Seal. [And it is also extremely wrong] because when one sets forth a means of'proof *(sgrub byed)* like that, then the refutation *(gog pa)* [of one's position] is exactly like the form of the refutation *(sun 'byin rnam pa)* of one who does not put forth a reason *(rtags bkodpa medpa)* when expressing a premise *(dam bca' brjodpa "i dus su).*[139]

Furthermore, a claim made in that manner would appear to have the same essence as the opponent's position set forth in *The Root Commentary of the Ornament of Clear Realizations (Abhisamayalarhkara): The Personal Instruction of the Mother of the Victors:*[140]

136 ***... rgyu mtshan du ... rgyu mtshan du bkodpa'i don la ...*** This is very odd syntax, but I believe the emaning is correctly rendered here. Pan of the confusion is created by the fact that (I believe) the opening phrase ***'grel chen las*** does ***not*** introduce a quote. Note Goldstein (p. 280) indicates that ***rgyu mtshan du byed*** means "to use a false reason, to use a pretext." It seems very likely that ***rgyu mtshan du bkod*** would have a similar meaning.

137 This paragraph up to here is a slight rephrasing of the objector's position above (362b).

138 Our blockprint has ***Itagched*** (which is not a word), whereas the MS (326.3) and ACIP (316a) have ***Itag chad.*** Das (542) says ***Itag chad = ltaggcod=*** "decapitation; changeable, fickle, inconstant" ***(Itag is*** the nape of the neck). Strangely, LC (786) says ***Itag chad=jati.*** With "excess and deficiency" we arc venturing that both syllables are misspelled here and that it should read ***hlag chad*** (not attested in any version of ***NRQ*** which RY cites as meaning "adding extra and leaving out, duplications and omissions."

139 In other words, one can easily refute such a person by simply pointing out that they arc just insisting on a premise without giving any (real, valid) reason.

140 Source unidentified. See note to Tibetan for discussion.

> At the time of the former spiritual conception the white virtues which appear in the latter spiritual conception are absent, and at the time of the latter spiritual conception the white virtues which appear in the former spiritual conception are absent, and therefore it is incorrect that one will ever achieve enlightenment.

Therefore, @365& the point is to show that *(gtan tshigs kyi don),* just like the statement in *The Great Commentary* itself that in the instant when one is meditating on the lord [of the mandala] then in that instant one is not meditating on the eastern deity, and so on, [so similarly] at the time when one meditates thinking "This is the right face," one does not meditate thinking "This is the left face;" but it is *not* to show that the mind *{bio)* that perceives the right face cannot perceive the left face, and so on. The Lord of Reason (DharmakTrti) says [in the *Validating Cognition Commentary (Pramdnavarttika):*

> One does not perceive two concepts simultaneously. (III.178b)

So [indeed] two concepts cannot be simultaneously produced [in the mind], but two different *aspects (rnam mi dra bagnyis)* contained within one concept *(rtogpa gcig la gzung) can* be perceived by direct perception, like a mind that has a conception of a striped thing *(khro bo).* Otherwise, when one perceived an eye it would preclude one's perceiving a nose, and when one perceived the middle of an eye it would necessarily preclude one's perceiving the two corners of the eye, and therefore one would not be able to perceive anything about [any] concept. Such a [false] claim is refuted in many ways by the auto-commentary of *The Seven Branches*[141] [when, for example, it refutes the erroneous assertion that] (a) since when one sees a person's front one does not see their back or insides, and so on, therefore one can not see a [whole] woman, and so on; and similarly that (b) [one does not see] the pillars stuck inside the walls of a house, therefore [one can not see] the totality *(zin pa medpa)* of a house, and so on; and the *Commentary on theArisalofSarhvara [Tantra] (sdom 'byung 'grelpa)*[142] also refutes [such erroneous assertions].[143]

141 *Cf.* above, note 124.

142 Again, ^"note 124.

143 The Tibetan wording and syntax of this sentence is very eliptical and strange, but this is certainly what it must mean.

Objection: Ifwc allow[144] that when one is meditating on the right face one docs not meditate on the **@365b** left face, then by that reason how do you prove that the Creation Stage is *not* that which is to be meditated for the sake of the supreme *siddhp.*[w]

Answer. True - but as for what this means: those scriptural references[146] refute the claim that [the Creation Stage involves] understanding the suchness of things, but they don't negate that the [Creation Stage] meditation is *a* [necessary preliminary] method *(thabs tsam)* for [achieving] the *siddhioi* the Great Seal.

Again, the need for refuting that [the Creation Stage *alone* could produce the realization of suchness is] as explained before: [remember that] the person who asserted the protagonist's position - which was refuted in the commentary — claimed that by familiarizing oneself with the meditation of the deity wheel one gets a vivid perception, and that when one realizes that, then the [five] aggregates become the five [buddha-] clans and the elements become the Mothers, and then one becomes a buddha [who realizes suchness]. In that [protagonist's] system they do not claim that there is a need for any auxilliary path *(lamgzhan)* which meditates the suchness of things; but since they also do not claim that one can attain buddhahodd *without* realizing the suchness of things, they are forced to claim also that just the meditation on the deity wheel [entails] the meditation on the meaning of suchness; and therefore *that* is what is being refuted. That being so, the import of the premise [being refuted here] is - "for the sake of the *siddhi* of the Great Seal, [there is] conceptual meditation on the individual notions about the wheel of the mandala, [and that meditation] is not the meditation of the suchness of ultimate reality."

The meaning of the reason [given], "Not everything, because of that" is: When one meditates on that import of one's own object of meditation, then one must meditate on that only sequentially, because one cannot meditate on it all at once - that is what it means. The proof of that is set forth *(god)* as follows: **@366a** When one meditaties on the lord [of the

[144] ***yin du chug kyang.*** Here ***chug[s]*** is the pf. of ***jug*** in the sense of "to let, to allow, to permit." ***Cf.*** Goldstein, p. 428).

[145] Alternatively: "If you allow that when one is meditating on the right face one does not meditate on the left face, then that [very] reason proves how it is that the Creation Stage is not that which is to be meditated for the sake of the supreme ***siddhi*****. — If that's what you think, we answer: True, but...."

[146] Especially the scriptural references from the ***Vimalaprabha*** which were miscontrued by the objector at the outset of this section (p. 478) - those that state "how [could one achieve] the great ***siddhi*** which one desires [through the Creation Stage]?' etc.

mandala, then one does not meditate on] the deities of the east, and so on, and when one meditates on the right face [of the lord] then one does not meditate on the left face, and so on. The proof of the concomitance [between the reason and thesis] is established by [the fact that when] the import of the object of meditation is the meditation of suchness of selflessness, it is only sufficient that it be meditated all at once.[147]

Furthermore, as for the assertion that such a claim [that the Creation Stage is unnecessary] is the system of the *Kalacakra* — this contradicts *The Great Commentary's* establishment of the sequence of the chapters,[148] it contradicts *[The Great Commentary's]* identifications *(ngos 'dzin)* of the immediate purpose and the ultimate purpose from among the [five] topics of textual analysis,[149] and it contradicts [its] explanation of the fruit of the seven childlike initiations, viz. that when one direcdy manifests the mandala wheel, one becomes a Lord of The Seventh Stage in this very body, or at least if one is free of the ten non-virtues when one dies, then one becomes such [a Seventh Stage Lord] in another life due to the accumulation of merit.[150] There are [many such] sources, but I will not discuss them here, fearing prolixity.

Objection: Vajragarbha's [Hevajra] Commentary (rdo rje'isnying 'grel) [151] explains that because the nondual intuition is not produced from a conceptual cause — which [cause] would be non-corresponding in kind *(rigs)* with the nonconceptual - the conceptual yoga of the Creation Stage is not suitable as a cause of buddhahood. Therefore, how could it be correct to refute that? Because it is stated [in that *Commentary]:*

147 This passage is very difficult and the meaning remains somewhat obscure.

148 Which includes a chapter on the Creation Stage.

149 Here ***dgospa*** and ***nying dgos,*** respectively. These are two of the five "topics of textual analysis" ***(dgos grel),*** points necessary to determine when analyzing a text: The text itself ***(abhidhana, rjodbyed),*** its topic ***(abhidheya, brjod bya),*** the immediate purpose ***[prayojana, dgos pa),*** the ultimate purpose ***(prayojanaprayojana, dgos pa / dgos pa = nying dgos),*** and the relevance or connection between them ***{sambandha, 'brel ba). Cf*** Broido, Michael M. "A Note on ***dgos-'brel." Journal of the Tibet Society*** 3 (1983): 5-18.

150 ***Cf.*** my note to the Tibetan for citation. The point here is that the first seven initiations in the ***Kalacakra*** system ***are*** necessary, and that they arc related to the Creation Stage practice of creating a divine body (related to merit), or as stated here, "direcdy manifesting the mandala wheel." During initiation (and subsequent ***sadhana*** practice) once one has received the seven initiations one says a mantra "now I am the Seventh Stage Lord," indicating that one has achieved the Seventh Bodhisattva Stage ***(bhumi, sa),*** called the "Far-reaching" or "Far-advanced" ***(Durangama, ring du song ba).*** It is only ***after*** (and on the basis of) this that one is matured to do the Perfection Stage.

151 Toh. 1180: ***Hevajra-pindartha-tika (kye'i rdo rje bsduspa'i dongyi rgya cher 'grelpa).***

We always see that effects
Are produced from causes like them;
Thus from a Kotava seed
A Salu fruit is not produced.

From a conceptual seed **@366b**
A conceptual fruit will be produced,
From a nonconceptual [seed]
A nonconceptual fruit will be born.

Answer: That [passage causes us] no problem. Its intended meaning is as follows: Just as a Kotava seed is not suitable as a seed for a Salu fruit, so the Creation Stage which is meditating merely on the form of habitat and inhabitant deity is not the material cause *(nyerlen, upaaana)* of the nonconceptual intuition. But this docs not refute that the Creation Stage is needed as an accompanying/supporting condition *(lhan cig byed rkyen, sahakari-karana* or *-pratyaya)* for the nonconceptual intuition. For example, water, fertilizer, and earth arc not the material cause of the barley sprout, but they are certainly necessary for its production.[152] Even that very *Vajragarbha's [Hevajra] Commentary (rdo rje'isnying 'grel)* says:

First, in order to cultivate *(sbyang)* a field,
One plants the Kotava [seeds];
Then later, on the cultivated field,
One plants the seeds of the Salu — it's like that.

So this uses the example that in a field which has been well cultivated by having first planted the Kotava one later plants the Salu fruit. Then:

In the pure field of the human birth
One plants the seed of the non-objectifying compassion;
Thereby, because of that,
There arises the wish-fulfilling tree of voidness.

In this case the barley seed would be the material cause of the barley sprout, and the water, fertilizer, and earth would be its necessary supporting conditions. In the example below the Salu seed is the material cause of the Salu tree and its fruit, and the Kotava seeds (in addition to water, etc.) provide the necessary supporting conditions. For more on "material causes" ***(nyer ten)*** and "supporting conditions" ***(than cig byed rkyen),*** induding definitions, examples, and discussion, see Daniel Perdue, "Substantial Causes and Cooperative Conditions" in ch. 12 of ***Debate in Tibetan Buddhism*** (Ithaca: Snow Lion, 1992), 544 ***ff.***

This explains that when one has purified the field [of one's human existence] through the Creation Stage one can then meditate the Perfection Stage which is the non-objectifying compassion, the great bliss, and that thereby one can easily produce the fruit. So this *[Vajragarbha's [Hevajra] Commentary (rdo rje'isnying 'grel)]* is actually a source proving the *need* for the prior development *(sngon du gro)* of the Creation Stage.

Thus, it does not say that any conceptual thought is useless, nor that nonconceptualization **@367a** is just not thinking; rather, since the cause of the nondual intuition of the buddha must be the preliminary path of knowing the Thatness of selflessness which does not conceptualize with regard to the signs of the two selves [objective and subjective], the point [that it is emphasizing] is that *it is necessary to have a came that corresponds in kind [with its effect].* Thus, moreover, one must understand this without contradicting what that *Vajragarbha's [Hevajra] Commentary (rdo rje'isnying 'grel)* states:

From among the profound and magnificent Dharmas
To those who are bereft of good fortune
I have taught what is pleasant:
Mudra, mandala, mantra, and so forth.

By means of mudra, mandala, mantra, and so forth
You will become a Teacher
[Like] Buddha Vajrasattva, and so forth!
— Future masters who teach that are in the category (rir)[153] of devils.

The meaning of the first verse is as follows: To those who are Mantra disciples who do not have the destiny *(skal ba)* of [receiving] the Perfection Stage one should teach the Creation Stage [that is, "mudra, mandala, mantra, and so forth"], and to all those disciples to whom one does teach the Creation Stage one should not teach the Perfection Stage to those who are born in that life where they do not have the destiny for it. The second [verse means]: As was quoted previously in *[The Great Commentary:] Immaculate Light (Vimalaprabha),* by meditating only on the yoga of the deity wheel, when that becomes vivid, the master who teaches that that [vivid, stabilized visualization] is buddhahood is in the category *(phyogs)* of devils.

Moreover, *Vajragarbha's [Hevajra] Commentary (rdo rje'isnying grel)* quotes the root Tantra of *Hevajra:*™

Dcrge: ***rigs.*** Cf. note to Tibetan.

I have not been able to locate these verses in the root ***Hevajra Tantra*** (Toh. 417; Lhasa 378, KHA).

Seeing the three types of beings **@367b**
Trapped in the net of conceptual thought
I teach this or that method
According to who it liberates.

To those who are bound by instincts for conceptual thought
I first teach conceptual procedures
And when they understand the nature of the conceptual thought
[I tell them] they should enter into nonconceptual thought.

In order to engage *(gzhug)*[155] immature ones
The world protector teaches them how to create
The mandala wheel mansion
And the deities; [he teaches them]
The attracting of the Intuition [Beings] and the bestowal of initiation,
And likewise the wheels, channels,
Seeds and winds.
He does not [teach them] when analyzing from another [perspective, that of] the definitive meaning:[156]
Who sees the way of the mandala, deities,
The attraction of the Intuition [Being], the bestowal of initiation,
The seeds and winds?
Hevajra is not understood through those.

This clearly demarcates first the Creation Stage and then the Perfection Stage meditations.

[Someone may argue] it is not like that - depending on just a few scriptures that state that the Creation Stage is interpretable in meaning and is a fabricated phenomenon, [such a] one may abandon meditation on that [Creation Stage]. [Furthermore,] like the passage [above] which stated "Seeds and winds.... Hevajra is not understood through those," one will see not a few Tantras and treatises which state that the [Perfection Stage] yogas of the channels, winds and drops are *also* interpretable in meaning and are fabricated phenomena, and one will also see many assertions that [even such Perfection Stage yogas] are not necessary for the most advanced persons, and thus [such a one may come to conclude erroneously

MS has ***gzhug*** (fuc. ***of jug),*** blockprint has ***gzhung*** (middle, center). I am here following the MS.

mayin nges don gzhan du dpyad. The Tibetan here is unclear.

that] *even those* [Perfection Stage yogas] are not definitely necessary to meditate to attain buddhahood through the Mantra path, and thus, in the final analysis, **@368&** one will have come to the conclusion that whatever path there is that one must meditate will be just some sort of narrowly focused completely nonconceptual mind - and thereby one will have abandoned *all* the scriptures.

Therefore, the wise should far distance themselves from and abandon *(rgyang ring du dor te)* the following two positions, having understood them as essenccless messages: (1) That in the [exoteric] Transcendence Vehicle, since the deeds component is interpretable in meaning and fabricated, all one needs to rely on is mere empriness, and (2) That in the [esoteric] Mantra Vehicle since the meditation of the Creation Stage, [mantra] repetition, and so forth are conceptual, fabricated, and interpretable in meaning, then if one knows definitive meaning [such practices] are unnecessary. Rather, [the wise] should train sequentially in the path of the integration of [exoteric] art and wisdom and the integration of [esoteric] Creation and Perfection, and they should enter into the path of the great champions endowed with the two ways - understanding the import of the central way which is free of fabrications and keeping the vows. As [Manjusrïklrti's] *The Ornament of the Essence* says:

> If one engages [practice] having seen just one mere part *(re zhigphyogtsam),* one has definitely not found the path to truly perfect buddhahood. Therefore, one should live free of partial views regarding that *(de'iphyogs su rnam par Ita ha)* - one should have a realization free of fabrications regarding the way of the view, one should engage sequentially in the concentrations of the Creation Stage and the Perfection Stage,[157] and one should keep one's vows. Those who understand the way of practice which proceeds sequentially will definitely generate the supreme vehicle - direcdy realizing Thatness by the path of Vajradhâra **@368b** they will acquire the desired qualitir.es. Therefore, one should apply the stages of the path, together with the two ways - this is what one should undertake.

After having given those two previous antagonist's positions, I will now state [the position] according to our own tradition.

The Derge says only that "one should engage sequentially in the concentrations of Perfection Stage," omitting the clause "the Creation Stage and the___"This makes less sense given the overall thrust of this text (Toh. 2490); this omission may well be another corruption in this text.

fIII.C.3.b.ii - The way of experientially cultivating the two Stages in an integrated way]

The second has four: [A'] The verbal meaning of the two Stages; [B'] the determination of the count of the two Stages; [C'] the determination of the proper sequence of the two Stages; and [D'] the way of learning each of the two Stages.

fIII.C.3.b.ii.A' - The verbal meaning of the two Stages]

A certain past guru said that according to the Holy Father and Sons' tradition, the ordinary [processes of] taking of birth and of dying arc [a kind of] creation and completion *(bskyedpa dang rdzogspa),* and these are sequential, involving sequential establishment and sequential dissolution [respectively]; thus, the base of what is to be purified [viz. one's ordinary body-mind continuum] is the actual creation [one's birth/life] and completion [one's death] *(bskyed rdzogs dngosyin),* and the two paths — which are the means of purifying what is purified through meditating according to that process — are [what are called] the mctaphoric creation and completion *(bskyedrdzogs btagspa ha).* [This is so, said this past guru,] because as [Aryadeva's] *The Compendium of Practices (Caryameldpaka, spyod bsdus)* explains:

> Birth should be called "superficial truth"
> And the name for death is ultimate truth.
> This discovery of those two Stages through the kindness of the guru
> Is [what leads to] future buddhahood.

[However,] that is not the position of the Holy Father and Sons - because the meaning of "creation" in the term "Creation Stage" is not accepted as creation by the ordinary body's own cause, and because the passage from *The Compendium of Practices* does not indicate that [actual physical] birth is the Creation Stage. [Rather,] just like like when [Candraklrti's] *The Brilliant Lamp (Pradipoddyotana, sgrongsal)* **@369a** states:[158]

> Individually indicating the arts of achieving the Stages of designation and completion *{brtags pa dang rdzogs pa'i rim pa),* ...

the Creation Stage is often said to be a *process of designation (brtags pa'i rim pa),* and therefore it is designation by the mind or creation by the mind, not physical creation by the elements, and so on.

Toh. 1785: ***Pradîpoddyotana-nâma-tïkà (sgron magialbar byedpa zhes bya ba'i rgya cher bshadpa),*** by Candrakirti. One of the most important commentaries on the ***Guhyasamàja Tantra*** (Toh. 442).

[Moreover], before that passage in *The Compendium of Practices* it states that one should project the following mental resolve/intention (... *snyam du phenpa btangba):* 'if after completing the Creation Stage I do not happen to succeed in the practice of a Perfection Stage achievement, then at the time of death I should realize ultimate truth, and then having died, at the time of birth I should arise in the superficial truth magic body.' Thus, [understood] that way, that verse [in question in the *Compendium]* indicates the import of achieving buddhahood, and [the reference to "birth" and to "death"] does not indicate the birth and death of some other person; "those two Stages" [in the third pada of the verse] is referring to the two Stages as I tried to explain previously [viz. illusion body and the Clear Light of death], and it does not indicate that [ordinary] birth and death are the two Stages. Otherwise, the praise that 'the discovery of the two Stages through the kindness of the guru is what leads to future buddhahood' would be meaningless, because all sentient beings have already discovered the two Stages like that [that is, ordinary birth and death]! So when one cites that passage as evidence/authority *(shes byed*— lit. "a means of knowing"), since a yogi *merges (sre)* death and the clear light, and since he *makes* birth *into (... su byed pa)* the magic body, both must be accepted as [references to] the Perfection Stage.

Someone else[159] may argue: According to the system of the bodhisattva commentaries,[160] perfection *(rdzogs)* is the supreme power *(siddht),* without [needing to] extract the impact *(bogs dbyung),*[161] **@369b** and the process *(rim pa)* of achieving that is the Perfection Stage; and since they create enthusiasm for the supreme, ordinary powers are called "creation" *(bskyedpa),* and the process *(rim pa)* of achieving them is taken to be the Creation Stage; thus, [the two Stages are] designated from the point of view of their effects [supreme and ordinary *siddhis].* [Answer:] Although indeed those texts [used by the above proponent] do say many times that the Perfection Stage is the means for achieving the supreme, and that the Creation Stage is the means for achieving the ordinary powers, one never sees the *terms (sgra)* 'creation' and 'perfection' explained like that. Therefore, following Virupa and Dombipa, it is better to say that mainly the names are attached to the path *(lam la ming dogs),* so

In the following position honorific verbs are used ***(bzhedpa, gsung,*** etc.), indicating that Tsong Khapa at least respects the person who proposed this (Bu-ston?).

These may refer to certain works by Nagarjuna (incl. the ***Bodhicittavivarana)*** and others.

It is often stated that once one has achieved a stage (e.g., a Perfection Stage level) one then needs to do various practices (sometimes wild ones) to "extract the essence," that is, to fully cement it.

the reason for explaining the terms Creation Stage and Perfection Stage at the time of the path they set the name toward the path only [?]. As Santipa says [in *The Pearl Rosary]:*

> 'Stage' *(rimpa),* 'aspect' *(rnampa),* 'portion' *(cha),* and 'side' *(phyogs)* are all synonyms. Stage of what? Of yoga.

Regarding the ascertainment of the bases *(gzhi rnams)* upon which the terms *(sgra)* for the two Stages are established, and the ascertainment of the reasons which explain those terms *(sgra bshad)* [that is, their etymology] — the latter is the more difficult, because to ascertain this one has to distinguish the uncommon distinctive characteristics of Creation and Perfection; and thus, the meaning being extremely profound, the really great ones do not explain clearly or in great detail the actual reasons which explain those terms *(sgra bshad). The Vajradaka Tantra*[162] gives the two Stages the alternate names "artificial yoga" and "actual yoga" *(bcos ma dang rnal ma 'i rnal 'byor),*[163] and the *Drop of Spring (Vasantatilaka, dpyid kyi thig le)*[164] states:

> Having abandoned the artificial mandala,
> All artificial things such as
> Actions involving artificial fire offerings, **@370a**
> Actions involving artificial meditation,
> And artificial repetitions
> Are abandoned through the mode of the natural yoga *(rang bzhin rnal 'byor).*
> One should thoroughly engage the outer artificial
> In order to realize the natural.

Thus it states, together with an example of a boat *(gzings).* Therefore, "Creation Stage" *(bskyedpa'i rim pa)* and "designative Stage" *(brtags pa'i rim pa)* and "artificial yoga" *(bcos ma'i rnal 'byor)* are names for the first Stage, and "Perfection Stage" *(rdzogs pa'i rim pa)* and "non-designative Stage" *(ma brtags pa'i rim pa)* and "actual yoga" *(rnal ma'i rnal 'byor)* arc names for the second Stage. The three [processes named] "Creation," and so on, being mental creations *(bios bskyedcing),* involve designation and fabrication, and in parallel with that *(de'i zlas drangs pa na)* "Perfection" is perfected or achieved *(rdzogs pa 'am grub pa)* in that it is not designated by the mind.

162 Sec note 81 above.

163 See *NRC*359b above.

164 Toh. 1448: ***Vasantatilaka-nama (dpyidkyi thiglezhes bya ba),*** by Nag po spyod pa ba (Krsnacarya).

Well then, what is the meaning of this being achieved or not achieved through the power of mental artifice *(bios bcospa / dbanggis)?*

Both of the Stages, each relying on its various methodologies within its own context, are indeed similar in causing one to become perfected as a divine body; however, they are dissimilar in the way they do this. Thus, in the Creation Stage one perfects oneself as a divine body through the methods of [visualizing] vowel and consonant letters, and moon and sun coming from those, and seed letters, and hand implements, and so on [ultimately arising as a divine body]; being mental creation, this is just designation. In the Perfection Stage, through the force of making fit for action *(las su rungba'i mthus)* the [actual] referents *(don)* of what were [merely] symbolized [in the Creation Stage] by vowel and consonant letters, moon and sun, and so on - [e.g.,] the white and red spirits of enlightenment **@370b** and the winds - and by the power of actualizing the three wisdoms of luminance, radiance, and imminence, one arises from mere wind-mind as an [actual] illusory divine body; and thus this is perfection as a divine body without mental designation or artifice.

Therefore, the Creation Stage method for perfecting the body involves mental artifice, and the divine body which arises from that method is also artificial. The Perfection Stage method for perfecting the divine body involves the yogas of channels, winds, and drops, and so on, and does *not* involve mental artifice; and through that methodology emptiness is actualized, and after that the body of a deity arises, and that is *not* designated by the mind. Thinking of that, [Aryadeva] said in *The Compendium of Practices:*

> Beginning from the Creation Stage up through the conclusion of body isolation, by means of the three vajras [of body, speech, and mind], and so on, one is just doing visualization involving signs *(mtshan nyid la lhagpar mospa);* therefore, even in body isolation one does not [yet] have the [actual] form of the deity, ...

So he states that before one has attained the magic body there is no divine body other than that which is just mentally visualized (lit. "mentally wished for" *[bios mos pa])* in the context of the three isolations and the Creation Stage; and thus the divine body of the three isolations is merely *included in the category of(khongs su du ba)* the Perfection Stage, but it is not the actual Intuition Body.[165]

So within the five stages of the Perfection Stage, it is only ***after*** the end of the three isolations (stages 1-3) and after the self-initiation which then launches one into the actual illusion body (stage 4) that one really has a ***real*** divine body for the first time. It perhaps the case, then, that it was this higher level of ***rdzogs rim*** (fourth stage on) that came to be called ***rdzogs pa chen po.*** If so, it would be absurd for certain later so-

(Contd)

Objection: If that is the case, then one should create the divine body only through the methods of the Perfection Stage such as the yogas of winds and drops which are the impon of what is symbolized by letters, and so on; **@371a** so what is the point of artifice which creates a divine body through the methods of letters, hand implements, moon, sun, and so on?

Answer. That is not so. Without having become accustomed to the artificial methods one will be unable to perfect the non-artificial methods, and thus, also, without having become accustomed to what *arises from* the artificial methods one will be unable to actualize what *arises from* the non-artificial methods. Thinking of that, as previously cited, [Aryadeva] used the example of a boat: for example, if in some place on the far side of a river there are provisions of food and drink which one wants to enjoy, but which one is unable to enjoy because of being obstructed by the river, then one can get to the far shore by relying on a boat. Likewise, if one wants to enjoy the enjoyments of the Perfection Stage, but because of being obstructed by the river of ordinary perception and conception *(tha mal ba 'isnangzhen)* one does not have the power to enjoy them, then by relying on the boat of the Creation Stage one can get to the shore where ordinary perception and conception are eliminated. [Furthermore,] the boat is the method for going to the far shore, but one [still] needs some *other* method to achieve *(sgrub pa)* the enjoyments of the food and drink, and so, likewise, although the Creation Stage is that which causes the maturing of the continuum for the production of the Perfection Stage, one [still] needs some *other* method such as the yogas of winds and drops, and so on, in order to enjoy the emptiness and the deity body of the Perfection Stage. This [example] **@371b** shows both that it is necessary to go to the end of the Creation Stage and that the Creation Stage alone is not sufficient.

Therefore, regarding deity-creation yoga — although [all classes of Tantra] are similar insofar as they include the creation of a deity body from methods such as letters and hand implements and moon, and so on, still, from the perspective of those methods, the ability to set up *(sgrig)* the distinctive relative circumstances *(rten 'brel khyadpar can)* which ripen one's continuum for the development of the yogas of *dummo* and the drop, which are the signified meanings of all of those things [letters, implements, moons, and so on], [that ability] does not exist in the [Tantras which are] not Unexcelled. Such a thing [which so ripens] is spoken of as Creation Stage; thus, it is the case that the lower Tantras do not have Creation Stage -

called "Dzog-pa chen-po-s" to maintain that their practice bypasses the earlier stages that develop and stabilize the subtle body.

and if [one maintained that] there were a teaching of Creation Stage in their root Tantras, that vajra word there should have both interpretable and definitive [levels oí] explanation, and thus one would have to accept that [those lower Tantras] had *both* Creation *and* Perfection [Stages][166] - this can be understood by looking at *The Brilliant Lamp's* way of explaining *(bshadsrot)* the *Intuition Vajra Compendium (Jñanavajrasamuccaya, ye shes rdo rye kun las btus).*[167]

Regarding the meaning of the terms for the two Stages , the *Hevajra* commentary *The Pearl Rosary* states:[168]

> The creation of a deity through the process of mantras, symbols, and so on, is the creation of the yogi, and whatever is involved with that is called the Stage of Creation. Perfection is the innate/orgasmic *(sahaja, lhan cig skyes pa)* - that very orgasmic nature, and so on, of the adept is admired *(mos)* as the nature of reality itself, and that way in which the yogi should be meditating is called the Stage of Perfection.

The former of these [statements] is like I explained before, but the latter **@372a** is [just] one aspect of the Perfection Stage, so there must also be the body of a deity.[169]

[The term] *Stage (rim pa)* should be [understood] like the explanation in that commentary [as referring to] aspect *(rnampa),* piece/portion *(cha),* or direction/side *(phyogs),* and *not* to a temporal process *(dus kyi rim pa).* Subhagavajra says [in *The Stages of the Path of the Universal Vehicle]:*[170]

In Unexcelled Yoga parlance "interpretable meaning" relates to Creation Stage practice (among other things) and "definitive meaning" relates to Perfection Stage. Tsong Khapa is arguing here that if one wants to maintain that the lower Tantras have one, then one must also maintain that they have the other - and this would be an unacceptable consequence for just about any Tantric exegete.

Toh. 447: ***Vajrajnanasamuccaya-nama-tantra (ye shes rdo rje kun las btuspa zhes bya ba* V *rgyud)*** or Toh. 450: ***$ri-Jnanavajrasamuccaya (ye shes rdo rje kun las bsdus pa).*** This is one of the five vyakhya Tantras of the ***Esoteric CommunionTznaa..***

Cf. note 34 above.

In other words, ***The Pearl Rosary*** is just discussing the upper levels of the Perfection Stage (the ***rdzogs chen)*** when all the drops have melted, etc. Tsong Khapa is simply reiterating his earlier point that the Perfection Stage as a whole must also include meditation on a (subtle) deity body.

Toh. 3717: ***Mahayana-patha-krama (thegpa chen po'i lam gyi rim pa).*** This is Subhagavajra's only canonical text. According to the Tanjur chart, this is in the Tanjur's general section E, "Other Tanjur Texts Pertaining to All Four Tantras," subsection 4, "Distinctions Among the Three Yanas and the Four Tantras."

> Regarding *Creation:* when one creates the moon, and so on, that is creation. The other [word] is *Stage (gzhan ni rim pa'o).* Regarding *Perfection:* [it is] the intuition of the great void - there is perfection in the method of that [intuition],[171] or alternatively, by perfecting that one perfects all qualities. Thus it is perfection. The other [word] is *Stage.*[172]

Although he does explain it thus, the previous explanation [from *The Pearl Rosary)* is better *('thad).*

[III.C.3.b.ii.B' - The determination of the count of the two Stages]

Second — *The Further Tantra* of *The [Esoteric] Communion* states:[173]

> The Dharma taught by the Buddhas
> Abides truly in the two Stages ,
> The Stage of Creation and
> The Stage of Perfection itself.

One may wonder what the reason is for stating that the path is determined to have two Stages . Since each of the two Stages has both meditation on a circle of deities on the perception side as well as [meditation on] on emptiness, the determination of the number is not in terms of deities and emptiness. Therefore, the reason for determining that there are two Stages is as stated in *The Further Tantra* of *The [Esoteric] Communion:*

> Through division into common *(thun mong)* and supreme *(mchog)*
> It is held that service *(bsnyen pa)* is of two types.
> The common one is in terms of the four vajras
> And the supreme one is in terms of the six branches.

That which is to be obtained includes both temporary and ultimate powers *{gnas skabs dang mthar thuggi dngos grub),* and thus the means of achieving those [two], moreover, is determined to be the two Stages . [However, this is not a one-to-one correspondence, as we shall now see.]

de ni thabs la rdzogsparyodpa. Or perhaps "Method perfectly/completely possesses that [intuition]."

This passage remains cryptic. Bracketed additions represent my attempt to make sense of this.

Toh. 443". ***Uttaratantra (rgyudphyi ma).*** The eighteenth chapter of the ***Esoteric Communion Tantra {Guhyasamaja,*** Toh. 442), but considered a separate ***vyakhya*** Tantra.

Now @372b there arc two [aspects to be mentioned] regarding commonality. Regarding commonality of cause - in the first Stage one must create in one's continuum *both* of the attainments *(sgrubpa),* the supreme attainment and the [ordinary] eight attainments, and so on. Regarding commonality of effect — powers such as the eight attainments, and so on, come to be an effect also of both Stages.[174] The meaning of [the above passage from] that Tantra is expressed by [its commentary] *The Brilliant Lamp:*

> Thus, having shown that through the process of the four yogas *[sbyor ba)* one should propitiate *(mnyespar bya ba)* Vajrasattva, now it states that through the process of the six branches one should perfect [oneself as] a Great Vajradhara.

So since there is a determination of two [things here], the propitiation and perfection of Vajrasattva, this determines that there are two Stages . The meaning of the first is stated again from *The Brilliant Lamp:*

> Thus, having constantly practiced in four sessions one completely matures the root of virtue, and having thereby clearly realized the vajra-like *samddhi,* in this very life one will achieve the *siddhiof* the Great Seal.

Thus, having set up the many distinctive relative circumstances as previously explained, one matures one's continuum. The four yogas are the four branches of service and practice.

[III.C.3.b.ii.C - The determination of the proper sequence of the two Stages]

The Perfection Stage can be produced in a continuum that has been developed through the Creation Stage, but in one not developed by that, although a few parts of the Perfection Stage may be produced, a Perfection Stage capable of traversing the path will not be produced. Thus there are many statements that first one meditates the Creation Stage and then one meditates the Perfection Stage. There is the example of the boat given in *The Vajraddka,*[175] @373a and likewise the similar explanations given in the *Drop of Liberation (Muktitilaka, grol ba* V *thig le)*[176] and the *Drop of Spring (Vasantatilaka, dpyid kyi thig le).*[177] More-

[174] So in both Stages it is necessary to create both types of ***siddhi*** - thus there is not a one-to-one correspondence as one might have thought based on the previous paragraph.

[175] Sec ***NRC*** 359b above.

[176] Toh. 1859: ***Muktitilaka-nama (grol ba 'i thig le zhes bya ba),*** by sangs rgyas dpal ye shes (= Buddhasrijnana, Jnanapada).

[177] See note 164 above.

over, the second chapter of the later section of the *[Hevajra Tantra in] Two Sections (brtag gnyis)* states:[178]

> By the yoga of the Creation Stage
> The disciplined one should meditate fabrications.
> By taking these fabrications like a dream,
> He should take the fabrications themselves as without fabrication.

And *The Five Stages (Pahcakrama, rim Inga)* states:

> To those abiding well in the Creation Stage
> Who are ambitious for the Perfection Stage
> The perfect Buddhas have said
> This method is like the rungs of a ladder.

And *The Compendium of Practices (Carydmeldpaka, spyod bsdus)* states:

> So that those beings who have beginner's karma
> Could engage in the supreme import *(dam pa 'i don)*
> The perfect Buddhas have set forth that
> This method is like the rungs of a ladder.

And Dombi Heruka states:

> Good Mind (Sumati)! First meditate the Creation Stage, [utilize] the hand gestures, and
> Don't separate yourself from being definitely mindful of all [the types of] mantras, purifying, hooking/compelling, creating, and armoring![179]
> Later, Good Mind, being overjoyed *(rangs shing),* in the stream of instants have the sole mind on Thatness *(de nyid),*
> And by meditating on the Perfection Stage, abandon existence *(sridpa)* and always contemplate the innate/orgasmic.

[78] Toh. 417; Lhasa 378 (KA): 356a. This is book II, chapter 2, verse 28, on p. 162 of Farrow and Menon. They give it as follows: ***utpattikramayogena prapañcam bhavayed vratt/prapañcam svapnavat krtviprapañcair nihprapañcayct/i*** 'The holder of the Vow must conceive the differentiated world by means of the method of the Process of Generation. Making the differentiated dream-like, utilising the differentiated, transform it into the undifferentiated."

[79] These seem to be four types of mantras, though I have not yet located such a list in any reference work.

Therefore, without having lead/guided *(khrid)* oneself through the first Stage, to lead/guide oneself by the second Stage is contradictory to all authoratative texts. Thus, if one has a heartfelt desire to practice the path of great yoga, one must in the beginning **@373b** cultivate leading oneself *{khrid bskyang bar bya)* on the first Stage.

Well then, one may wonder: is it that until one has firmed up the first Stage one does not meditate the second Stage, or is it that in the beginning of the [meditation] session one meditates the first Stage and in the latter part of the session one meditates the second Stage?

The Holy Father and Son maintain the former position. *The Compendium of Practices (Caryamelapaka, spyod bsdus)* states:[180]

> When one has learned the vision *(bsam pa)* of the [general exoteric] Buddha Vehicle, then one can learn the single-minded *samadhi* [that is, some part of the Creation Stage] in the new [esoteric] vehicle. When one has learned the single-minded *samadhi* in the new vehicle, then one can learn the conceptual yoga [that is, the Creation Stage]. When one has learned the conceptual yoga, then one can fully abide in the *samadhi* of a beginner [that is, the subtle Creation Stage]. When one has abided in the *samadhi* of a beginner, then one can engage in a division into one hunderd clans [that is, Perfection Stage Body Isolation]. When one has known Body Isolation through the division into one hundred clans, then one can abide in the body-vajra *samadhi.* Having abided in Body Isolation, one can enter into Speech Isolation through the door of the vowels and consonants. When one has come to know vitality *(prdna, srog)* and its control *(dydma, rtsol ba)* through the process of Vajra Repetition, then one can fully abide in the speech-vajra *samadhi....*

This explanation cuts to essential point: when one has learned the first Stage, then [one can learn] the second Stage, and moreover when one has learned various earlier parts of the second Stage then one can learn the various latter parts.

Furthermore, as Ghantapa *(dril bu pa)* and [his disciple] Lavapa [Lva-ba-pa/Kambala *(Iva ba'i na bza'can)]* state in their *Cakrasamvara Sadhana:*[181] **@374a**

[180] Toh. 1803.

[181] Dowman's ***Masters ofMahamudra*** (pp. 179—185) clarifies that Lwa-ba-pa and Kambala arc two names for the same mahàsiddha. (Actually, ***Iwa ba*** is the Tibetan for the Sanskrit ***Kambala,*** "blanket.") According to Tibetan tradition, Kambala was a disciple of Ghantâpa (Dowman: 183). No single ***Cakrasamvara sàdhana***

(Cont'd)

> By meditating uninterruptedly with devotion in that way [that is, by the Creation Stage] one's mind becomes firm, and then one can meditate the Perfection Stage *samddhi.*

That was also the position of Dlparikarabhadra *(mar me mdzad bzangpo)*[182] - one can understand this from the context of the fourfold division into beginners, and so on. [Among Tibetans] the great Tibetan Mantrika, Lord Go [Lotsawa], and his followers also advocated that position, but those who practice the Tantras following Lord Nyugu Lungpa and Lord Marpa hold the position that in the beginning of the [meditation] session one meditates the Creation Stage and in the latter part of the session one meditates the Perfection Stage.

Regarding that, one can see that this sequence of the path is extremely important - because if one errs *(pbyugs)* by not grasping this well, then no mater how much one exerts oneself one will definitely not generate anything, or else one might experience something *like* that [Perfection Stage experience] which is not the *actual* [Perfection Stage expereince], but one will be confused and will waste one's time. However, if one does not err with respect to this sequence, then whatever one meditates will get to the point *(gnad du 'gro ha)* and thereby one will quickly generate the path at hand/directly in front *(thad ka de'i lam),* and through the force of that one will very quicky generate the higher [stages of meditation].

In general, there seem to be two [types of] Perfection Stage, one which beginners are *not* able to meditate and one which they *are* able to meditate. Regarding the latter, even though they have not stabilized the Creation Stage, if they meditate [on the Perfection Stage] it is *not* the case that they can *not* produce some conformative/virtual/simulated qualities *(rjes mthun pa'iyon tan);* nonetheless, they will *not* produce [qualities] like those produced in those who did develop their continuum through the first Stage. Therefore, getting rid of the first Stage it appears that they can produce simulated qualities of the energies, *tummo,* and so on, **@374b** but it is not acceptable if they mix those all up *(dril)* and err with respect to the key points of the path.

However, until one has firmed up the first Stage, if within the confines *(khog nas)* of meditating *primarily* on that [first Stage] one practices on the side/incidentally *(zhar)* energy

apprars to have been co-authored by this teacher-disciple team (of course any of them could have been). The text cited here is Toh. 1443 by Lva-ba-pa.

182 *Cf.* Wayman's ***The Buddhist Tantras,*** pp. 111-113.

[yogas], *tummo,* and so on, in accordance with what is circumstantially necessary *(skabs kyi dgos pa dang bstun nas),* it is certainly less objectionable *(dgag bya chung bar mngon).*

Regarding mere meditation on emptiness - it is shared with the [exoteric] Transcendence Vehicle, and although the three lower Tantras also have meditations which link in some deity yoga [to this mere meditation on emptiness], they do not have the Perfection Stage; thus the claim that mere meditation on emptiness *is* meditation on the Perfection Stage is an extremely unexamined [position]. Therefore, also in the context of the first Stage meditation on emptiness is also very necessary.

> By having little experience in the boat which is effort in investigation
> And by not relying on a spiritual friend who is a skilled captain,
> Not seeing the ocean of the treatises of Secret Mantra
> [Fools develop] wishful systems for travel by partial paths.
>
> Having well refuted [such partial paths], I say you must travel this path which delights experts,
> Which, producing in order the two Stages ,
> Is not an incomplete path for [going to] the stage of a Victor!
> - [Thus in this chapter] I have illuminated the excellent tradition of the Champions.

[This completes] the eleventh chapter of *The Analysis of the Keys of All the Secret Stages of the Path to a Great Vajra Holder,* demonstrating **@375d** the need to accomplish enlightenment through the co-ordination *(zung 'brel)* of the two Stages .

CHAPTER 12

The Stage of Creation

fIII.C.3.b.ii.D' - The way of learning each of the two Stages]

Fourth: There are two parts to the way of learning each of the two Stages : [1T The way of learning the Creation Stage; and [2'] The way of learning the Perfection Stage.

fIII.C.3.b.ii.D'.1' - The way of learning the Creation Stage]

In the first of these there are two parts: [a'] A general presentation of the Creation Stage; and [b'] The explanation of the stage of realization.

fIII.C.3.b.ii.D'.1'.a' - A general presentation of the Creation Stage]

In the first of these there are three parts: [i'] The way the Creation Stage is created as an antidote to what *(ganggi);* [ii'] The divisions of the Creation Stage to be created; and [iii'] how to meditate emptiness in that context.

fIII.C.3.b.ii.P'.1 '.a\i' - The way the Creation Stage is created as an antidote to what]

In the first of these there are two parts: [A''] Demonstration of the method for identifying and getting rid of *(dgog)* what is to be abandoned *(spang bya);* and [§"] Demonstration of the way to establish vivid perception and abiding.

fIII.C.3.b.ii.D'.1'.a'.i'.A" - Demonstration of the method for identifying and getting rid of what is to be abandoned]

The extraordinary things to be abandoned on the Creation Stage are the *perception* of the ordinariness of the habitat and inhabitants, and the *pride* involving the *conception* of the habitat and inhabitants as ordinary. In the fourteenth chapter of *The [VajraJ Tent* it says:

> True meditation is renowned for the destruction of ordinary things *(rnam),*

and in [Aryadeva's] *The Compendium of Practices* it is stated:

> Further, in this regard, those aggregates, sense fields, and media which abide from beginningless time because of ordinary pride are thus demonstrated in reality as being made *(bsgrubs pa* V) from the subdc atoms of all Tathagatas.

[These passages] state that in the Tantras it is shown that one should meditate on the aggregates, and so on, as buddha as an antidote to abiding in the aggregates from beginningless time because of ordinary pride. **@375b** This is concerned with *(skabs)* Body Isolation, but the two extraordinary things to be abandoned by both that and the Creation Stage are similar. The meditation on the creation of *(bskyed nas sgom)* a distinctive perception of habitat and inhabitants in order to get rid of this kind of perception and conception docs not exist in the Transcendence Vehicle; it is a distinctive characteristic *(khyad chos)* of the Tannic Vehicle. The Creation Stage involving meditation on the habitat celestial mansion and inhabitant deity was taught as the antidote to both ordinary perception and conception. Thus, through familiarization with the perception which gives rise to the habitat celestial mansion and the inhabitant deity, one will get rid of ordinary perception, and through familiarization with the habit pattern which ascertains the thoughts "I am Akshobhya," "I am Vairocana," and so on, [one will get rid of] ordinary pride. Having eliminated ordinary pride, [one's identity] is transformed into divine pride. For example, when intuition is well grounded, one has eliminated whatever previous self-nature habit pattern, and the thought "I am a deity" begins to develop *Cgyur).* Accordingly, after developing those artificial thoughts "I am Akshobhya" and " I am Vairocana," and so on, [one's identity] will be transformed to divine pride.

In this regard, we see all four alternatives. Though genuine *{ma bcos pa)* divine pride arises for some, there is no clear perception of habitat and inhabitant. For others, though there is clear perception of habitat and inhabitant, there is no genuine *(bcos min)* divine pride. For others there are both, and (for others) there is neither. In [Nagarjuna's] *Integration of the Sutras [with the Esoteric Communion] (Sutrameldpaka, mdo bsre[s])* it is stated:

> Thus, beginners **@376a** take the preliminary vow, precept, and initiation, and being free from ordinary pride, they practice *(sgomspa)* deity yoga in four sessions.

Since the expression "Get rid of *(bsal ba)* ordinary pride" is frequently stated in other scripcures as well, meditation *(sgom pa)* on the pride of the habitat and inhabitant's mandala as an antidote to ordinary pride is paramount *(gtso bo),* and meditation on the distinctive perception of the habitat and inhabitant in order to eliminate *(zlogpa 'i)* ordinary perception is ancillary to that. The 'ordinary perception' to be abandoned is not [that of] the vessel and contents *(snod bcud)* which are perceived in the sensory consciousness, but rather it is the perception as a vessel and contents which are ordinary in the mental consciousness *(yid kyi shes pa la tha malgyi snod bcud du snang bayin).* With regard to the way to eliminate both that [ordinary perception] and ordinary pride through the Creation Stage, abandoning the seed as in the abandonment on the path of liberation from this world is meaningless in this

context. Further, it is not the obvious abandonment (which comes from) deterioradon of seeds, as in the abandonment on the paths ofworldly people.

How are they eliminated? When there are no more incidental contrary conditions *(glo bur ba* V *gal rkyen gzhan mea);* when one has stabilized *(bzungspa)* the habitat and inhabitant mándala and that pride; and when has the ability to transform ptide as previously explained and visualize both mándalas, one produces an extremely vivid perception just like that which is visualized. Thus, with that method ofgctdng rid ofordinary **@376b** perception in the mind one gets rid of both ordinary perception and conception.[183] Furthermore, it is not enough to be able to get rid of [these] to a small, partial extent; they must be very firm. When Vajra masters whose prior retreats using this kind of method have made them fit for action, place the obstructors *(bgegs)* of earth ceremonies[184] under their command, and so on, they themselves *(rang nyid)* create the pride of Vajradhara, and so on, by the statements "I am the glorious Vajradhara," and so on; they generate the non-artificial pride of this and that [deity]. For those who are not like that it becomes mere verbal pride, so it is declared that the prior retreat is crucial *(gal che ba).* However, the distinctive pride and perception which are not merely verbal must at first be produced through familiarization with the meditation on the artificial pride and perception which are merely verbal; thus, in the beginning one should strive for that.

When by great familiarization one has become absorbed in deity yoga [perceptions] and no further perceptions arise in the eye consciousness, and so on, the mental consciousness, with intensity of engagement on that objective *(don),* erodes *(nyamspa)* the potentiality *(nuspa)* for the antecedent condition *(de ma thag rkyen)* of the production of the eye consciousness, and so on, and those [sense consciousnesses] are temporarily not produced. This [non-arising] is a [temporary] non-arising of further perceptions of color, and so on, but those perceptions are not terminated by the Creation Stage. As Dharmaklrti said [in the *Validating Cognition Commentary (Pramânavârttika):*

> By conscious attachment to another *(gzhan)* object,
> It loses power and does not hold to another object. (II.112cd)

yid ngo 'i tha mal [@376b] ***pa':' snang ba bzlogpa "i tshul des tha malpa "i snang zhen gnyis zlogpayin no,,*** Note that 7TCdefines ***yid ngo*** as follows: ***sems kyi nangngam bio yul*** ("in the mind, or an object/sphere of the mind").

sa chog: earth seizing ceremonies performed prior to making a mandala. These include torma offerings to local dieties, and so on.

Therefore, **@377a** when by distinctive perception in the presence *(ngor)* of the mental consciousness one obtains the power to terminate ordinary perception, one will acheive the necessary by that. Even though, in actuality one has not become a deity, if one creates non-artificial deity pride, one will acheive the necessary by that.

<u>fIII.C.3.b.ii.D'.1'.a'.i'.B"</u> - Demonstration of the way to establish vivid perception and abiding]

In the second there are three: [1"] Meditating on whatever is dearly realized; [2"] The way of bringing out (*'don)* vivid perception; and [3"] The way to acheive stability *(gnas).*

<u>fIII.C.3.b.ii.D'.1'.a'.i'.B'M"</u> - Meditating on whatever is clearly realized]

Well, one might wonder: Is it the case that learning on the Creation Stage is like learning on the Perfection Stage - that is, does one meditate on each visualized object *(dmigs skor)* and when the former is firm, one switches to the next *(phyi ma),* or, in a single session, does one meditate on an entire single *sddhana* from beginning to end? Regarding, this, the explanation is fourfold according to an analysis *(dbye)* of the context *(gnas skabs)* of path creation in the continuum of a single person who is meditating on the path. Therefore it is necessary to understand the statements which analyze just how much and in what way one meditates. Dlpahkara stated:

> Accordingly, having become a Buddhist,
> Reciting well is the preliminary activity.
>
> When wisdom has slighdy descended,
> One has the discipline *(brtulzhugs)* of mantrie ethics
> And the blessings of eye and body, and so on.
> During the sessions and in between one should recite well.
>
> Being complete in all aspects
> One who practices emanation and withdrawal *(spro dang bsdu ba)*
> Has attained slight power of wisdom
> And truly relies on yoga day and night.
>
> Having attained true wisdom power, he meditates.
> The atoms of the elements are the superior **@377b** three mandalas;
> One's body, with the nature of a reflected image

Accomplishes the deeds of beings.[185]

In this statement, the part about beginners, those who have had a slight descent of wisdom and those who have attained slight power in wisdom is the occasion *(skabs)* of the Creation Stage. The true attainment of power in wisdom is the occasion of having become very high in the Perfection Stage *(rdzogs rim mthon por song ba).* On the first occasion of this it is necessary to completely meditate all the procedures *(cho go)* of the Creation Stage as they occur in one's own *sádhana (sgrub thabs).* Sántipa says the statement "Reciting well is the preliminary activity" means that the beginner should correcdy recite all of the procedures. Sndhara says that:

> Though divided into four, when one is a beginner *(gnas skabs dang por)* it is necessary to meditate on all four yogas.[186]

In the twelfth cluster [of Abhayakaragupta's *Sheaf of Instructions]* it is stated:

> Just like that, the beginner should do it all, not incompletely *(ma tshang ba med pa).*

All of these statements are in agreement.

Now, one may wonder: until what point are [people still considered] beginners? In *The Jewel Lamp Commentary* on the seventeenth chapter of the *Black Enemy [Slayer* Santipa] says:

> Furthermore, the beginning yogi meditates on all four yogas and in all three sessions and intervals until he seems to *(Itar)* directly perceive just the rough appearance of the limbs of the deity.

And in his *Commentary to [Dipañkarabhadra sj The Four Hundred and Fifty [Verses]* he says that beginners include everyone who has the ability to instantaneously directly perceive the rough body mándala, and who from this has their first meditation in which there is entrancement *(bzhagpd)* in the slight descent of wisdom, **@378a** up to but not including those who are able to instantaneously clearly visualize all of the rough mándala.[187] The statements by [Nágarjuna's] *The Five Stages* and [Aryadeva's] *The Compendium of Practices* that until the completion of the Creation Stage all are called beginners [are statements regarding what it means to be] beginners with respect to the Perfection Stage. But here the statements [by

185 This is as if one's personality systems have become a mirror in which are reflected the deity's systems.

186 On the four yogas, *cf.* above, 372a-b, and below, 394a-b.

187 Due to awkward syntax, I had to slighdy adjust and paraphrase the translation for readability here.

Santipa] are analyzing "beginner" in the context of the just first Stage, so these are not in contradiction.

Concerning (the second Stage), the slight descent of wisdom, [Santipa's] *Commentary to [Dipahkarabhadra s] The Four Hundred and Fifty [Verses]* says:

> This person has the ability to instantaneously direcdy perceive the rough body mandala, (but) he can not perceive the subde Ksitigarbha, and so on, and the body-vajra *(sku rdo rje).* One who possesses Mantric ethics and discipline, who has attained the power of that, is said to be slighdy empowered with wisdom.

In the root texts this has the same meaning as 'slight descent of wisdom.' Here, 'rough' means the deity set up in the mandala, and 'subtle' means the deity set up on the eye, and so on, of those. Regarding the way that one can instantaneously direcdy perceive something rough, when a beginner visualizes[188] those (deities), when he or she has visualized them sequentially, they arise. Otherwise, if not like this, it is not as if one can not visualize them clearly, **@378b** it is that when visualized, those deities are able to arise clearly in a single instant, with all their major limbs, secondary limbs, and qualities. Further, it is insufficient that this should happen sometimes or occasionally. It must be firm. In the twelfth cluster [of Abhayakaragupta's *Sheaf of Instructions* it says:

> Those whose minds are firm in beginning yoga, who have attained the signs as explained, have slight power in wisdom, and meditate emanating the mandala in flashes.

In regard to meditating on clear realization *(jnngon rtogs),* even though you can not say that in regard to subtle and rough deities there is more and less meditation involved, it is easy for the rough to arise, and it is difficult for the subtle to arise. For example, just as there are degrees of difficulty and easiness between visualizing the eye of Mafijuvajra, the Lord, and completely visualizing Ksitigarbha inside of (his eye). On this occasion, though there is no explicit mention of the manddala, it is necessary to be able to instantaneously directly perceive it.

If someone objects saying that as long as one can not visualize the subtle Ksitigarbha one is regarded as *(jogpa)* having slight descended wisdom *(ye shes cungzad babspa),* it con-

gsat 'debs: invoke, evoke, visualize.

tradicts the explanation in [Ratnakarasana's *The Jewel Lamp:] A Commentary on the Black Enemy [Slayer]:*

> One is said to have slight descended wisdom from the time when one sees the rough limbs until one direcdy perceives the subtle body vajra, and so on,

which is explained as up to this side of seeing the subde body.

It does not contradict. Even though one will gradually clearly visualize the subtle body one will still not acheive stability in simultaneous visualization; this is one who has slight **@379a** descended wisdom.

Well, one may ask, are there any differences between the way this one (of slight descended wisdom) and the beginner meditates on the clear realization? There are. In [Santipa's] *Commentary to [Dipankarabhadra s] The Four Hundred and Fifty [Verses]* it says:

> Therefore, in all sessions and intervals one should instantaneously manifest[189] the mandala and bless the eye, and so on, and the body, and so on. Having done the preliminaries of propitiating, offering, praising, and tasting nectar, with full awareness *(bagyodpa)* one should recite.

On this occasion, again, because one must meditate dividing into various sessions, he says "both in sessions and intervals." How do they perform the method of creation in each session? He says "instantaneously." The habitat and inhabitant mandalas are thus manifest, and one's sense media, and so on, are blessed. Furthermore, although that is quite similar to the actuality of the method for those who are beginners, there is a difference. When one creates someone like Akshobhya one does not have to visualize *(gsal 'debs)* by sequentially reciting his three faces, arms, feet, eyes, nose, and so on, and his major limbs and minor limbs - these are immediately recalled at one time. Therefore there are great differences of degree in procedures of reciting verbally and in the meditational methods that are associated with that. Nevertheless, when one meditates on the subtle diety bodies, **@379b** one must meditate visualizing slowly and in order. 'Propitiating' means generating Mandala Triumph by male and female uniting sexually. Also, though not stated here, the entry of the Intuition Being is necessary.

yud tsam gyis dkyil 'khor mngon du byas la. Here and below, die term ***mngon du byas*** is translated as "manifest," in variation from the usual "direcdy perceive."

Well, one may wonder, isn't it like in [Ratnakarasanti's *The Jewel Lamp:] A Commentary on the Black Enemy [Slayer]:*

> Therefore, beginning with consistency *(bsrung ba)* in four sessions and intervals up to extreme application, think instantaneously *(yud tsam gyis)* and meditate with reverence on the great yoga.

[Answer: The statement] in the *[Guhyasamaja-] Manjuvajra ('jam rdor)* regarding 'when one has already created the fruitional Vajradhara and one has blessed his eye, and so on, ...' and [the statement] in *The Black Enemy [Slayer Tantra]* regarding 'After having already generated the Mandala Triumph one then blesses the eye, and so on, of the deities...' are different; (however,) there is a similarity in emphasis on the subtle deities. Regarding the attainment of slight power of wisdom, in [Santipa's] *Commentary to [Dipahkarabhadra's] The Four Hundred and Fifty [Verses]* it is stated:

> One who is able to manifest *(mngon du byedpa)* the mandala instantaneously by emanating and collecting in all aspects completely is said to *(zhes bya ste)* have attained power in wisdom. This comes from the state of having attained the descent of wisdom, but it doesn't happen for one who has not attained that stage. Because of that fact it is called 'slight.'

This is beginning from being able to instantaneously manifest *{mngon du byed pa)* the subtle bodies until one reaches the true attainment of power in wisdom. All of this is being referenced. In this **@380a** there are contexts which belong to both Stages. The expression "This too" *(diyang)* shows that the latter stages must come from the former, (that is, from) beginner, and so on. Therefore it refutes some Indians *(rgyagarpa kha cig)* who claim that these stages are not necessary for one functioning with sharp senses. In the third chapter of the *Arisal of Samvara [Tantra] (Sarhvarodaya, sdom 'byung)* it is stated:

> Meditate on the mandala of the Creation Stage -
> The dull and mediocre should think about it.
> (For) the sharp, in an instant *(skad cigrnam payis)*
> There is mandala of essence of only mind *(sems tsam nyid kyi dkyil khor).*
> (This) one should meditate on the Perfection Stage with instantaneous yoga.

Further, in [Ratnaraksita's] *Commentary [on the Arisal of Samvara Tantra],* it says that 'dull witted' *(dbang rtul)* is when in a single mental process *(rgyudgcig)* one must visualize gradually *(rim can du gsal 'debs)* at first. Then, 'mediocre ability' *(dbang 'bring)* is when one perceives *(snang ba)* more completely through repetitions. And then, 'sharp faculties' *(dbang rnon)* is when one has the ability to meditate the mandala of the Perfection Stage. This is

stated in such an arrangement *(de Itar bzhagpar)* because of the stages of greater or lesser familiarity of a single yogi just like in a a single person's life *(gnas skabs)* when they are a child, middle aged *(dar ma),* and old. As is said *(Jiskaddu):*

> Moreover, these divisions regarding dullness, and so on, come to be according to the stages *(rim pas)* of entry into familiarity of one person, just like in the context of a single person one divides into child, and so on. Also, (when you talk about) the different divisions of a person it is like 'child,' and so on, excluding (reference) to a different person.

@380b There arc many other reasonings of that type. If those are not understood, the beginner will think that a sharp witted (person) does not need the Creation Stage, and will abandon the first Stage. Therefore, one shouldn't mix up the stages of faculties *(dbang)* arranged in accordance with the attainment of whatever supreme and ordinary *siddhis* and the stages of faculties arranged in the context of realization generated in individual persons."[0] The second stage *(skabs)* is when the subde deity's limbs and members, and so on, are able to be perceived instantaneously, but are not firm, and the third stage is when they are firm *(gsum par jogpayin te).* In the twelfth cluster [of Abhayakaragupta's *Sheaf of Instructions* it says:

> One who has a firm mind in regard to all the mandalas - whatever ones he meditates - is called one who has mastery in wisdom. He is able to further the aims of beings *('gro ba 'i don rgyas bar byed ring)* by emanating and retracting, he manifests the spirit of enlightenment from his understanding of reality, and he is eliminating the sublest taints.

It states that stability is necessary. In [Ratnakarasanti's *The Jewel Lamp:] A Commentary on the Black Enemy [Slayer]* it says:

> When the body vajra, and so on, are seen independently just like a fruit in the palm of one's hand, one has attained mastery in wisdom, and does not make any ascertainment of session and in-between session; he/she should meditate on the Perfection Stage, which will be explained.

That is, one shouldn't mix up stages which describe attainment in general and stages which describe levels of attainment in certain kinds of people; otherwise, one will think one is able to go immediately into the Perfection Stage.

In the statement 'one must see independently,' both 'manifesting the spirit of enlightenment, one clears away the subde taints,' and 'meditating on the Perfection Stage' **@381a** arc similar in meaning. It is stated that 'When one has arrived here, it is not necessary to separate session and in-between session.' When one first begins *(gsardu mgo btsugs nas)* to realize each day without a lot of meditation, certain methods of creation will be sufficient. Having arrived here, with regard to the need to meditate on the Creation Stage, it is stated in [Santipa's] *Commentary to [Dtpankarabhadra s] The Four Hundred and Fifty [Verses]:*

> In order to reach the ultimate fruit, that yogi should practice that very yoga day and night.

He says that one should meditate that very yoga which is able to instantaneously manifest all the subtle and gross deity bodies. The mere arrival here is not the conclusion of the Creation Stage; the Creation Stage must still be consumated *imthar dbyung)*, and then one must practice the Perfection Stage. In [Santipa's] *Commentary to [Dtpankarabhadra 'sj The Four Hundred and Fifty [Verses]* it is explained that one who has truly attained power in wisdom has gone to the limits of his/her own purposes and is able to accomplish the purposes of beings by means of mere contemplation *(bsam gtan tsamgyis).* In the twelfth cluster [of Abhayikaragupta's *Sheaf of Instructions* the meaning is explained as having realized the *siddhi (dngos grub)* of the Great Seal, one is able to accomplish the purposes of others boundlessly *{mu medpa).* In [Ratnakaraianti's *The Jewel Lamp:] A Commentary on the Black Enemy [Slayer]* it is stated:

> Then, having abided in the ascertainment of emptiness, and having arisen from that, one is able to bless perceptions in any way one wants.[191] This is called 'having truly achieved mastery in wisdom.' One then abides being called **@381b** 'the person who has achieved autonomy, liberated through certainty of activity.'

In regard to such explanations, the way of producing Creation and Perfection Stages in order is very clear, and since in other treatises of authoratative persons there are very many teachings regarding the way of producing the Perfection Stage after first practicing the Creation Stage, you should do the practice of the two Stages like that.

That is, one is able to transform one's perceptions however one wishes.

[II).C.3.b.ii.D'.1'.a'.i'.B"2" - The way of bringing out vivid perception]

Second - In regard to the way of creating the realization of the Creation Stage in one's continuum, some Tibetan Lamas like to first meditate on their realizations in their entirety after having achieved firm mental Quiescence with respect to vivid perception of one deity. Some, after having completely done the recitation and meditation of the evocation *(mngon rtogs)* in four sessions, gradually achieve vivid perception visualizing one part of one deity.[192] In the *sadhanas* themselves, except for their explaining that one meditates on the complete evocation *(mngon rtogs),* neither of these two preferences *(bzhedpa)* appear. It is necessary to understand separately two things — one, the method of creating vivid perception on this Stage, and two, the method of achieving very firm stability. In that regard, the general vivid perception of the aspects of an object is achieved just by mentally imprinting again and again, following after mere familiarity. The Lord of Reason (Dharmaklrti) said [in the *Validating Cognition Commentary (Pramdnavarttika):*

> When one is carried away by suffering over a desire or a terror,
> Or when one is deceived by a dream of a thief, and so on, **@382a**
> It seems that (these things) abide in front of one —
> Though they are unreal, they appear. (III.282)

He says that by mentally imprinting the object of one's lust again and again the lustful person directly perceives his/her desired object as if it were right in front of him/her. Therefore, in order to create vivid perception, it is not necessary to achieve stability first, and it is not the case chat it will not be created if one does not familiarize oneself with each part. Further, it is not necessary to meditate on *(gomspa)* an actual object in order to generate vivid perception.[193] Since if one becomes familiar with any object, whether false or true *(phyin ci log ma log),* it is one's nature *(chos nyid)* to create vivid perception of it. Again, as the Lord of Reason (Dharmaklrti) said:[194]

> Therefore, whatever one really familiarizes oneself with,
> Whether it is real or unreal,

That is, some do the entire *sddhana* in four sessions, focusing on the details of a single part of the deity in each of the four sessions.

That is, it is not necessary to have the deity himself, a statue, or a picture, and so on, in front of one in order to meditate on it.

This is the same verse that was cited at 358a-b (p. 467 above). See note there for Dergc variants.

> If it is *completely* familiarized
> It will have a vivid, nonconceptual effect in the mind. (III.285)

And as was stated in the *[Activities of the Yoginïs] Tantra* cited above,[195] one's mind adopts the form of whatever thing it becomes attached to, as illustrated by the example of a crystal jewel.

In that regard, a beginner, meditating from accumulating the stores of merit through application until retracting, docs not have to meditate visualizing each one in fine detail (until) it just arises, rather, he/she must create a forceful habit pattern of an ascertaining mind, because both clarity of form and holding pride arc necessary. At first, by dividing things appropriately *(Ji Itar rigs pa)* into pieces **@382b** and not allowing one's mind to come under the influence of either depression or wild distraction throughout that entire (procedure), one engages one's mind uninterruptedly on whatever object of meditation *(bsgom byagangyin)* with great effort. Thus one prolongs one's practice *(bslab),* and finally, in each session, one practices *(bslab)* from beginning to end without any obstacle due to depression or wild distraction. During that time, when one hasn't meditated for quite a while and one's mind is not yet very powerful, not visualizing anything very vividly, one's conviction *(mospa)* is most important, and one must meditate from the point of view of strong conviction. As is stated in [Sintipa's] *Commentary to [Dlparikarabhadra's] The Four Hundred and Fifty [Verses]:*

> These three yogis should take intense conviction as principle; seeing is not principle, because their time is short and (their conviction) small. Therefore, they are referred to *(smospa)* 'Those with intense conviction.'

Practicing *(bskyangspa)* through analysis with individuating wisdom, it is certain *(dgos pa)* that both perception and pride will gradually be produced, but one should not count on them arising suddenly based on experience; because being fit for the Creation Stage necessarily entails that what one visualizes *(gsal btab)* arises and what one does not visualize does not arise, and that what does arise does not surpass the measure of just what one is visualizing; and a mixture of experience does not bear analysis when it comes down to such measurements. Therefore, when visualizing, having previously created the resolve thinking "I'm going to meditate like this," if one can appear without any excess or diminution from the model *(tshad)* (one has set up), **@383a** one is fit to meditate. However, when one can not achieve what is essential even though one establishes a certain measure from the beginning, then if

[195] Again, *cf.* 358b.

one develops a greater mental familiarity, it will be so [achieved]. Apply the same reasoning with regard to pride.

In regard to that being what one must use, for example, in the meditation on permanence and compassion, and so on, also, since they are a question of experience which are created gradually from the cultivation *(bskyangs pa)* by combining each objective orientation *(dmigs mam),* when one wants to do it *(nam 'dodpa'i tshe),* one is able to create them when one meditates visualizing the objective orientations. Suddenly creating an intense thought of them by mixing them with experience is similar to not having any place to create them when one wants.

In general, the Creation Stage is necessary not just because through the visualization of oneself as a deity there is a transformation *(phos pa)* into a distinctive pride and perception. Because if it were only that, then even all of the lower classes of Tantra would have the complete essentials of the Creation Stage, and since [visualization of just] one deity would be sufficient, meditation on the [whole] circle of the mandala would become pointless. Therefore, by meditating the complete set *(cha tshangzhig)* of the habitat and inhabitant mandalas which purify [respectively] the ordinary vessel and contents which are the bases of purification - [which complete set is] the import of the Tantra, as elucidated by the great sages — one correlates *('grig)* the many distinctive relativities of the bases of purification *(sbyanggzhi)* and the means of purification *(sbyong byed)* and [thereby] thoroughly develops the roots of virtue which create the superlative realizations of the Perfection Stage. Thus, since meditation on the mandala circle in four sessions [per day] has the ability to develop one's continuum, **@383b** one must complete vivid perception which comes from practicing a complete *sadhana* again and again.

As for the way of bringing forth this vivid perception, if one practices taking an equal portion all the systems of the treatises of the great ones, then all of the vivid perceptions will be created in one area. That is what is powerful. In regard to practicing the *sadhana* completely in this way, even at the time when one hasn't gotten vivid perception in regard to each part, the words which ripen one's process are complete - this is powerful. When one finds that, one creates vivid perception of all in a gross (way). "After having read about the methods of creating the deity, one should then meditate on that. If one gets tired while meditating, one should recite." We find (such instructions) in many of the Indian treatises. These sources for practicing by analysis with individual discrimination and placing one's mind one-pointedly on the deity body do not explain clearly; nevertheless, on the occasions (in which they make such statements) it is still necessary to acheive vivid perception of the

deity. Thus, evocation again and again by means of the analytic meditation of individual discrimination is of great importance.

Furthermore, since it is necessary to create pride somewhat after one has evoked a form of whatever habitat and inhabitant both on the occasion of first practicing the methods of creation, and when reading about the methods of creation before reciting, thinking 'that and that are the real things,' **@384a** both (pride and vivid perception) are practiced. It is stated that on these occasions it is best to remember the Buddha and to take pride as the path of the fruitional-stage land, mándala, and teacher, and so on. It is not just making pride which merely remembers the forms of the bodies, colors, faces and hands and so on, Vairocana and Aksobhya, and so on; rather, one must have the conviction of the real Buddha who is in command of the real termination of all defilements and the real mastery of all excellences. Being familiar *(goms)* in this way, it is necessary to have an entrance into distinctive perception and pride that comes naturally just like when one familiarizes oneself with a treatise and recites it. In [Ratnakarasanti's] *The Pearl Rosary* it is stated:[156]

> Powers *(siddht)* are acheived as a natural function each day when the mind has become firm, that is, when one has perceived oneself in the form of a deity and (has developed) that pride.

Therefore, through meditating both, when one has attained the ability to stop ordinary perception and conception through the force of transforming [them] into the distinctive perception and pride from the beginning to the end of each great *[sddhana]* session, one must set one's mind firmly by doing just that; that is in terms of getting rid of accidental obstructing conditions of body and mind. In that regard, it is not necessary for one to have uninterrupted homogeneity *(rigs dra)* of the thought "I am that deity." However, there is sufficient activation of the first production of non-artificial pride which is able to stop ordinary pride. **@384b** For example, when someone channels a non-human being, he/she does not have the notion *(rtog ba)* "I am a non-human being"; his mind is simply moved to another mind, and as long as the function of that does not decline, the notion *(dushes)* that "I am that previous person" does not arise.

Tsong Khapa's citation at 384a reads: ***dngos grub ni, sems brtan pa ste bdag nyid Usa*Ï *mam par snang ba dang de 'i nga rgyal bdag la nyi ma re re zhing ranggi nganggis 'jugpa de thobpa 'o,*** The Derge is only slightly different: ***dngos grub ni sems brtan pa ste, bdag nyid lha 'i mam par snang ba dang nga rgyal du gzhagpa rgyun du nganggis 'byungba 'thobpa'o,***

Regarding how long one must meditate before producing direct vision of the deities, it is stated in the *Thousand [Verse] Commentary on the Compendium of Reality (Tattva-samgraha)*[107] that:

> One should meditate every day until one direcdy sees the great mandala of the Vajradhatu. Alternatively, having already achcived the three *samddhis,* one should meditate for six months or a year.

Also, in other teachings about the measure of meditation it is not explained that it is longer than a year. Understanding the way of cultivating well, keeping the vows and pledges, and striving uninterruptedly with great effort, without needing a very long time, the vivid vision of the mandala's deity will be complete. In the *Compendium of Transcendences (Pdramita-samasa-ndma, Pharphyin hsDuspa)*[m] Aryas'ura said that one must practice continuously, [warning that to do otherwise is like] the example of fire not starting due to rubbing fire sticks forcefully but not continuously, taking many rests in between:

> By continuous yoga
> One achieves contemplation *(dhydna, hsamgtan),* and should strive (thus).
> If one rests again and again,
> Fire sticks will not ignite! **@385a**
> In the process *(tshut)* of yoga, too, like that,
> Don't leave it until you achieve distinction!

[III.C.3.b.ii.D'.1'.a'.i'.B".3" - The way to acheive stability]

In the third part there are two sections: **[a"]** The way of meditating on the subde drop on the first two phases *(gnas skabs);* and **[b"]** the way of meditating on the subtle drop on the third phase.

I have not yet identified this text. It is a commnetary to Toh. 479: ***Sarvatathagata-tattvasamgraha-nama-mahdydna-sutra (de bzhin gshegs pa thams cad kyi de kho na nyid bsdus pa zhes bya ba thegpa chen po "t mdo),*** which is the root Tantra of the Yoga Tantra class. The ***"Commentary"*** on this to which Tsong Khapa here refers is most likely one of the following three texts by Buddhaguhya: (1) ***Tantrarthavatara*** (Toh. 2501); ***(2)Durgatipari/odhandrthavdrttika-ndma*** (Toh. 2624); or (3) ***Sarvadurganpariiodhana-mandalavidhi-krama-nama*** (Toh. 2636).

Toh. 3944: ***Pdramitdsamdsa-ndma (pha rol tu phyin pa bsdus pa zhes bya ba),*** by Aryas'ura (dpal Idan dpa' bo).

fIII.C.3.b.ii.D'.1'.a'.i'.s".3".a" - The way of meditating on the subtle drops on the first two phases *(gnas skabs)]*

One may think [the following mistaken set of thoughts]:

On the occasion of the first Stage, when one achieves vivid perception through the repeated practice of mentally imprinting[195] the subtle and gross habitat and inhabitant mandalas, just that is sufficient. One need not achieve mental Quicsence because on the occasion of the second Stage, many methods for achieving firm abiding *samddhi* by the yogas of nerves, winds, and heat *(rtsa rlung danggtum mo),* and so on, arc cited.

Furthermore, here it is necessary to practice with the [Creation Stage] yoga of the subtle drop, and so on, because [1] even if one *has* [already] achieved Quiescence: since the authoratative treatises *(tshadIdan gyi gzhung) Abbreviated [Practice] (Pindikrta[sddhana], [sgrub pa "t thabs] mdor byas pa)*[200] and *The Samantabhadra Sddhana* explain that one must perform [this Creation Stage subtle drop yoga] before doing [mantra] repetitons under the category of Mandala Triumph, it is said that one must mix [Quiescence] with the analytic meditation of imprinting this on the mind again and again;[201] and because [2] if one has *not* [already] achieved Quiescence: as previously explained in [Kamalaslla's] *Stages of Meditation (Bhdvanakrama, bsgom rim)*[101] and in [Buddhaguhya's] *Commentary on The Contemplation Addendum (bsam gtanphyi ma'i 'grelpa),*[103] and so on, since even one who has achieved a fully qualified Quiescence *(zhi gnas mtshan nyid)* will have his stability diminish if he does too much analytic meditation, then if it is (so) stated for quiescent meditation, what need to mention the case of one who has not achieved Quiescence.[204] **@385b** And because Aryasura

[199] ***yid la byedpa (manasikdra).***

[200] Toh. 1796: ***Pindikrtasddhana (sgrub pa'i thabs mdor byas pa),*** by Nagarjuna.

[201] Thus, even if one has achieved ***iamatha,*** he/she must still perform the analytic meditation of constructing the mandala in the most minute detail.

[202] Toh. 3915: ***Bhdvanakrama (bsgom pa V rim pa).***

[203] Toh. 2670: ***Dhydnottara-patala-tikd (bsam gtan phyi ma rim pr phye ba rgya cher bshadpa),*** by Buddhaguhya. This commentary is cited numerous times throughout the Action and Performance Tantra chapters of the ***NRC*** (see ***YT).*** The ***Dhyanottara Tantra*** itself (Toh. 808: ***Dhydnottara-patala-krama)*** is one of four General Action Tantras ***(Kriydtantra).***

[204] Here, in the context of an objection, a ***long purvapaksa,*** Tsongkhapa critiques over-emphasis on Quiescence by stating that analytic development of the mandala is necessary, and that in fact Quiescence becomes an obstacle to that; 'even before reciting the mantras of mandala triumph one must have already discursively imprinted the subtle drop into one's consciousness.' For example, even if one jumps and successfully

(Contd)

stated [in the *Compendium of Transcendences]* that when one practices contemplation *(dhydna, bsam gtan)* it is unsuitable if one moves [one's attention] unstably among many objects, from object to object:

> One should stabilize *(brtanpa)* mental thought
> In the manner of relying on *(brtan pa)* a single object.
> Moving sequentially to many objects,
> The mind will be disturbed by addictions.

[Answer:]

Here, we should explain. If one meditates mentally imprinting *(manasikara, yid la byed pa)* the form again and again, one can indeed create vivid perception by just that, but stable abiding *(brtan porgnaspa)* will not be achieved that way; it is like the vivid appearance cultivated by lust or terror. Therefore, it is not sufficient to merely transform *{'phospa)* [one's identity] into the distinctive perception and pride — it is necessary to abide with solidified stability *(brtan chags pargnas pa dgos te).* Since, without that, one will not discover the antidote which enables one to stop ordinary perception and conception, and since meditation on the Creation Stage is for stopping that, and since in order to achieve fitness of mind through vivid perception of both subtle and gross complete habitat and inhabitant mandala, one definitely must achieve Quiescence.[205] Therefore, while on the first (Creation) Stage, one must definitely achieve Quiescence, and that must be done by the yoga of the subtle drop. Meditating the complete habitat and inhabitant mandala within the subtle hand-symbol *(phyag mtshan)* or drop *(thig le)* occur neither for beginners nor those of slightly descended wisdom; **@386a** it is rather the meditation for those on the third phase *(gnas skabs).* The third phase commences when one has the ability to instantaneously manifest the

concentrates on a specific point in the center of the 'nervous system,' it is insufficient. One must reconstruct an unknotted hologram, an open channel of the Tantric 'nervous system,' which is the essence of meditations on the mandala, whereby the energies are able to flow freely on the Perfection Stage. This is accomplished by the Mandala Triumph, in which the energies come out of the center through the blessing of the mandala, and the overall vision reconstructs one's self-image; that is, one's inner mental model of one's energy flow, or one's neural patterning, is reconstructed. If one has not done this, and keeps one's mind still on one point, while outside one's nervous mental hologram remains knotted-up, one can not enter the Perfection Stage. For example, if one's ***gtum mo*** energies begin to flow under these latter circumstances, one can have a seizure or even die. It is in order to enable such subde imprinting and neural transformation that Tancric practitioners do not indulge in intoxicants, tobacco, alcohol, and so on.

Here is the answer to the long objection above; that is, one must achieve Quiescence as a complement to creating the distinctive pride and perception.

deities established in the eye, and so on; the ability to radiate and re-absorb the subtle mandala is stated to be the slighdy achieved in wisdom *(yeshes cungzaddbangthobpa). As* has been stated:

> Radiating and re-absorbing,
> Completely, in all respects,
> Is slighdy achieved in wisdom.

Regarding drop yoga — Jnanapada, the Father, and Sons *(ye shes zhabsyab sras)* explained that it is meditation on the Samadhi Hero who is located on the symbol *(phyag mtshan)* at the heart of one's Intuition Hero. Beginners also meditate that on the same occasion. The necessity for that, as the Master Sri Phalavajra said:

> If the yogi who truly strives in such meditation becomes wild or depressed, he should meditate on the drop yoga, and so on. Therefore, he does it like that.

He states that when striving in the meditation of Mandala Triumph, and so on, one should meditate drop yoga in order to prevent the influence of depression and elation. Beginners who meditate drop yoga do not achieve Quiescence on that occasion, **@386b** rather, they block that instability of not being able to focus continuously on the objects because of mental depression or elation during Creation Stage meditation. They (do so) in order to achieve mental stability which is able to focus continuously. On those occasions, even though one has not found *samadhi* which rests for a long time on a single object (of visualization), it is very important to block mental depression and elation for meditation on clear realization.[206] Furthermore, on this occasion, holding the mind on the subtle drop becomes a cause of abiding within by blocking the movement of the wind outside. As Tathagatavajra states [in his *Commentary to Liiipa s Clear Realization]:*

> The application of subtle *ali* and *kali* to the navel, or the application of (these syllables) to the drops, and so on, in the heart, and so on. That is the contemplation *(dhyana)* which is called 'life effort' *(srog rtsol = pranaydma),* because of the impact of its reversal of the emergence of the life *(srog 'thon pa).*

Therefore, if one holds the mind forcefully as a letter, subde drop, and so on, in the upper and lower doorways, or at the navel, or the heart, and so on, the place of meditation *(sgom sa'ignas)* and the vital points of the objects of visualization gradually create the conditions for

mngom rtogs. Here, this indicates meditation on the ***sadhana .***

the winds to abide within. Thereby, even though it is mixed with many visualizations of analytic meditation, because the wind is gradually controlled meditation is able to quickly block the above [mentioned obstacles of] elation, and so on, and therefore is different from the ways of attaining *samàdhi* explained in other treatises.

[Question:] Well, how docs one practice meditation on the subde drop **@387a** at die levels of beginner and slighdy descended wisdom?

[Answer:] The 'drop yoga' meditation is stated in [Dïparikarabhadra's *The Mándala Rite of the Glorious Esoteric Communion,] The Four Hundred and Fifty [Verses]* :

The Protector, emanating with the light of the heart,
Abandoning his own wrong notions,
Makes all beings into the nature of Buddha.
He enters into the seed of the heart and
Abides within the hub in the symbol at the heart.
The moon-heart in the form of a drop,
Meditating his own mind as luminous,
He meditates the Intuition Hero.
The vajras of mind, speech, and body, too,
Are awakened by wreathes of light.
Thinking that is dwelling in the heart
His own wisdom nectar streams.
All the interior of the body thereby
Emerges from the pores, a mass of light
Which illumines all directions and
Totally fulfills all the needs of beings.

The process of that is as follows. One should visualize with great illumination *(snang bd)* the Savior Buddhas emanated by light rays of the seed which abides in the moon contained within the hub of the hand-symbol at the heart center of the Intuition Hero in one's own heart. They [the light rays] get rid of the wrong notions of living beings, the two obscurations, they make beings Buddhas, and they invite them. They make them indivisible from the seed syllable, the seed (indivisible) from the drop, and (the drop indivisible) from one's own mind. Then, with those light rays one gradually illumines *[gsal bar byedpd)* the interior and the exterior of the hand symbol, and the Intuition Hero, **@387b** his location, the Body, Speech, and Mind Vajras, and their locations, interior and exterior. Then, just as that is gradually visualized *(gsal bar byedpd),* it is later reversed, collecting into the drop of

(its) origin, and one visualizes *(bsam pa)* a streaming of wisdom elixir. After that, one illuminates one's entire body; then one illuminates all beings with the light rays which emit from all one's pores. Sri Phalavajra explains that if one becomes depressed, one meditates in that way, clearing away depression, until it has been cleared away. If one becomes wild, one meditates on the drop itself; focusing *(gtadpa)* onc-pointcdly and meditating until one pacifies one's wildness *(rgodpa).* That Master also said that when getting rid of depression one can wake up the Intuition Hero by the process of radiating and withdrawing up to the count of ten exhalations and inhalations.

[Abhayâkaragupta's] *Sheaf of Instructions* says that when restoring one's spirits, when light radiates out and enters *(spro ba dang'jugpa)* one should act according to the explanation in the *Compendium (sDud Pa).*[107] Thagana explains that this yoga with instructions *(mal 'byorgtam pa can)* has a drop which is a transformation of the mantra, and a drop which is meditated as the mantra itself. Also, in [Nâgârjuna's] *Abbreviated [Practice] (Pindïkrtajsâdhana], [sgrub pa 'i thabs] mdor byasfit* says:

> When one has created the whole mandala,
> When one abides in the center of the circle,
> Then one should begin subtle yoga.

The meaning [of this] is explained as holding the Mandala Triumph and meditating the subtle yoga on the tip of the chief lord [or "on the main tip"?] - **@388a** it is explained in *The Brilliant Lamp* that on the upper tip *(stenggi sna rtse)* one meditates on a subtle hand-symbol, and that on the tip of the secret place one meditates on the subtle drop. Then one meditates on the habitat and inhabitant mandalas within the latter. Further, in regard to this, in the first two contexts one meditates on the hand-symbol and the subtle drop itself. In the third context, one should meditate the two mandalas within the subtle. In [Aryadeva's] *The Compendium of Practices* it is stated that after one is settled in single mindfulness, one studies the conceptual yoga. In *The Brilliant Lamp* it says:

> With regard to this very mustard seed, when you learn the conceptual yoga both moving and unmoving things should be visualized *(bsam pa)* as Vajrasattva.

Tib. ***sDud Pa*** translates Skt. ***Samuccaya, Samgraha,*** and ***Sancaya.*** I am not certain which text is intended here; the ***Intuition Vajra Compendium (Jnanavajrasamuccaya, ye shes rdo rje kun las btus)*** would seem a likely candidate, although there the ***samuccaya*** is usually rendered ***bTus Pa*** in the Tibetan title.

One visualizes the deity, the moving essence, and the measureless mansion, the unmoving vessel within the subtle hand symbol and the subde drop. This should be done after one is setded with single-pointed mindfulness. The meanings of "Settled with single-pointed mindfulness" in the Arya system and of "Arrived at the third phase *(gnas skabs gsum parslebs pa)*" in the Jñánapada system are similar. According to the Arya system, in the first two phases one meditates the subde [symbol] in the upper door; one visualizes on the tip *(sna rtser)* a blue five pointed vajra, the symbol of the Lord, just as big as a mustard seed. Holding that one-pointedly, one meditates on the subde [drop] in the lower door, and the enlightenment spirit of the father/mother sexual union melts. One then meditates on this subtle drop, **@388b** as big as a mustard grain *(yungs 'bru),* on the tip *(sna riser).*[20]* Furthermore, a person who has a great propensity for depression should meditate the upper tip *(stenggi sna rter)* and one who has a great propensity for wildness should meditate on the lower tip. As a method of stabilizing the mind, we have already explained the two procedures for meditating the drop yoga.

There is another method for meditation on the heart center. The light rays of the Samadhi Hero radiate from the central channel *(avadhuti)* and the enlightenment spirit abiding in the great bliss wheel of the crown melts. Descending by that path it is visalized as dissolving into the drop of whatever Samádhi Hero, such as the *HUM* in the heart. The way of meditating the drop yoga at the navel is to visualize the four (letters) *AM, HÜM, OM, HAM,* in sequence on the four bunches of neural knots at the 'stems' of the four cakras - navel, heart, throat, and crown. Then the winds abiding in the wheel of the secret place agitate the fire, the light rays of the *A* letter blaze with the nature of *gtum mo* and melt the three upper letters, which fall into the AM letter at the navel. They become indivisible from that, and one orients onself towards the drop, which has the nature of innate bliss, and holds the mind on it. Sakyaraksita also explained that one meditates the form of a drop. Lavapa said that:

> the four cakras, the colors of the letters, and the way they abide are in sequence from the bottom — variegated facing up, blue facing down, red facing up, and white facing down. **@389a**

He explains that one should visualize the cakras and their letters very clearly, this he took as a factor *iyan lag)* of the Creation Stage. As it is according to Sakyaraksita's explanation of the completely developed meditation wherein he said:

Here the "tip" means the tip of the genital neural channel.

Thus you must aspire to thoroughly develop meditation.

Holding the mind on a previous visualization *(dmigspa),* one firmly meditates *(gnaspar bsgoms)* that from the drop there are light rays with subtle streams all blazing with tongues of flame. The elixir melted by that light oozes out, fills the drop, and cools the streams *(re kha)* of light. Then, one meditates with the mind one-pointedly on the drop until one sees the signs of having achieved stability. When has seen the signs of stability, one clearly visualizes the variety of things illuminated by streams of light rays, and looks at the entire (universe) as a quinine nut *(lag mthilgyi skyu ru ra bzhin)* in the palm of one's hand. Then, samadhi will quickly be completed. Abhaya explained the two drop yogas of the heart and the drop yoga of the navel, and combined this with the *Mother Tantras* as the drop yoga of the Jnanapada tradition. The third one depends on *The Kiss (Samputa, kha sbyor), The Vdjraddka,* and so on. That is also the system in which in the four cakras the four letters are not established extensively, rather the four main (syllables) are established.

r<u>HI.C.3.b.ii.D'.1'.a'.i'.B".3".b"</u> - the way of meditating on the subtle drop on the third phase *(gnas skabs)]*

Second - **@389b** having made the mind stable by the yoga of the subtle drop on the first two phases, [the third phase entails] the way of meditating the complete mandala within the subtle (drop) after cultivating well *[legs par thon thon du sbyangspa* ?] a vivid perception of the mandala deities and of the deities established in their eyes, and so on. In [Dlpahkarabhadra's *The Mandala Rite of the Glorious Esoteric Communion,]* *The Four Hundred and Fifty [Verses]* it says:

> Again *(yang no),* meditate the subtle [drop] in your own symbol
> Or abiding in the peak of the tip of the Science *(Rigpa).*
> (That) is the self-knowing *(rang rig)* of the Muni.

This states that here one should meditate the complete mandala in the center of a mere grain in the hand-symbol of the Lord in the tip of the Mother. Sri Phalavajra explains that this is bound up in the two tips of the secret places of Father and Mother. Vitapada stated that while meditating the mandala in the center of the symbol in the vase on the jewel of the vajra, if the mind becomes depressed, thete are the secret teachings of meditating it on the upper tip. If one is meditating (the drop) in the hand-symbol in the lotus of the Science *(rig ma)* and becomes depressed, the central prong of one's five pronged vajra becomes a goad hook, draws (the drop), and one meditates it in the tip of the Mother. It is not definitive in any single place. Here, Vitapada explains that the light rays of the heart seed compe the Buddhas, who melt into Enlightenment Spirit, stream into the secret place, and become the

hand-symbol. One meditates on the (drop) in the middle (of that). [Abhayikaragupta's] *Sheaf of Instructions* explains both that [meditation] and the previously explained **@390a** meditation of the complete mandala in the center of the drop of the navel that has streamed into the secret place to be 'subde yoga,' and it explains the place to be in the tip of the vajra or the lotus, whatever is appropriate.

Having already mentioned the words explained in *The Brilliant Lamp,* the meditation within the subtle drop and the meditation in the lotus of the mother are clear; it is obvious that the two secret places are similar. Sri Phalavajra explained that when one completes the meditation which meditates on the drop yoga, one meditates the subtle (drop), meditating the deity inside of the hand-symbol. Also, Vitapada explained that the meaning of "again" *(yang na)*[m] having meditated on drop yoga, one again *(slaryang)* meditates on the subtle (drop) for the purpose of stabilizing the mind; thus, he combines *(drilpa)* the arrival at the third phase *(gnas skabs)* with drop yoga, thus meditating on the subtle (drop) after achieving mental stability.

Therefore, also in the Arya tradition, from that occasion one practices stabilizing the mind on the subtle symbol at the upper door. Depending on that, one practices the radiation and recollection of the symbol. Having learned that *(de la lobs nas),* after already having learned the radiation and recollection of the deity which is the symbol created as the deity, then one meditates on the subtle (drop) which completely meditates the deity (mandala) in the tip of the secret place. Alternatively, one stabilizes the mind on the upper subtle symbol, and meditates on the subtle (drop), meditating the complete deity (mandala) on the lower. When that is stable, one raditates the symbol from the upper door, **@390b** and raditates and re-absorbs the deity from the lower door.

As for the way of creating the subtle mandala, [Abhayakaragupta's] *Sheaf of Instructions* explains that it is created in an instant *(yud tsam)* — this is instantaneous creation *(krongs skyed).* Until that is stable, don't radiate. Having achieved the signs of stability, practice radiating and recollecting. All the rest is similar.

Santipa, Vitapada, Sri Phalavajra, Thagana, and so on, explain that 'One sees the five signs - a mirage, smoke, and so on.' In *The Brilliant Lamp* 'stability' is explained as when the visualized *(bsgomspa)* vajra, and so on, abide without changing. Further, according to the

In the first line of the verse quoted from Dlparikarabhadra's ***The Four Hundred and Fifty (Verses]*** just above.

thought of the *Compendium of Reality (Tattvasamgraha),*[210] after having completed the complete meditation of gross deity yoga, one meditates on the subtle. Regarding the time-frame *(tshad)* for that [subde deity yoga], the *Light on Reality (Tattvdloka, de nyid snang ba)*[2n] explains that in order to firm up the subde (drop) one uses two months, and that one should use a month for radiating and recollecting. This [explanation] is made with respect to attaining Quiescence through visualizing *(dmigspa)* subtle (drop).

Therefore, as far as meditating on the subtle (drop) while a beginner and while there is slightly descended wisdom, one principally meditates the *sadhana*[212] in four sessions; the subtle (drop) is for the sake of getting rid of depression and anxiety. Encompassing (this) *(drilpa),* when one attains the stability which makes the mind firm, one is said to carry out the functions *(byed ba* V *skabs rnams)* of the third phase, because these statements of the need to meditate the subtle drop, the boundary (of that meditation), and how to meditate appear to be the superior practical instructions of the first Stage.

Sakyamitra explained that when the subtle (drop) is stable at the upper door, **@391a** one attains fluency of body and mind. Since that is explained as the occasion of achieving Quiescence in many great treatises, such as the *Volumes on the Stages (Bhumivastu, sa sde),*[m] and so on, it is the attainment of Quiescence. Then, the repeated practice of radiating and reabsorbing by means of discriminating wisdom, is similar to the practice of transcendent Insight, which is oriented towards whatever exists [conventionally]. One who does so, therefore, achieves the superb *samadhi* which integrates Quiescence and Insight. When such a yoga is firm, and the Creation Stage is culminated, it (agrees with) the system of both of the *Esoteric Communions.*[21*]

[0] See note 197 above.

[1] Toh. 1293: ***Tattvaloka-ndma (de kho na nyid kyi snang ba zhcs bya ba),*** by Bodhisattva. This text seems to be of uncertain origin. According to the Dharma Publishing Index, the Bu-ston, Narthang, and Peking indexes indicate that "although many panditas have said this text was written by Bodhisattva, this is questionable"; the Peking colophon indicates that the author is Avalokitesvara or Lokanatha; and the Derge index and colophon question whether it was really translated by Somanatha.

[2] ***mngon rtogs;*** dear realization. Here this term designates the practice itself, the ***sadhana.***

[3] Toh. 4035—42: ***Yogacarydbhumi (rnal 'byor spyodpa 'i sa)*** by Asahga. Although the ***Yogacarydbhumi*** is one large, encyclopedic work, it is traditionally divided it up into five texts ***(panca-bhumi-vastu, sa sde Inga);*** the Toh. catalogue divides it into eight texts.

[4] The cwo ***Esoteric Communions*** are ***Guhyasamdja-Aksobhyavajra*** and ***Guhyasamdja-Manjuvajra.*** The latter now appears to be in relative disuse - it went from Marpa and maybe some early Sakyas like Drogmi

(Contd)

In the context of the *Unexcelled Yoga's* subtle drop practice, when one has held one's mind well, the left and right winds no longer go out *(phyir rgyu log nas),* and abide within. Depending upon that *(de la brtan* sic, *de la brten nas),* the elements stream down from the crown, the great bliss is created, and the mind is free from depression and elation. In this state one develops the *samddhi* which can abide continuously on its object, and one is able to pass long periods of time thus, and so on. There are procedures for creating such experiences, but fearing prolixity, I do not write them here — one should learn them from one's teacher.

fHI.C.3.b.ii.D'.V.a'.ii' - The divisions of the Creation Stage to be created]

In the second there are two: Showing **[A"]** the boundaries *(chings)* of the four branches and the four yogas; and **[B"]** the boundaries of the six branches and the three samadhis.

fIII.C.3.b.ii.D'.1 '.a'.ii'.A" - Showing the boundaries of the four branches and the four yogas]

First, the general division of boundaries into which one collects the Creation Stage are stated in *The Esoteric Communion@J&\\}* as the four branches of service and practice *(bsnyen bsgrubyan lag bzhi).* In *The Further Tantra* of *The [Esoteric] Communion* it is stated:[215]

> The yoga Tantra, in all respects,
> Is always praised by the yogi.
> First there is a rite of service;
> Second, there is the proximate set-up;
> Third is the practice itself *(sgrub pa);*
> Fourth is the great practice.

[I] The Branch of Service (sevd, bsnyen pa)

In this regard, in the root Tantra of *The Esoteric Communion,* the service branch is described *(ston):*

> In application to the samadhi of service
> One should meditate on the supreme enlightenment *(byang chub mchog).*

through Khyunpo Lepa to Buton and down to Tsong Khapa. Since this is a list of people and their opinions, here Tsong Khapa must be referring to the people who work with these two ***Esoteric Communion*** variants.

[215] Toh. 373. *Cf.* note 173 at 372a.

The meaning of service which is stated to be service on both Stages is stated in [Candraklrti s] *The Brilliant Lamp* as:

> The things to be studied by those who serve and seek enlightenment are called service.

Vitapada explains that this has the meaning of 'approaching' *(nye ha).*

In regard to general service, service is divided into four. It is explained through the etymology of the word 'service.' This meaning is applied to what is to be served and what is to be visualized. In *The Brilliant Lamp* it is stated that in the *Instruction on Bestowing Initiation (Sekoddesa, mdor hstan)*[216] this service is explained as referring to suchncss *(de bzhin nyid).* In the detailed explanation service is explained as visualizing the spirit of enlightenment. This implies that it has the meaning of 'to be visualized.' However, here the meaning is not 'to be visualized.' Therefore, 'service' is when one visualizes the spirit of enlightenment in emptiness. *'Samddhi* is when one becomes one-pointed on that very fact and applies it to the mind. The 'supreme [spirit of] enlightenment' is enlightenment which arises from the suchness coming from the analysis **@392a** of the meaning of the mantra *'s'unyatd.'*[217] Meditating on that is called 'service.' The service which visualizes thatness *(de kho na nyid)* must be taken as explained by Karunapada who (refers) to meditation on emptiness which comes after the defense perimeter. It is not definite that it is only the meditation on emptiness which collects into clear light by visualization *(lhag mos).* Application *(rah shyor ba)* (occurs) from creating the earth element *(sa* V *cha skyedpa nas)* to the visualization of collecting everything into the body; [this] is the *samddhi* of service and the application of those. The intention of *The Brilliant Lamp* is to take the service *samddhi* as above, and to collect the things in between as their branches; one should examine if (these) are put as the branches of service. Therefore, the intention of *The Brilliant Lamp* is precisely the explanation given by the commentary of *The Further Tantra* [of *The Esoteric Communion] (rgyudphyi ma)* and by Karunapada, viz. that one should place the branch of service from the ground of intuition up to collecting [all of the deities] into the visualized body. If we connect this with other treatises that are in accord with this, the branch of service is from meditating on emptiness up until creating the measureless mansion with its seats.

Toh. 361: ***Sekoddeia (dbang mdor bstan pa);*** in the Kalacakra section of the Kanjur.

Orh iunyata-jnana-vajra-svabhava atmako 'ham!

[2] The Branch of Proximate Set-up (upasddhana, nye barsgrub pa)

The branch of proximate set-up is described in the root Tantra of *The Esoteric Communion:*

> In proximate set-up — the supreme practice,
> One should analyze the Vajra realm *(rdo rje'i skye mched).*

In *The Brilliant Lamp* [Candraklrti] explains, **@392b** and Niropa agrees, that proximate set-up is from meditating on the sun, and so on, up to creating the form of the Great Seal from the completed body. In that regard, the meaning of the expression "proximate set-up" (is as follows).

Karunapada explains [*The Esoteric Communion* verse above as follows]:

> "Proximate" *(upa-, nye bar)* means "near" *(nikata, gam du).* Because this is in reference to *(bltospa)* just the thoroughly purified primordial Savior[218] who is proximate to *(nye bar)* the thoroughly purified Great Seal, it is the Great Seal.

The place to which one is proximate is "the thoroughly purified deity body which is the Great Seal Intuition Body." Proximate to that means to the body of the primordial Savior. This very thing becomes the Beatific Body which is achieved from wind-mind in the context of the Perfection Stage. When it is totally pure it is the Intuition Body of the Perfection Stage. When it is not pure, it is the Mantra Body. Thus, it is merely a difference of purity and impurity.

Well, one may wonder, aren't the rest of those (procedures in the *sadhana*) included in proximate set-up? Bhavyaklrti (sKal Idan grags pa),[219] and so on, explains otherwise, but Karunapada explains that it is everything up to Higher Yoga *(shin tu rnal 'byor),* and this is very much in agreement with the summary of *The Brilliant Lamp.* If one thinks, well, if that is so, why. do they explain the other parts with the word proximate set-up? Proximate set-up is the creation of the primordial Savior and the other aspects are the factors of that. Alternatively, it is the principle element of proximate set-up, or included in the ordinary element; (thus) should one summarize proximate set-up.

Dangpo 'i mgon po 'i sku, a major ***Esoteric Communion*** deity.

Bhavyaklrti has three texts listed in thcToh. catalogue: 1405 in the ***Supreme Bliss*** section, and 1793 and 1838 in the ***Esoteric Communion*** section of theTanjur.

According to Karunapada's explanation [of *The Esoteric Communion* verse above], **@393a** *sddhana {grub)* — to cite *(gdon pa)* the remainder of the word *[upasddhana, nye bar grub]* - is achieving the body of the Great Seal; achieve *{grub)* here means to set-up *(bkod).* 'Vajra' *(rdo rje)* means the thirty-two deities from Vairocana up to Sumbharaja. Karunapada explains that the 'realm* *(skye mched)* of that [Vajra] is from the form aggregate up to the soles of the feet - that is, these indicate the places where letters are set-up *('god).*[220]

'Analyze' *(rnampar dpyad)* means to set-up *('godpa)* the body mandala knowing the cause and effect of such set-up. Although some people do say that that this is like setting it up in the body of the primordial protector, it is necessary to set it up in the body which is going to become Emanation Body. If we connect this with other treatises, it is from creating the Lord by means of the five Supreme Enlightenments up to blessing the [sense] media.

[3] The Branch of Practice (sddhana, sgrub pa)

The root Tantra [of *The Esoteric Communion]* describes the branch of practice:

> By meditating on the lord of mantra
> At the time of practice one is said to compel it.

'Mantra' means *Orh,* and so on. The 'lord' of that means the triply-nested spiritual heroes *(sems dpa 'sum rtsegs te).* For the sake of meditating on those and for blessing body speech and mind one attracts the three vajras and takes the vow of practicing with oneself as identical *(ro mnyam pa)* with the three vajras. This is practice. This is practice because one practices the three doors and the three vajras one by one, indivisibly, and as the triply nested spiritual hero.

[4] The Branch of Great Practice (mahdsddhana, sgrub pa chen po)

The root Tantra [of *The Esoteric Communion]* describes the branch of great practice:

> When doing great practice
> One has the form of the mantra vajra.
> Visualizing one's lord as the head ornament,
> One achieves the intuition **@393b** vajra.

"Intuition vajra" means the mantra practitioner endowed with the yoga of his own deity who has entered the concentration *(snyoms jug)* preceded by the union of vajra and lotus. "Having

The thirry-rwo places on/in the body where letters are established are the five personality systems, the five elements, the six sense fields, the six sense realms, the five limbs, and the five activities. Dissolving these dissolves all of the elements of ordinary life.

the [form of the mantra] vajra" *(rdo rje can; vajrin)* refers to those deities who have arisen from his mantras, such as Vajra Dhrk, and so on.[221] Regarding the "form" of those, one achieves the powers by visualizing the sealing with one's clan Lord after meditating the Great Seal. *The Brilliant Lamp* says that "great practice" is Mandala Triumph and Action Triumph, which achieve other aims universally. Action Triumph also, since mentioned *(mtshon)* there, should be understood as great practice.

[Comparative Observations]

By the implication of such a statement we should consider the first three branches as Preliminary Union *{dangpo sbyor ba)* and (the fourth) as the branch for achieving one's own aims. Having thus interpreted, the Arya system includes the Preliminary Union of accumulating the stores and the defense perimeter as branches of the actual *sddhana.* Therefore, the four (branches) of familiarization and practice are necessary to collect all the yogas of habitat and inhabitant (mandala) other than those (two), and one should not divide these four branches into just the inhabitant (mandala) and into each deity.[222] The Jnanapada system maintains that for each of the deities — the Lord, the consort, and the deities of Mandala Triumph - there are four branches of service and practice used, and those are the lesser, middling, and the great branches, respectively. Further, in the context of the Action Triumph **@394a** as well there are the three used, lesser, middling, and great.

Vitapada explains [all four branches as follows]: Service means creating the Devotee Hero; Proximate set-up means blessing the media; Practice means blessing body, speech, and mind; and Great Practice means initiating and sealing with the clan Lords. Further, through approaching the non-abiding in the world or in peace there is Service; through approaching practice *(bsgrub pa)* there is Proximate set-up; through practicing the three doors as the three Bodies there is Practice; and receiving initiation as a Dharma Bung of the three realms is Great Practice, because amongst all practices it is distinctively holy.

The essence mantra of Aksobhya in the ***Esoteric Communion.*** This refers to the Mandala Triumph. Prior to this one has already achieved the ***samddhi*** of uniting with the consort, in which union all internal seeds have melted and have come to the tip of the vajra. In that seed in the tip of the vajra in the yoni of the consort the mandala is fully created. From this mandala Aksobhya deities (called ***vajri*** deities) emerge with the expression "Vajra Dhrk!" and travel up through his heart and throughout the universe, transforming all hate into the ultimate perfection of wisdom, before then returning to the mandala.

In Tsong Khapa's thimc there was a common misconception that a ***sddhana*** should be divided into (1) the entire inhabitant mandala, and then into the deities of the three kayas, (2) Dharmakaya, (3) Sarhbhoga-kaya, and finally (4) Nirmanakaya. Tsong Khapa states the above to remedy this misconception.

The position of these [masters] is also that the Creation Stage with its respective[223] deities has the four branches of service and practice. However, [for them] the complete four branches of service and practice must be [presented as] threefold - lesser, middling, and great - and that is therefore what is necessary for the Stage of Creation of a mandala circle.

[The Four Yogas]

Those are the divisions of the general partitions which comprise the Creation Stage according to the explanations of the Yoga Tantra; but the *Black Enemy [Slayer] Tantra,* in accordance with the Father Tantra position, gives the following four general partitions which comprise Creation Stage:

> First there is meditation which is Yoga,
> Second there is Further Yoga,
> Third there is Higher Yoga,
> And Fourth there is Great Yoga.

The same *Tantra* gives a more extensive **@394b** explanation of those, as follows:

> The completion of Vajrasattva
> Is said to be Yoga.
> Its corresponding cause, the deity body,
> Is known as Further Yoga.
> The thorough completion of the entire retinue
> Is said to be Higher Yoga.
> The blessing of the body, speech, and mind,
> And of the deity's eyes, and so on,
> And the entrance of the Intuition [Hero] into the circle,[224]
> And the making of great offerings and praises,
> Is called Great Yoga.

Likewise, the nineteenth [and final] chapter of the *Red [Slayer of Death] Tantra* says the exact same thing.

re re ba. Not in Tibetan dictionaries, but ***LCsays*** this = ***itaretara, ekaika.***

Toh. 467 (Derge rGyud JA): 150a.5-6. The Dergc includes another line here: "And the tasting of nectar" ***(bdud rtsi myang ba dag dang*** *ni).* All three editions of the ***NRCiie*** missing this line. Sec my note to the Tibetan of this passage for more details.

Now in general, according to what is stated in *The Further [Tantra of the Esoteric] Communion*, "Yoga" means the indivisible union of art and wisdom, but here [Yoga means] the *samadhi* of the Causal Vajradhara which has the nature of the intuition of the Realm of Truth *(Dharmadhatu, chos dbyings)* which takes place within the [first of the] five Supreme Enlightenments *(abhisambodhi)*.[225] Regarding "Further Yoga" - Santipa explains that "further" *(anu-, rjessu-)* means "similar" *('dra ba)*, thus it is similar to the previous Yoga, that is, it is the yoga of the Fruitional Vajradhara. Moreover, from among those [four], when deity yoga becomes very extensive it is "Higher Yoga" - that is, when there is the compledon of the retinue which entails the Father and Mother entering into union, emanating the retinue of deities born in the lotus, and then installing [each deity of] the retinue in its respective location. Then, Sridhara explains that "Great Yoga" means everything from the blessing of the [deity's] body, speech, and mind, and so on, the entrance of the Intuition [Hero], **@395a** the sealing through receiving of initiation, the offering, praising, and tasting of nectar, and the recitation, up until the Intiution retinue is invited to depart and the Devotee [Hero] gathers [into oneself]. The yogas between sessions are not included [among the four yogas], and the [preliminary] practices of collecting the stores and of creating the defense perimeter and the seats are not included among the four yogas.

Kumáracandra (gzhon nu zla ba) summarizes "Yoga" as being that from the inviting of the refuge field up until the Causal Vajradhara. [Nagarjuna's] *Abbreviated [Practice] (Pindikrta[sddhana], [sgrub pa 'i thabs] mdor byas)* has the Preliminary Praxis fit with *(jndzad)* the four yogas; that is the system of the *Vajra Rosary Tantra (Vajramala, rgyud rdor phreng)*.[226] Moreover, [there is practice] is in terms of meditating the circle of the mándala in general without engaging each respective deity.

[IH.C.3.b.ii.D'.1'.a'.ii'.B" - Showing the partitions into the six branches and the three samadhis]

[The six branches]

Regarding the system of dividing up the general partitions / segments *(spyi chings)* which comprise the Creation Stage according to the Mother Tantra system, the seventh chapter of *The [Vajra] Tent says:*[227]

[225] On the five Supreme Enlightnemements, *cf.* below, 396a and *passim,* and 4118^

[226] *Cf.* below, 396b-397a.

[227] ***Vajrapanjaratantra. Cf.*** note 57 above. See note to Tibetan for Derge and Lhasa variants.

[1] When one has completed the Buddha's foundational abode *(gnasgzhi)*
And [2] meditated the five aspects
Which are the actuality of the truth of Samantabhadra,
One should do the *sadhana* of one's own super deity *(lhag lha, adidevata).*

Thereupon, one should [3?] array the mandala
And [4] offer, [5] praise and [6] [enjoy] nectar, and so forth.
Meditating in this sequence
Is asserted to be the six-branch yoga.[228]

Thus [the Creation Stage] is comprised of six branches. The meaning of that is given by the Great Adept Durjayacandra *{grub thob mi thub zla ba)* [in his *"Superb Embrace" - A Sadhana of the Mandala Rite,* and in his *Six-Branch Sadhana]* r[229]

Meditate the six branches: [2] Cause the Vajra[sattva] empassionment,
[1] Meditate the details of the Buddha's @395b measureless [mansion],
[3] Bestow initiation, [6] Enjoy the nectar,
[4] Offering, and [5] Praise.
The yogi who meditates these six branches
Will quickly achieve *siddhi.*

[1] The palace is Buddha Vairocana,
[3] Initiation is Aksobhya Tathagata,
[6] Enjoyment of nectar is Amitabha,
[5] Praise is Glorious Ratnasambhava,
[4] Offering is Amogha[siddhi]'s genuine offering,
[2] Empassionment is Vajrasattva.

Cp. Beyer's translación. ***Cult of Tara,*** p. 115. Also, ***cp.*** Beyer's chart (p. 118) with Wayman's chart ***(Buddhist Tantras,*** p. 47) - both are based on this section of the ***NRC. Cf.*** also my own chart in the final chapter of the dissertation.

Beyer translates this passage (Beyer: 115), citing it as appearing in two of Durjayacandra's texts ***(cf.*** Beyer: 485, note 175 for references to the Peking editions). Tsong Khapa also mentions both of these texts (Toh. 1239 and 1240) together by name below (@41la). According to theTanjur chart, both are commentaries on the ***yab skor*** of ***Hevajra*** (to which ***The Vajra Tent*** belongs). While I found this passage in Toh. 1239 (the ***Six-Branch Sadhana; cf.*** note to my Tibetan for citation), I did not find it in Toh. 1240 (the ***"Superb Embrace"—A Sadhana of the Mandala Rite,*** it is of course possible that the Peking version varies from the Dergc). Beyer seems to have he mistranslated some of this passage, as when he says: "... contemplating the ***separation*** of the divine mansion of Buddhahood," and " ***What is*** this six-limbed yoga?".

Thus he makes [the Creation Stage] into six branches from the perspective of the six [Buddha-] clans.

[The First Branch]

Regarding that, *The [Vajra] Tent* says:[230]

> Meditate the Source of Phenomena *(Dharmodaya, chos kyi 'hyunggnas),*
> And in that imagine the abode of the Buddha.[231]

And *[The Vajra lent says]:*

> The Great Victor Vairocana
> Is created from the syllable of the Dharmadhatu;
> By that one [Vairocana] the Buddha's abode is established *(dgod byd).*[232]

So, according to these passages, meditation on the measureless mansion, the abode of the Buddha arisen from Vairocana, is the first branch. The reason for that is: since form is the support of body and mind,[233] and since Vairocana is the teality *(ngo ho)* of the form aggregate of the Tathagatas, by that one [Vairocana] the habitat measureless mansion is created.[234]

[The Second Branch]

The second branch is shown by [those verses] in *The [Vajra] Tent* up through the following:[235]

[230] For some reason Beyer (115-116) accribuces the following quote to Indrabodhi.

[231] Beyer (116) mistranslates ***sangs rgyas gnas*** as: "visualize the Buddha ***placed*** therein..."

[232] Again Beyer (116) mistranslates ***sangs rgyas gnas*** as: "he arrays the Buddhas ***in place."*** This is strange, since he then correctly translatesTsonglchapa's commentary as "the***place*** o/Buddhahood...."

[233] ***gzugs lus sems kyi rten yin.*** Here we are interpreting this as ***gzugs ni lus sems kyi rten yin.*** It could alternately be read ***as gzugs lus ni sems kyi rten yin,*** which would be translated as "embodied form [or just 'the body'] is the support of the mind." Our reading makes more sense in the overall context, and Tsongkhapa goes on to talk specifically about ***gzugsphung.***

[234] In the following pages there will be a "reason" for each of the six associations between a Creation Stage branch and a Tathagata. These "reasons" are summarized in the right hand column of the chart on p. 47 of Wayman's ***The Buddhist Tantros.***

[235] The following verses together with Tsongkhapa's commentary are translated in Beyer, p. I 16.Note Beyer's chart p. 118 seems to reverse what is numbered as iv and v in this ***Vajra Tent*** quote. However, as he explains on pp. 107-108, he is following the standard sequence of "the four limbs of approach and evocation" found in ***Guhyasamaja.***

One should meditate that which has five aspects:
[i] First visualize the male [deity];[236] then
[ii] Emanate the circle of dakinls;[237]
[iii] Really bringing in the *gandharva,*[238]
It falls, melts, and is remembered *{anusmrti);*
[iv] One is exhorted by the dakinls of the quarters;
Having been exhorted, [v] the leader of the circle
Places [Vajra-]delusion, and so on, @396a in the eyes, and so on.
And the three vajras in the three places —
So the Vajra[sattva] empassionment [just described]
Is the wisdom really entering the actuality.[239]

In the six branches, after having created the Father-Mother Causal Vajradhara[240] from the five Supreme Enlightenments *{abhisambodhi),*[241] and after having blessed the two secret places (sexual organs) and generated the pride of empassionment, then having emitted the goddesses of the circle one sets them in [their] places. Then having brought the Intuition Hero into the melted [deity] who was urged *(bskul)* - that is, aroused *(bzhengs)* - by song,[242] and

236 The Devocee Hero ***{Samayasattva).***

237 The Medicación Hero ***(SamadhisattvaY.***

238 The Intuition Hero ***(Jñánasattva).*** But according co Beyer this would be the bardo being. ***Cf.*** note 242 below.

239 Or: "Is che actual wisdom really entering."

240 Causal Vajradhara is sometimes explained as being one's Sambhogakáya, wheras the Fruitional Vajradhara is one's Nirmánakáya. This connects in a ***sddhana*** to bringing bardo and birth, respectively, into the path. Alternately, the Causal can be the present practitioner, and the Fruitional the actual state of Vajradhara one will become.

241 Here, these five arc the five wisdoms/buddhas in the form of emptiness, moon, seed syllable, emblem, and then deity body.

242 ***zhu ba glus bskul te bzhengs pa la ye shes pa bcug nas*** (here following Beyer).

zhu ba glus bskul appears to be a stock phrase: Beyer repeats it again and again. It relates to the Father-Mother deity being 'snapped out' of thier bliss which melted them at the peak when the bardo being (the ***gandharva)*** entered the mothers womb. Sec Beyer pp. 122, 124, 125, 127. On 125 he says (drawing from the ***NRQ:***

> When ir [the gandharva] enters the womb, ... both Father and Mother "become as if senseless with Bliss"; its entry is the "condition for Father and Mother to melt with great lust," and they remain in the form of a "drop." Then the melted deity is aroused with song ....

(Contd)

[having] effected the blessing ofthe eyes, and so on, — all those things are not *not* asserted to comprise the branch ofempassionment. Having thus meditated the five Supreme Enlightenments at the beginning[243] ofcreating the inhabitant deities, then everything from bringing the Intuition Being into the fully created circle ofthe Devotee Hero up through the blessing - [all that] is the mandala which is produced from oneself, having made oneselfinto Vajrasattva and developed his pride ofempassionment, and thus it is the second branch.[244]

The reason why one develops empassionment from the perspective of [being] Vajrasattva is [as follows]: the development ofempassionment is [done] so that, in this context, the deites ofthe circle [can be] emanated from the Enlightenment Spirit ofthe Father-Mother — thus [oneselfas] the Lord must become empassioned, and that very [Lord] is asserted to be Vajrasattva.[245]

[Branches Three Through Six]

Four branches arc shown by each ofthe following padas in *The [Vajra] Tent.*

> [3] The eight knowledge goddesses bestow initiation, **@396b**
>
> [6] And one should enjoy nectar;
>
> [4] The eight goddesses make offerings;
>
> [5] One should praise the leader ofthe circle.[246]

[3] Initiation is done from the perspective ofAksobhya, because the initiation ofthis [context/phrase] is the water initiation, and that is the essence ofAksobhya.[247]

Regarding these processes, cp. also Hcvajra 2.5.19 (from Farrow & Menon, p. 245):

> ***tato vajri mahdrdgaddrutabhutam savidyaydl***
> ***codayanti tato devyo ndndgitopahdratah //***
>
> Then the Adamantine One together with his Consort dissolved into a state oforgasmic flow.
> Then the goddesses with the offereing ofvarious songs urge him to arise.

The following pages (246—247) then give the four songs ofthe four goddesses.

Reading ***dangpo*** as ***dangpor.*** However, all three versions ofthe text have ***dangpo.***

In simple summary: the first branch is the creation ofthe habitat mandala, and the second branch is the creation ofthe inhabitant mandala.

Cp. the last two paragraphs with Beyer, p. 116.

Beyer (117) attributes this passage to "Indrabodhi" for some reason. Also, he mistakenly translates the final pada as "and one should ***praise*** the conjured retinue."

The reason ***[phyir)*** goes back to the ***ni,*** not just back to theyw ***la.*** The "that" ***(de)*** refers back to ***dbang bskur ba mi bsyodpa,*** not to the immediately preceding ***chu dbang.*** The structure is "A is the case, because

(Contd)

[6] Enjoyment of nectax is done from the perspective of Amitabha, because Amitabha is Speech Vajra, and the enjoyment of nectar satisfies Speech Vajra.

[4] Offering is done from the perspective of Amoghasiddhi, because, since Amoghasiddhi is the [Lord of the] action clan, he is the authority/control *(dbang ha)* with respect to actions involving offering to buddhas and accomplishing the aims of sentient beings.

[5] Praise is done from the perspective of Ratnasambhava, because praise is the expression of excellence *(yon gtan brjodpa),* and when one makes [a division] into the five - body, speech, mind, miraculous actions, and excellences - Ratnasambhava is the excellences.

He who is the inseparability of the five is Vajrasattva. Therefore, since all of the yogas of habitat and inhabitant are [to be] organized *(bsdus)*[248] from the perspective of the six clans, the remaining things such as repetition, and so on, are also [to be] signified by those [six clans] and are [to be] collected into those [six].

[The three satnadhisj[249]

The *Vajra Rosary (Vajramdld, rdo rje phreng ba),*[250] an explanatory Tantra common to both the yogi and yoglnl Tantras,[251] divides up the general partitions / segments *(spyi chings)* which comprise the Creation Stage into the three *samddhis:* Preliminary Union, Supreme Mandala Triumph, and Supreme Action Triumph. So it states:

Yoga, **@397a** Further Yoga,
Higher yoga, and Great Yoga
Are included in the Preliminary Union. Therefore,

of B and [because of] C," not "A is B, because of C." The initial phrase is eJiptic - it would have been dearer if Tsong Khapa had said: ***dbang bskur ba mi bsyodpa'isgo nas byedpayinpa ni OR ... byedpayin te.*** The next three paragraphs follow a similar pattern.

248 It might also be possible to take Vajrasattva as the subject of the ***bsdur.*** "... from the perspective of the six clans ***he comprises*** all of the yogas of habitat and inhabitant."

249 For more on the three ***Samddhis cf.*** Beyer, pp. 117-18; Cozort, p. 51; ***YGST: \60ff***

250 Toh. 445: ***Sri-vajramdld-abhiadna-mahdyogatantra-sarvatantra-hraaya-rahasya-vibhanga (rnal 'byor chen po*** V ***rgyud dpal rdo rje phreng ba mngon par brjodpa rg/ud thams cad kyi snying pa pang ba mam par phye ba zhes bya ba.*** One of the main commentarial ***(vydkhya)*** Tantras of the ***Esoteric Communion Tantra (Guhyasamdja;*** however, see next note).

251 Tsong Khapa's description here of the ***Vajramdld*** as being "an explanatory Tantra common to both the yogi and yogini Tantras" is extremely surprising since this Tantra is dassified as a ***vydkhydtantra*** of ***Guhyasamdja,*** which is a a father - or "yogi" - Tantra. Beyer (p. 117, note 177) cites the following quote in the Peking cdiion: P. 82, vol. 3, 203.2.1-231.4.2, Rgyud CA I67b-238b.

Likewise, there is the Supreme Mandala Triumph
[And] the Supreme Action Triumph, the supreme yoga.

By adding the two yogas of the two Supreme Triumphs to the four yogas [mentioned in the first two padas] one gets six yogas, but they can also be called the three *samddhis* or yogas since the first four can be included in the Preliminary Union. A partitioning of the *sddhana* by these three *samddhis* occurs often in the Mother Tantras as well. Moreover, those conventions *[tha snyad de dag)*[132] from the Yoga Tantras and the Mother Tantras and the Common Tantras are used in [different] immediate applications *(dngos su sbyar ba'i dbangdu byas),* but it is not the case that the referent meanings of 'the four [branches of] service-practice' and 'the six branches,' and so on, are mutually incompatible.

Concerning the three *samddhis* — the 'Preliminary Union' used in the Unexcelled [Yoga Tantras] is the *samddhi* of the Father-Mother Loid who is the emanator of the deities of the mandala; since it occurs at the beginning of the remaining two *[samddhis]* it is 'Preliminary,' and since it nondually unites method and wisdom it is a 'Union.' Although here [only] the 'Lord' is mentioned, this [Preliminary Union] comprises everything from creating the habitat to creating the Father-Mother. [Next,] once those two [Father and Mother] have completed the deities of the mandala who are emanated from [their] *bodhicitta,* then setting [those deities] in their [respective] places is the thorough completion of the retinue which is to be placed in the mandala, **@397b** and hence it is the Supreme Mandala Triumph. [Finally,] after that the deities' accomplishing deeds such as purifying fields, and so on, is the Supreme Action Triumph.

[Concerning the four branches of service-practice:] Regarding [all] that, according to the Arya tradition: up through *(yan chad)*[2TM] the Preliminary Union there are extensive methods *(chog)* for the creation of [all] three Bodies; therefore that is said to be the consummation of one's own aim, and they include in that [Preliminary Union] the first *three* of the four branches of service-practice. The two Supreme Triumphs are the deeds of one who has attained Buddhahood,[254] and they are, moreoever, precisely the Great Practice *[mahdsddhana,* the fourth branch of service-practice]. Therefore, from the point of view of taking as the path

'2 This accounts for the second ***de dag-,*** I am not sure what the import of the opening ***de dag kyang*** is.

13 ***yan chad*** (vs. ***man chad)*** is confusing here. Even different translations seem confused on these terms; sec Cozort's note 88.

14 ***sangs rgyas nas kyi mdzadpa*** (same at MS: 286b, 5). The awkward phrase ***sangs rgyas nas*** is probably short for ***sangs rgyas zhalsnga nas,*** an honorific (Buddha "Presence").

the realm, body, and deeds of the fruitional time, they make the partitions from the perspective of the three *samadhis* and the four branches of service-practice. Moreover, regarding the key points which are set up in relation to the purification of the basis to be purified as well as to the achievement of the Perfection Stage, I have already explained these extensively in my *Commentary to [Nagabodhi's] Graded Presentation [of the Esoteric Communion Practice].*™

Many such as Santipa, and so on, connect the three *samadhis* respectively with the Nature Body, Beatific Body and the Emanation Body, because according to them one practices the three *samadhis in* order to take the three Bodies as a path. Thus, [1] the Preliminary Union is the achieving of one's own aim first, the means of emanating *(sprul byed)* the hosts of deities, and thus it is regarded as the Nature Body or the Truth Body; and [2] the Form Bodies - which emerge by the power of that [Truth Body] and which are the means of achieving others' aims - are the first things which emerge [from that Truth Body], and thus the Supreme Mandala Triumph [is regarded as] the Beatific Body; and [3] while staying in one's own place **@398a** the hosts of deities which one [simultaneously] emanates from each [syllable/beatific deity form] perform the aims of sentient beings throughout the ten directions, and thus the Supreme Action Triumph is posited as the Emanation Body.

The yogas of the first Stage are partitioned into six branches in order that one may understand that they do not exceed being interpreted from the perspective of the six clans.

Tsong Khapa's ***mam gzhag rim pa"t rnam bshad.*** The ***mam gzhag rim pa*** itself is a ***Guhyasamaja*** Creation Stage commentary. There are several variants in the name of the text and the author, as follows:

Toh. 1809: ***Samdjasddhana-vyavastdli-nama ('dus pa'i sgrub pa'i thabs mam par gzhag pa"i rim pa zhes bya ba),*** by Nagabyddhi [=klu'i bio)

P2674, Vol. 61-62: ***Samaja-sadhana- vyavasthana-nama (dus pa'i sgrub thabs mam par bzhag pa'i rim pa zhes bya wa),*** by Nagabyddhi (as cited in ***Paths and Grounds of Guhyasamaja,*** LTWA, 1995; ***YGST.*** 200 cites the Peking text as having the same name as the Dcrge/Tohoku edition).

This is often referred to as the ***Vyavasthdnakramd,*** by Nagabodhi [=klu'i byang chub]. This work appears to be given different Skt. tides. Perhaps after the Sanskrit was lost the tide ***rnam gzhag rim pa*** was translated ***back*** into Skt. in different ways. In particular, ***gzhag*** is variously rendered as ***stall*** and ***sthdna.*** However, ***for this text*** I have never found ***rim pa*** translated back as ***kramd*** — rather, it would appear that the upasargas ***vi- and ava-*** gave the sense of "graded" that the Tibetans rendered as ***rim pa.***

Regarding the author's name, ***The Blue Annals*** (pp. 982-83) states: "Also one and the same person was sometimes called Nagabodhi, meaning The Enlightenment of a Naga' (IcLu'i byah-chub), and sometimes called Nagabuddhi, which means 'Naga's wisdom' (kLu'i-blo)."

All of the yogas of the actual Creation Stage *(bskyedrim dngos gzht)* are contatined in the four yogas - the first two yogas involve the minor visualization/practice *(sgruh pa chung ngu)* of the chief Father-Mother; and by adding upon that the complete visualization *{rdzogs par sgruh pa)* of the circle of deities one gets the third yoga, the middling yoga; and in the final [yoga] one visualizes [one's creation] as being of one taste with the Intuition Hero, and one performs the blessings, and so on, of the eyes, and so on, and thus that is posited as the great yoga. [One does all of that] in order that one may understand that the first Stage has [yogas with] minor, middling, and great powers to dispel one's resistances/countcr-tendencies/unfavorable tendencies *(vipaksa, mi mthun phyogs).*

Jhanapada's tradition, moreover, presents the minor, middling, and great in terms of their dispelling the gross, middling, and small resistances by adding each later one upon each former one;[256] one should consider whether or not this is similar to Vitapada's explanation. Further, Jhanapada's tradition makes an analysis of the Creation Stage from the perspective of taking it [the Creation Stage] as a path having seven branches - its point is extremely great, but I have already explained it previously.

Those are the amazing partitions of the first Stage. Therefore, **@398b** if one analyzes [a Creation Stage explanation] taking those as a basis, "hen one will understand the criteria *(mtshams mams* - lit. "boundaries") of the complete and incomplete keys of the first Stage.[257]

[IH.C.3.b.ii.D'.1'.a'.iii' - How to meditate emptiness in that context]

One may wonder: Well then, is it the case or not that in the context of the first Stage one meditates just the wheel of the deities which is the visible aspect, and then in the context of the second Stage one must primarily meditate on emptiness?

[6] ***snga ma snga ma'i stungduphyi maphyi ma bsnanpas.*** I'm not entirely sure what this means. Perhaps 'adding the middling on the minor, and the great upon the middling' - but I'm not sure what this would mean or would add to the meaning.

[7] That is, one will have the necessary understanding to determine the criteria delimiting which explanations give the complete keys of the first satge and which do not.

Beyer (p. 119) has: "These are the noteworthy classifications of the Process of Generation: if one examines a ritual with these as a basis, one will know whether the main points of this first Process are complete or not." His interpretation and insertion of the phrase "a ritual" ***[choga]*** (which should definitley be in brackets) belies his ritualistic/magical bias. The better thing to put in brackets would be (as we did) "any explanation of the first Stage" ***(dangpo'i bshadpa mams).***

This should be explained. Meditation on emptiness in the context of the first Stage is *extremely* necessary - because [1] the first Stage is the means of developing the continuum of methods which completely produce the realization of the Perfection Stage, and if one does *not* meditate on emptiness [in that context] then such a development will not be able to be accomplished. Because in the Mantra Vehicle: [2] many Tantras state that before one creates the wheel of the deities which is the visible aspect one recites the mantra *"Orh Svabhava..."* and meditates on the meaning of the mantra which is the ultimate truth of selflessness, and thus they state that it is necessary to do [emptiness meditation] from the outset; and because [3] in the context of the first Stage it is necessary to take **all** three Bodies as the path, and therefore it is necessary to meditate emptiness when taking the Truth Body as the path; and because [4] it is necessary to purify **all** three bases of purification — birth, death, and the between - and therefore it is necessary to meditate emptiness when purifying death; and because [5] limitless Tantras and commentaries say not only once that it is necessary to perform all of the yogas, and so on, of habitat and inhabitant from within an illusory state. Moreover, **@399a** *The Five Stages* says:[258]

> Yogas *(sbyor ha)* involving mantras and rnudras, and
> Constructions such as the mandala, and so on, and
> All activities involving fire offerings and tormas
> Should always be performed as like an illusion.
>
> Pacifying, and prospering, or
> Likewise dominating, and intense action,[259] and
> Compelling, and so on — all such actions
> Should be performed as similar to Indra's bow.[260]
>
> Enjoying sensual pleasures/play *(sgeg [lasya /s'rrigdra]),* and so on, and
> Partaking of song and music, and
> Fully engaging in exercices/play *(sgyu rtsal, [kald])*
> Should be fully performed as like the moon [reflected in] water.

This is in the middle of chapter III on self-initiation ***(svddbisthdna, bdaglabyin gyis brlab pa'i rim pa).*** The Derge varies grcady in places; ***cf.*** note to Tibetan in Appendix.

mngon spyod = abhicara. I am translating this literally as "intense activity" to preserve the broadest range of meaning. It often means means "killing." Das (365) says "witchcraft; mystical measures for the supression of an enemy."

dbangpo"tgzhu = Indra's bow = a rainbow = "like an illusion."

Forms, and sounds, and likewise smells,
Tastes, and tangibles —
Fully engage these with the eyes, and so on.
[Having] examined [them] to be like an illusion.

What need is there for much explanation here?
For the yogi on the Vajra Vehicle
Each and every object
Is stated to be only an illusion.

Especially on this [Vajra] path, Jnanairl says in his *Dispelling the Two Extremes [of the Vajra Vehicle] (mtha'gnyis sel ha)*[261] that if one does not continuously recall the view once one has found it, one's heart-commitment *(thugs kyi dam tshig)* will deteriorate; and in [Manjusrlklrti's] The *Fourteen Root Downfalls (rtsa Itung bcu bzhipa)* it says:

With respect to things, which are nameless, and so on,
To conceptualize them *(der rtogpd)* is the eleventh [root downfall].[262]

Thus, it is not merely *okay* if one *does* do it [continuously recalls the view], but it will [in fact] be harmful if one does *not* do it.

Regarding [1] the way to indivisibly unite in the context of the first Stage both the appearance which has the form of the circle of the mandala and the wisdom which realizes the meaning of selflessness, and **@399b** [2] the way to thereby stop the self-habit which is the root of the suffering of existence — Jhanapada's tradition is clear; as Qnanapada's] *The Samantabhadra Sadhana (sgrub thabs kun bzang)* states:

There is no other suffering of existence [produced]
From anything other than the stream of ordinary conceptual thought.[263]
The mind which has an aspect opposed to that *(de dang rnam pa gal ha)*[2M]
Will come to have direct realization.
In whatever [mind] there is which has the nature of the profound and
magnificent

Toh. 3714: ***'Vajrayanakotidvayapoha-nama (rdo rfe thegpa "i mtha 'gnyis sel ba).***

CyDudjom Rinpoche's ***Perfect Conduct,*** p. 121 regarding this.

tha mal rnam rtog, "conception of ordinariness" ***Cf.*** note 266 below.

It is unclear whether the ***rnam pa*** is an upasarga or not. If not, it means "aspect" (and the phrase lit. "a non-opposed aspect"). Note that it is not ***rnam par*** (with final r) in either edition.

> [Ordinary] conceptual thoughts will not appear.

In order to cut any doubt regarding this - Thagana s *Commentary (Vrtti, 'grelpa)*[265] on that [first mentions that] someone might think: 'If all of this striving to make a detailed explanation of the way to meditate deity yoga is [supposed to be] for the sake of liberating one from sarhsara, [well then] meditating this path of your first Stage is not going to liberate you from sarhsara, because it involves no meditation on selflessness!' — and in answer to that objection [Thagana] explains that those passages show that the first Stage *is* a way to stop the root of sarhsara.

Moreover, Vltapada states [in his *Commentary on* /Jnanapada *'sj The Four Branch SamantabhadriSddhana\.*

> Since the abbreviated discussion/treatise *(rah tu byedpa)* [of *The Samantabhadri Sadhana?]* teaches that, it states that that very nature of the inconceivability of the circle of the mandala[266] previously stated is a remedy for the sufferings of existence.

- and that's also like other commentaries within Jnanapada's tradition.

Here, certain Tibetans and Indians explain the meaning of the phrase "ordinary conceptual thought" *(tha malgyi rnam rtog)*[267] **@400a** as just concepts involving self-indulgent visions *(snangba rang dga' ba'i rtog pa)* wherein there is no vision of the form of the deity;[263]

[265] Toh. 1868: *Sri-samantabhadrasddhana-vrtti* ***(dpal kun tu bzangpo 'i sgrubpa " i thabs kyi 'grelpa).*** On the author Thagana see ***The Blue Annals,*** pp. 160, 372, 847. He may = Smrtijnanaklrti?

[266] The inconceivable aspect of the mandala is of course its emptiness. It is thus the emptiness aspect of the visualized mandala that is being said to function as an antidote to the self-habit pattern and hence to the sufferings of sarhsara. Recall also in the quote above from ***The Samantabhadra Sadhana*** that we are talking about a "[mindl ... which has the nature of the profound ***and*** magnificent." The magnificent aspect is the vibrant, intricate details of the visualized mandala, but the profound aspect is one's own simultaneous cognizance of the ***emptiness*** of that vibrant vision. ***Both*** of these aspects must be present for such Creation Stage practice to cut the self-habit which is the root of suffering. ***This must be kept in mind in the following discussions.***

[267] In the quote from ***The Samantabhadra Sadhana*** just above, ***tha malgyi mam rtog*** could of course also be rendered as "conceptions of ordinariness."

[268] Alternatively, ***rang dga' ba*** can be interpreted as "habitual," so that we get "habitual vision wherein there is a lack of a vision of the form of the deity."

[however] that is definitely not the claim of Jnanapada. As Thagana's *Commentary* on this states:

> 'Ordinary conceptual thought' *(tha malpa'i rnam par nog pa)* is conceptual thoughts of T and 'mine.'

And furthermore, as Santipa states in his *Commentary to [Dipankarabhadra's] The Four Hundred and Fifty [Verses]:*

> Here, [in a context] wherein "ordinary conceptual thought" *(tha malpa 'i kun tu rtogpa)* is explained to be an inner monologue/mental formulation *(yid kyi brjod pa)* having the form of T and 'mine' and subject and object, then when [the text] refers to *(nye bar gdags pas)* the "suffering which has the nature of existence" the contextual meaning *(tha tshig)*[269] is that "[that mental formulation] is the chief cause of suffering which has the nature of existence."

Also, [in their respective *Commentaries* on Jnanapada's *Samantabhadra l-TSadhanas]*[270] Sri Phalavajra,[271] Vitapada,[272] and Samantabhadra[273] clearly explain [the "ordinary conceptual thought" to be] the self-habit, and one can know this also by the context. Therefore, the self-habit is 'ordinary conceptual thought,' the root of 'the suffering of existence,' and thus it is called 'the suffering of existence.'

'The mind which [has an aspect] opposed to that' is explained by all the commentaries to be the mind which has the aspect of the circle of the mandala, and the way it opposes is that 'it has an opposed aspect' *(rnam pa gal ba)* — that is, the two habit patterns (*'dzin*

[269] ***zhes bya ba* V *tha tshiggo*** could also be rendered "bottom line meaning." The Tibetans sometimes elaborated their translation of ***ityarthah*** this way (indeed, Lolcesh Candra equates ***tha tshig*** with ***ityarthah).*** This Tibetan phrase could also be a contraction of ***tha myad kyi don ('vyavahdrina ityarthah)*** = "the meaning of the context," hence my translation.

[270] All three of the following authors wrote such commentaries; thus, I am guessing here that by grouping these authors together Tsong Khapa may be referring to these texts.

[271] Toh. 1867: ***Samantabhadra-sddhana-inrtti (kun tu bzangpo* V *sgrubpa* 7 *thabs kyi grelpa),*** by **Sri** Phalavajra. A Commentary on Jnanapada's ***Samantabhadra f-t Sadhanas*** (Toh. 1855/56). This is the ***only*** text by **Sri** Phalavajra in the Canon; hence all further references to comments by him below are assumed to come from this text.

[272] Toh. 1872.

[273] Toh. 1869: ***Caturanga-sddhana-tTkd-sdramanjari-nama (yan lag bzhipa 'i sgrub thabs kyi rgya cher bshadpa smyingpo snye ma zhes bya ba).*** Again, assuming here that Tsong Khapa is referring to a commentary by Samantabhadra on Jnanapada's ***Samantabhadra /-t Sadhanas*** (in this case on 1856).

stangs)[274] are necessarily really opposed. Moreover, it is that mind which has the aspect of the circle [of the mandala, that is, it is] the meditator himself, that 'will come to have direct realization.'

@400b The reason why [it] is 'opposed to that' is shown by "[In whatever mind...] profound..." and so on,[275] in [the fifth pada of the quote above from Jnanapada's] *The Samantabhadra Sadhana*[276] — which means that at the time when that 'mind' which has the aspect of the circle [of the mandala] arises, then that ordinary 'conceptual thought will not appear.'

[Objection-] When that [mandala-mind] does arise, since one does not sec the self-habit, then that [mandala-mind] cannot stop that [self-habit] — but the meditation on the medium *(dydtana)*[277] of infinite space will reverse it.[278]

In answer [to that objection] Sintipa states [in his *Commentary to Dipahkarabhadra's The Four Hundred and Fifty Verses]:*

> [The mandala-mind *does* stop self-habits,] because the mind which has the form of the mandala *does* engage in clearing up all untrue conceptions.[279] And it is *not* that it [the self-habit] just naturally *(than cig)* does not appear to it [the mandala-mind].

274 That is, the self-habit pattern and the selflessness-habit pattern.

275 In Tibetan the syntax is such that the pada begins with the word "profound," whereas in English it is necessary to begin with "In whatever **mind....**"

276 ***Y[**ic* divisions in the following three or so lines is very obscure. The translation here is my best guess.

277 There are three ***"realms" (dhdtu, khams),*** the third of which is "the formless realm" ***(arupadhdtuh, gzugs med pa'i khams).*** However, within the latter the four subdivisions or 'levels' ***(bhumi, id)*** are not ***dhdtus*** but rather ***dya tanas*** (Tib. ***skye mched),*** hence the ***dydtana*** of infinite space ***(dkdidnantyayatanam, nam mkha mtha'yas skye mched),*** of infinite consciousness, etc. Thus, the usual translations of "the three ***realms"*** "the four formless ***realms"*** and "the ***realm*** of infinite space, etc." loses these distinctions. Tib. ***skye mched*** literally is that in which something is "produced and extends" - hence "medium." Thus, we should speak of three "realms" ***(dhdtu),*** the third of which is the formless realm, which in turn has four "levels" ***(bhumi),*** the first of which is the ***"medium" (dydtana)*** of infinite space. (Cf. ***Mahdvyutpatti,*** trans. Csoma de Koros, pp. 141-143.)

278 This is a paraphrase of various objections raised (then next answered) in **Santipa**'s text.

279 For the upcoming discussion, recall what was said in note 266. What **Santipa** calls "the circle of the mandala" or "the mandala-mind" always indudes the aspect of an awareness of emptiness - so mere visualization of a mandala (without such awareness) will not do.

And:

> [A mind abiding in any of] the [four] media of infinite space, and so on, does not engage with selflessness, because that [mind] does not reverse the self-view; and it also docs not involve a reversal of the suffering which is caused by that [self-view].[280] Furthermore, here, old age, death, and so on, [which occur] in the continuum from lifetime to lifetime are the Truth of Suffering. That which is the cause of that, the view of self, and so on, is the Truth of the Origin. That which is the antidote to that, the circle of the mandala, is the Truth of the Path. Because it totally annihilates *{shin tu medpar bya ha)* the origin of suffering, the total transformation of the locatcdness/locality/place /site [!] *(gnasyongs su gyurpa)*[m] which [itself] has the characteristic of [being] a continuity of mind is the Truth of Cessation - and this here is ultimate reality.

So [Santipa] distinguishes well the [following] facts *(tshul):* [1] [a mind abiding in] infinite space **@401a** has no mental orientation *(bio kha ma phyogspas)*[281] toward selflessness - thus by meditating on it there will be no damage to the self-habit, and therefore also meditating on it will not liberate one from existence; but [2] the mind which has the form of the circle [of the mandala] engages with selflessness which refutes the object which is habitually grasped as a self *(bdagtu 'dzinpa'iyul)* — thus that [mind] is able to reverse the self-habit.

Moreover, [saying that] the self-habit's being overcome by the wisdom which realizes selflessness is 'from the perspective of [having a habit which is] contradictory' is [to say that] it is from the perspective of whether the mind is distorted or not — and establishing that gets back to *(thugpayin)* whether it has supportive validating cognition or not *(rgyab rten tshad mayod med).*[2ii] This is like what the Lord of Reason says [in the *Validating Cognition Commentary* *(Pramdnavarttika)]:*

> Whatever things have validating cognitions
> Will refute/harm *(gnodbyed)* other things (that don't). (IV.99cd)

[10] ***de*V *rgyu can sdug bsngal...*** - lit. "... suffering which has a cause which is that [self-view]."

[11] ***gnasyongs sugyurpa = airaya-parivrtti,*** the Yogacara view of an "inner revolution," resulting in the elimination (or purification) of the alayavijfiana leaving only the pure mirror-like intuition.

[12] ***kha phyogs*** (Das 131: "the direction of one's sight") = orientation; so ***kha ma phyogs*** = no orientation.

[13] That is, the self-habit mind is distorted and is not supported by validating cognition, whereas its opposite, the mind cognizing selflessness, is ***not*** distorted and ***is*** supported by validating cognition.

You wise ones must understand that in [the context of] *both* Stages it is necessary [to know] these ways of answering such and such contentions - [contentions which involve] problematic areas *(dogspa'ignas)* [even] for experienced intellectuals *(rtogldan mkhaspa),* [contentions which], when they lack the view of selflessness which opposes the self-habit, the root of bondage, lose the essence of the path that liberates from sarhsara.[284]

Seeing once that to be refuted and the means of refuting it *(gnod bya gnod byed)* from a perspective like that [above],[285] if one familiarizes oneself with [that as] the antidote, then one will increasingly block *(rim gyis gag pa)* the resistances as one intensifies one's familiarization with that, and in the end one will thereby extract [the self-habit] from the root. As Qnanapada's] *The Samantabhadra Sadhana* states:

> That [selflessness-habit] which occurs even once **@401b**
> In [the face of] the [tendencies] counter to it — when that [selflessness-habit] expands
> And there is an intensifying of insight and learning,
> Then [that selflessness-habit] will completely block one's [tendencies] counter to [it].[286]

The meaning of this is what is stated in *The [Validating Cognition] Commentary* [by Dharmaklrti]:

> All reliances *(s'rita, [bjrten pa),* [some of which one is to] decrease and [some to] increase,
> Have their resistances *(mi mthun phyogs).*
> From familiarizing oneself with those one becomes accustomed[287] to [them], and thereby

The syntax of this sentence is extremely obtuse.

That is, seeing ***the self-habit as*** that to be refuted, and ***the view of selflessness*** as the means of refuting it.

Again, the syntax is very obtuse. What is supplied in brackets could of course be determined only with reference to Tsong Khapa's set-up commentary. My solution involves the following interpretations: (1) both ***gangs*** refer to wisdom (selflessness-habit); (2) the first ***gang*** is implicidy instrumental, and is the subject of the final verb ***gag par byed;*** (3) the ***de*** is a correlative to both ***gangs*** and thus also refers to wisdom; (4) the locative at the end of ***mi mthun pa dag tu*** means "in the context of (or by implication, as I have translated it, "in the face of).

As the commentary in the next footnote shows, ***bdag 'gyur ba*** is an abbreviation for ***bdagnyiddu gyur ba,*** which is an appropriate translation of the Sanskrit ***satmibhava.*** Monier Williams (p. 1200) defines

(Contd)

Gradually *(la lar)* one's contaminants will be eliminated. (1.220)

Here, using [the next passage] from *The [Validating Cognition] Commentary* [beginning (in Tibetan)] "Non-harming and..." *(tshe ba meddang.... Skt. ... na bddha),*[288] **Santipa** proves the non-reversal of transformation *(gnasgyur mi Idogpa),* and using [the passage from the *Validating Cognition Commentary* containing the pada:]

If there is a self, then there is a notion of other,[289] (11.221c)

Sri Phalavajra proves that the self-habit is the root of samsara. And in the context of determining the view of [Jnanapada's] *The Samantabhadra Sddhana,* Thagana and **Sri** Phalavajra determine the view by citing many passages from *The [Validating Cognition] Commentary;* and also many other Mantric pandits make many proofs using the *[Validating Cognition] Commentary* as a source. Therefore, [while some people may erroneously] view the treatises of the two Lords of Reason[290] to be of no use *(don med)* in the context of the inner sciences in general and in the context of Mantra in particular, since [those people have only] meager intellect and experience in traversing the path of reasoning, [their] proclamations about that [erroneous view] to others are not up to the system *(rnam gzhag ma Icogs)*[191] of taintless reasoning which is developed *(drangspa)* through the path which is engaged by the intellect whose depth is so hard to fathom, and therefore [their proclamations] **@402a** are drivel/rashness *(bab col)* which is impossible to even mention/bring forth *(dbyung)* in the

satmtbhdva as "the becoming a custom or habit, conduciveness, suitableness" (and ***sdtmtkrta*** = "one who has made anything part of his nature, i.e., become accustomed to (acc.)").

This is probably ***Pramanavarttika*** 1.222. The full verse in Tibetan is: ***'tshe ba med dang yang dag don, , ngo bo nyid lapbyin loggis, , 'baddu zin kyang mi bzlogste, ,blo ni dephyogs 'dzinphyir*** *TO,* , (Derge 103a.2)

Pramanavarttika 11.22lc: ***dtmanisatiparasamjna (bdagyod na nigzhan du shes).*** Sec not? to Tibetan for full verse and citations.

rigs pa "t dbang phyug rnam gnyis — so here it is dear that "Lord of Reason" can refer ***either*** to Dignaga or to Dharmakiri.

ACIP and block have ***ma Icigr,*** MS has preferred ***ma leggs.*** Even better woiuld be ***mi Icogs.*** For ***Icogs,*** RY gives "to be able to cope, handle; to be able, capable of/ to handle, cope with." Das (401) has it as a verb ("to be able") - unfortunatdy his example uses an implied subject so one cannot determine the required case. However, he also cites it as an adj. ("able"), and here his examples show that there can be an instrumental aspect to this verb: ***shed kyis mi Icogs pa*** = "feeble (in strength), (ailing in strength, ...;" ***rig pas mi Icogs pa*** = "... poor in intelligence."

presence of the learned who *are* able to analyze the meaning of scriptures with subtle reasoning.[292]

Regarding that yoga in which the mind which has the form of the circle [of a mandala] engages with the Thatness of selflessness - according to **Sri** Phalavajra's explanation [such a nondual mind] is generally operative *(spyi 'gro)* in all three samadhis, and this is also Jnanapada's thought. Thus, although it is indeed the case that in the context of the first Stage one principally meditates the circle of deities which is the appearance side, nonetheless one docs train oneself in everything arising as an illusion by developing intense certitude *(ngespa shugs dragdrangs nas)* about the import of the intrinsic identitylessness of all things. So after [1] the meditation on [building up] the circle of deities, then having visualized the objective deity, [one engages in] [2] the yoga of the nonduality of the profound and the vivid in which the [subjective] mind which is certain about the import of the intrinsic identitylessness of [that deity] aspect *(*rnam pa)*[293] — [which mind has] a habit-pattern involving certain knowledge - while engaging in emptiness, arises as the objective aspect *(gzungrnam),* the habitat and the deities who are the inhabitants. So one should practice *(bya'o)* by alternating *(res kyis)* [2] [this yoga of the nonduality of the profound and the vivid] with [1] visualization meditation *(mngon rtogs sgom).*[294]

Having seen this power of import, the root Tantra of the *Hevajra* says:[295]

> By the yoga of the Creation Stage
> The disciplined one should meditate fabrications.
> By taking these fabrications like a dream,

[292] The syntax of this long sentence is quite difficult. I am taking the previous ***smra ba ni*** as the subject. Thus, the X and Y of ***the yin*** work out as follows: "their proclamations ***(smra ba ni*** = X), because [these people] arc of small intelligence ***(bio nyams chung ngus*** = subord. clause), are ***(yin)*** not up to a presentation ***(ma Icogs pa*** = Y) of taindess reasoning." Then I am taking the ***smra ba ni*** as also carrying down to be the subject of the final implied ***yin*** in the final verb ***bab col lo.***

[293] Block: ***mam par,*** MS 290a 1: ***mam pa.*** I am following the MS here which makes ***mam pa*** appositional to what follows.

[294] This long run-on sentence was quite difficult and problematic. RY helps with its definition for ***mngon rtogs sgom pa*** ('abhisamayabhavana ?) = "visualized." Thus the final phrase hangs together as a complete thought: ... ***[2] zab gsalgnyis med kyi rnai 'byoryang [I] mngon rtogs sgom res kyis bya 'o.*** (In my rendition the phrase "the yoga of the nonduality of the profound and the vivid" ***[zab gsalgnyis med kyi mal 'byor]*** had to appear in the beginning, so I had to repeat ic in brackets at the end.)

[295] This same verse was quoted above at 373a. ***Cf.*** also note 178.

> He should rake the fabrications themselves as without fabrication.

And the explanatory Tantra on that, *The [Vajra] Tent,* says:

> For example, the moon [reflected] in water,
> Oh friends, is neither true nor false.
> Likewise, here, the wheel of the mandala
> Has a nature which is brilliant/transparent *(dwangs)* and vivid.

Therefore, **@402b** since meditation on emptiness is necessary in the contexts of *both* Stages, then in the context of Mantra it is *not* the case that all meditations on any emptiness arc the Perfection Stage.

On the other hand *(la)* [regarding the apparent/body side],[296] since in the context of the Creation Stage there is an extreme development *(shin tuyang 'ong has)* of the yoga of a deity body — which [body] is like the moon [reflected] in water or a rainbow in the sky, like an illusion which though apparent is yet identityless - one must distinguish that [highly developed Creation Stage illusory deity body] from the illusion body of the self-consecration [stage of] the Perfection Stage.[297] As *The Compendium of Practices (Caryameldpaka, spyod bsdus)* states:

> Even meditators who engage in the ways of the Sutra [vehicle] or who abide in the Creation Stage and who express the example that "all things are like an illusion and like a dream and like reflection," although they aspire [to that divine magic body] they will not know through [such] examples the divine body, which has the nature of mind, which can be perfected only through the intuition of the personal precept of the self-consecration.

Thus, Jnanapada explains the yoga of the nonduality of the profound and the vivid in which one develops/brings forth/applies *(drangs)* certitude about emptiness and [has that

This is chc only sense I could make out of the *la* here in mid sentence. It seems from context (when one reads this whole paragraph) that the disjunction (the *... yin la ...)* is between (1) Creation Stage, like Perfection Stage, *also* has emptiness meditation, but (2) Perfection Stage, like Creation Stage, also has a deity body, which body, however, must be distinguished - both are illusory bodies, bur "illusory" in different senses.

The *svadisthana* stage is the third of the five stages of the Perfection Stage. The Tibetan phrases he is cautioning us to distinguish are: (1) *hla 'i sku ... sgyu ma dang dra ba / mal 'byor,* and (2) *sgyu ma 'i lus.*

certitude] arise as the objective aspect *{gzung rnam),* the deity;[258] and [many other] Indian adepts explain [like this] using precisely this [explanation by Jnanapada] as a source - as the Great Adept Sridhara says in *The Sddhana of the Black Enemy [Slayer] (dgra nagsgrub thahs):*

> That very thing is none other than this;
> The supreme ones such as Jnanapada and so forth
> Clearly explain these very things.

- and there are also many others who follow this [great master Jnanapada].

fIII.C.3.b.ii.D'.1'.b' — Explaining the Stages of Actual Realization]

The second has three: **[i']** The yoga of the actual of the session; **[iP] @403a** The yoga in between sessions; and **[iii']** The way of making those yogas expansive.

mi.C.3.b.ii.D'.1'.b'.i' - The Yoga of the Actual of the Session]

The first has three: **[A"]** The preliminaries to the actual yoga; **[B"]** The actual yoga with its components; and [C"] The follow-up [to those yogas].

rIII.C.3.b.ii.D'.1'.b'.i'.A" — The Preliminaries to the Actual Yoga]

The first has two: [1"] The accumulation of the stores [of merit and wisdom] which establish the favorable conditions [for the practice of yoga]; and **[2"]** The defense perimeter which clears away obstructing conditions.

fIII.C.3.b.ii.o'.1'.b'.i'.A".1" - The Accumulation of the Stores (of Merit and Wisdom) which Establish the Favorable Conditions (for the Practice of Yoga)]

As (Jhanapada's] *The Samantabhadra Sddhana* states:

> This [human life of] freedom and opportunity[299] is extremely unstable/tenuous *{g-yo ba),* and
> It is difficult for worldly people to meet the Holy.
> Therefore, one should achieve that supreme attitude *(yidla byedpa'i mchog)*
> Which is dedicated to *(gzhol ba)* wisdom and method.

... gzung mam lhar shar ba "t zab gsalgnyis med kyi mal 'byor. This is almost exactly the same (ambivalent) phrase discussed above in note 293.

dal 'byor = ksana-sampat = 8 freedoms and 10 opportunities of the perfecdy endowed precious human life.

According to this, it is extremely difficult to find [a human life endowed with] freedom and opportunity, and moreover [such a life] is enormously tenuous, and having met with a holy protector it is extremely difficult to find accomplishment on a pure path. Finding certitude about this pattern, one must make [such] accomplishment *(sgrub pa)* the essential [purpose of life]; moreover, since the *supreme* accomplishment is the Vajra Vehicle, and since [we have] seen that it is necessary to practice that beginning from the first Stage, then regarding the stations of practice of that [first Stage], that same [text] states:

> Generally, [in] a perfect place with unsullied water
> On the side of a mountain
> Adorned by supremely beautiful trees
> One should visualize *(bsgrub)* the Lord called Manjughosa.

So, in an isolated, pleasant place one should visualize Manjuvajra, and so on — in one's meditation hut *(gnas khangdu)* **@403b** one should annoint [oneself/offering mandala?] with sandalwood, and so on, strew flowers, and equip [oneself] with implements such as vajra, bell, and so on.

There, at the beginning of the session, if it serves as a complement to one's samadhi one should perform an ablution, but if it makes no difference [to one's samadhi] to omit it, then that's also okay. Since Saroruha *(mtsho skyes)*[m] and Krsnacarya *(nagpo spyodpa)*[m] have said that one [need] not offer a torma preliminarily, then in order to make up for *(skong ba)* the torma in the beginning and for lapses in one's commitments one should meditate Vajrasattva and repeat the one-hundred syllable [mantra] as the ancient lamas wished.

Regarding the body points - *The Commentary on the [Vajra] Tent (gur 'grel)*[m] states that one should sit in the vajra position on a comfortable seat in a meditation house, with one's hands in the equanimity [position], and the brahmin Bring-ga-ra (Bhrngara)[303] explains

Saroruha = ***Saras + ruha,*** "lake born" (Tib. ***mtsho skyes).*** While mTsho skyes is usually the Tibetan translation for the Sanskrit name Saroruha, according to the Dharma Publishing Index it can also be the translation for Sagara and (especially when mtsho skyes rdo rje) for Padmavajra. ***Cf.*** also note 331 below.

Krsnacarya is also known as Kanhapa.

The nar ***'grel*** may be the following text by Indrabhuri - Toh. 1194: ***Ddkim-vajrapanjara-mahatantrardja-prathamapatala-mukhabandha-ndma-panjikd (rgyudkyi rgyalpo mkha 'gro ma rdo rje gur gyi dka' 'grel zhal nas brgyudpa zhes bya ba).*** Also, according to note 5 of the Tanjur chart, Toh. 1321-1330 are pan of the "gur skor." However, none of these texts have both ***gur*** and ***'grel'*** in the title.

Bhrngara has two entries in the Canon: Toh. 1482, 2137.

that letting one's eyes fall on the tip of the nose, with one's teeth slightly separated, one should keep one's body immovable. Regarding the direction one should face, Vitapada explains that in [practicing] *The Esoteric Communion* one faces east, but in [practicing] *Supreme Bliss (Cakrasarhvara, bde mchog)* one faces south, and so on - so one should [orient oneself] in accordance with one's scripture.

Then, there are many places in which there is no clear explanation about placing a seed syllable *(sa bon)*[304] in the heart and creating onself as a deity, but there are also very many places in which there is the placing of a seed syllable depending on *(gyz)* what the principal deity is in a particular context. So, [as an example of the former, Abhayakaragupta's] *Sheaf of Instructions (Amnayamanjari, man snye)*[305] says that having created onself as a principal deity in a [particular] context and having purified that in emptiness one is then instantaneoulsy created *(krong skyed byedpa)* together with the consort; whereas [as an example of the latter] Lavapa has explained that having made the light rays of the seed syllable in the heart pervade [oneself throughout,] from within one's body out to the tips of one's body hairs, **@404a** one should have the pride of oneself having become a desire [-realm] deity *('dod pa'i hid).* Thus, either way [with or without a seed syllable] is okay.[306]

Sri Phalavajra explains that [as an intermediate step, before the arisal of oneself as a deity,] a hand implement marked with a seed syllable arises from the seed syllable at the heart, but many others explain a seed syllable without a hand implement, so again it can be done either way *{gang runggis 'grub bo).* [Moreover,] for Sri Phalavajra there's a deity host *(tshogs zhing)*[307] which emanates from the tips of the light rays of the seed syllable, for Lavapa, and so on, the deity host is clarified by the light rays, and for Abhaya, and so on, the deity host is invited by che light rays - [so again,] since there are many [different] explanations, there is no one certain approach.

With regard to inviting [the deities], the twelfth cluster *(manjart, snye ma)* [of Abhayakaragupta's *Sheaf of Instructions]* explains *('byung)* that in the way that one splits off a second

[304] ***sa bon*** lit. just = "seed," but it can be (and often is) short hand for ***yige sa bon*** = "seed syllable." Throughout the following sections just ***sa bon*** is used, which I consistendy translate as "seed syllabic."

[305] Toh. 1198.

[306] ***gang runggis choggo.*** Lit. "whatever is suitable is okay."

[307] ***tshogs zhing*** lit. = "field of assembly [of merit]," that is, a field or a hosr of holy beings in whom one can take refuge, on the basis of which one can thereby create merit. In this Tantric context this refers to various other deities in and around the mandala.

[lamp flame] from a single lamp, one summons [the deities] from Akanistha into the space nearby in front ofoneself, and that then having summoned [them] one collects the light rays [back] into the seed syllable.

Regarding the deity host - many such as Lavapa and [Abhaya's] *SheafofInstructions,* and so on, explain that it takes the form ofwhichever mandala circle is the object ofone's meditation, but Jnanapada, and so on, take it to be in terms of general buddhas and bodhisattvas, so [again] there is no one certain [approach]. *The Vajra Tent* states:

> Make offerings to the Guru who holds the vajra,
> Purify [with?] the seven-fold [puja],
> Conceive the spirit ofenlightenment —

This states that one collects the stores *(tshogs bsagpa)* [ofmerit and intuitive wisdom] in regard to the deity host *(tshogs zhing),* and here it also explains that the guru *is* the deity host; **@404b** and many [texts] such as *The Commentary on the [Vajra] Tent (gur 'grel)*[308] explain that the guru and the Lord of the mandala are to be taken as not different; and Lavapa explains that one should meditate [the deity host] as Vajrasattva adorned with all ornaments sitting upon a jewelled throne with a lotus [cushion] in front ofthe Lord ofthe charnal grounds to the east ofthe mandala.[309]

Regarding the seven purifications - they are explained by *The Commentary [on the [Vajra] Tent (gur 'grel)]zs* confession of sins, rejoicing, dedication, going for refuge, requesting, supplication, and relying on the path. Ifone makes offerings before those [seven], many texts explain that it is the goddesses which emanate from the syllable(s) at one's heart that make the inner and outer offerings, and so on.

Regarding going for refuge — there are many explanations regarding a going for refuge which is common to the two Universal Vehicles [exoteric and esoteric], but the *sddhanas* by Lavapa and Saroruha explain going for refuge by taking the Lord of the mandala to be the Buddha Jewel, the mantras and mudras described by him to be the Dharma Jewel, and the deities of the retinue to be the Sahgha Jewel. The twelfth chapter of *The Vajradaka* and the fourth chapter of the third section of *The Kiss (Sarhputa, kha sbyor)* state that one should up-

[308] Sec note 302 above.

[309] In Unexcelled Yoga Tantra in general there are eight charnal ground Lords, and Indra normally presides over the eastern charnal ground. However, since Lavapa was a Cakrasarhvara yogi, this may be a reference to the main protector ofthat mandala, namely the Skdeton Couple (Kiiikara).

hold the vows of the five clans in these contexts [that is, the preliminaries and the refuge]; therefore, Buddhaguhya *{songs rgyas gsang ha)* explains that one should uphold [one's vows] having singled out *(dmigs phyedpa)* both which vows are ordinary and which are extraordinary - that is, that one must make the affirmation of the vows one has taken to be one's method. **@405a**

Then, Lavapa explains that according to a statement in the *[Hevajra Tantra in] Two Sections,* one should also meditate on the four immeasurables, and after that, thinking that one has been blessed by those [four], one should recite the hundred syllable [mantra]. Then Srldhara, and so on, explain that one should invite the deity host to depart, and Lavapa explains that one should think that they dissapear *(mi dmigs pa),* but the majority of others are unclear about what one should do.

[Now, regarding *sadhana* practice in general, Abhayakaragupta's] *Sheaf of Instructions* explains:

> Manifesting/actualizing/visualizing *(mngon du hyed cing)* the meaning of those [described mental constructs], one should read [one's *sadhana].*

Thus, [when reading the descriptive words in one's Creation Stage *sadhana,]* without coming at all under the influence of depression and agitation, one must master *(thub pa)* continuous engagement without being interrupted by other concepts except for the thoughts *(rtogpa rnams)* of the specific context, and with the meanings of those [thoughts] taking the form of arising clearly in one's mind one should not just generally wander through the words.[310]

In order for things to go like that, first one must gain certainty about the count and the sequence of what is to be meditated *(sgom rgyu),* and one must practice having projected a intense resolve (*phan pa dragpo btang nas)* that thinks 'I should not let it go any other way!' - but if one were to cultivate *(bskyangs)* [one's mind] having concluded whatever [one wanted] *(gangzin zin nas)* it would not be suitable, so one should understand that in all cases one should cut into short segments/bursts and then likewise cultivate *(skyong ba)* the remaining [segments].[311]

Santipa's *Realization of the Black Enemy [Slayer] (dgra naggi mngon rtogs)* and [Abhaya's] *Sheaf of Instructions,* and so on, explain that those [preliminaries, and so on,

Very difficult syntax/word order in this paragraph, but this seems to be the overall meaning.

"- but if one were to cultivate I am not certain what this final phrase means.

discussed above] are the accumulation of the store of merit, and meditation on emptiness is the accumulation of intuitive wisdom. Thus, the store of intuitive wisdom **@405b** is meditation on the import of the mantra *"fOthJ iunyatd...,"* and so on, or *"(OmJ svabhava* . . . " and so on. Here, the mantrin, having perceived that sentient beings arc tighdy bound by the net of views, thinks "Oh! Although these beings have the nature of nirvana, through such a darkness of delusion they themselves do not realize it — I should make them realize their own nature!" and he [thereby] meditates on the ultimate spirit of enlightenment; *The Samantabhadra [Sadhana]* states:

> Having perceived with compassion that [all in] this world without exception
> Are caught in the net of views,
> The authentic, unequalled spirit of enlightenment [will arise];
> The mantrin should meditate according to this procedure *(choga).*

[The meaning of *Orh sunyatd-jndna-vajra-svabhava atmako'ham]*

Regarding that [mantra], *Sunyatd* is *stongpa nyid* (emptiness) - since things lack a nature and a cause and an effect,[312] they are empty of those things.

/nana is the mind which is of one taste with that emptiness which is emptiness and signless and wishless.

Vajra is *rdo rje* (adamantine) which is just that inseparability of both the object, emptiness, and the subject, intuition - [it is adamantine] because it is not destroyed by resistances/counter-tendencies, and because it overcomes resistances, and because it has no beginning or end. Just as the Realm of Reality *(Dharmadhatu)* has no beginning or end, so one can also metaphorically say the same thing *(yangde skadces btags te)* about the mind which perceives it; because since it perceives suchness it is possessed of the form of that.

Svabhava is *rang bzhin* (intrinsic reality) - that is, *purity* with respect to intrinsic reality,[313] **@406a** because it [purity/or things?] abides as the intrinsic reality free of incidental stains.

These correspond to the three doors of liberation: ***rang bzhin dang bral ba = stongpa nyid (.Iunyatd), rgyu dang bral ba = mtshan nyid medpa (animitta),*** and ***'bras bu dang bral ba = smon pa medpa (aprahanitd).*** These three come up in the next sentence.

rang bzhin gyis rnam par dag pa nyid= "purity with respect to intrinsic reality" = "emptiness with respect to intrinsic reality" = "emptiness of intrinsic reality" = "lack of intrinsic reality."

Atmaka is *bdag nyid* (nature), and *Aharh* is *nga* (pronoun I). [So the last part of the mantra means] "That which is the nature which is pure with respect to intrinsic reality, I am precisely that!"

Therefore, although the term "intuition of emptiness" *(iunyatdjndna, stong nyidkyiye shes)* expresses[114] a general subjectivity which is one's own understanding of emptiness, it also expresses a strong orientation *(adhimukti, lhagpar mos pa)* toward the finality/limit of the intrinsic identity of Reality.[315] Furthermore, the term "vajra" is oriented toward final purity, and the term "intrinsic reality" *(svabhdva, rangbzhin),* even when [speaking] uldmately, [means] purity [emptiness] of intrinsic reality, which [pure intrinsic reality] lacks anything extra;[315] and the terms "nature" *(dtmakah, bdag nyid)* and " I " *(aharh, nga),* in their very purity, are established as purity with respect to intrinsic reality - that is the presentation of Santipa's ideas.

The syntax throughout this paragraph is ***X igras ... Y yin*** — lit. "by the term X, Y is [meant]." Instead of saying "the term X ***is*** Y" (e.g., "the term 'intuition of emptiness' ***is*** a general subjectivity..."), it makes more sense in English to say "the term X ***expresses*** Y." At the very end is ... ***ston par yin te*** — does the ***ston pa*** distribute throughout?

chos nyid kyi ranggi mtshan nyid kyi mthar thug par

mthar thug pa 'i dus na yang rang bzhin mam dag la lhag po medpa —

(Note incidentally that the term ***rang bzhin mam dag*** in this phrase translates the Sanskrit ***svabhava-iuddah*** which is present in the other mantra ***Om <u>svabhava-iuddhah</u> sarva-dharmáh <u>svabháva-iuddho</u> ham.)***

(Note also that in all versions of the text it is ***lhagpo.*** (not just ***lhag pa)*** - so rather than translating this as a verbal (adj., adv., etc.), I chose to translate it as a substantive, "an [implied] extra thing." In the final phrase I am reading the syntax as in ***Xla Ymed,*** "X does not have Y." So X ***(rang bzhin mam dag)*** is doing double duty — predicate of the first phrase, and subject of the second, as if it read: ***rang bzhin gyi dgra ni rang bzhin mam dag yin, rang bzhin mam dag la lhag po med)***

This is a very important passage, for it ***could be*** construed to show a very <u>non</u> ***gzhan stong*** view being propounded by Ratnákarasanti — because "purity" is almost always synonymous with "emptiness" (a lacking) in these contexts, and so here he is saying that ***even when speaking ultimtely*** the term "intrinsic reality" really means ***"lack*** of intrinsic reality," and it does ***not*** imply that there is anything that exceeds/goes beyond such a purely negational lack (that is, emptiness — as absolute negation, not choice negation). On the other hand, I think one ***could*** sneak in ***a. gzhan stong*** reading here, for one can render ***svabhdva-iuddhah (rang bzhin mam dag)*** as "natural purity" (instead of "purity o/intrinsic nature"), and one could certainly read ***lhagpo*** as ***gzhan*** and ***medpa*** as ***stong pa,*** such that ***lhagpo medpa = gzhan stong*** (lack of anything extra = empty of anything extrinsic), and then the whole phrase could be rendered "natural purity is extrinsically empty [that is, empty of other]." However, in the next definition we ***do*** have the phrase ***rang bzhin <u>gyis</u> mam par dag pa nyid,*** "purity with respect to intrinsic reality."

The syllable *Oth* is comprised of the three letters *A, U,* and *M* which are one's body, speech, and mind, and the actuality of the one taste of emptiness and compassion of those three is defined as its nature. *The Samantabhadra [Sddhana]* states:

> Because it lacks actuality/essence it is empty;
> Likewise, because it lacks a cause it is signless;[317]
> Because it lacks conceptualities it is definitely liberated
> From wishing with respect to all entities without exception.

At the end of the explanation of the three [doors of] liberation there is the expression of the previous mantra[318] - this verse shows the meaning of that mantra.

Regarding the way in which this meditation on the meaning of the mantra ***"Sunya...,"*** and so on, **@406b** involves meditation on the meaning of the three doors of liberation - Vitapada presented the three, 'emptiness,' 'signless,' and 'wishless,' as distinct on the verbal level ***{brjodpa sgra* V *dbanggis),*** but he stated that on the ultimate level just 'empty of essence' alone incorporates the other two [that is, signless and wishless]. [This statement] agrees with the statement of the protector Nagarjuna in the ***byang chub kyi tshogs:***[319]

> Due to lacking intrinsic reality, [things] are empty;
> [If something] is empty, what can one do with a sign?
> Because all signs are false
> Why would any intelligent person wish [for anything]?

Therefore, although three are explained [emptiness, signlessness, wishlessness], in just the liberation of emptiness the other two are included.

Furthermore, Vitapada and Sri Phalavajra explain the meaning determined to be the identitylessness of things [determined] through the reasoning of the lack of singularity or plurality, and thus the decisive view ***(phu thagchodpa'i** Ita **ba)*** regarding the identitylessness

[7] The Derge Tibetan has ***rang bzhin rgyu...*** instead of ***de bzhin rgyu...***, which changes the meaning of this line to "Because it lacks an intrinisc cause it is signless."

[8] I am not sure what this means. Could ***sngar gyi sngags*** mean "prior mantra," that is, prior mantric syllable = first syllabic = ***Oth ?***

[9] I think that the overall syntax is such that this is probably a book ***by*** Nagarjuna. I read it as follows: ***sman zhab kyis ... gsungs pa ni, byang chub kyi tshogs las [verse] zhes mgon po klu sgrub kyigsungs pa dang mthun pa*** - "the statement by Vitapada [that x,y,z] ... agrees with the statement by the protector Nagarjuna in the ***byang chub kyi tshogr.*** [verse]...." However, I could not find any text with this or a similar title.

of things - the object brought to mind *(dran par byas pa'iyul)* in this context - is *sunyata,* whereas the subjectivity *isjndna.*

Having turned away from the ability to differentiate object and subject [which ability is normally] due to the influence of misknowledge regarding just that *[s'unyata-jhdna],* when one has gone into [their] inseparability, like water poured in water, that is *vajra.*

Although that understanding must *newly* generate the realization of the indivisible nature *(rang bzhin)* of things free of fabrication,[320] the pure nature *(rang bzhin rnam dag)* - which is *unable* to individually distinguish either object or subject in reality - exists *without* distinction between times of fruition [new achievement] and cause [previous non-achievement],[321] **@407a** and thus it is *svabhava* ("natural").

That [empty nature] [1] abiding naturally in the person himself *(bdag nyidla)*[322] and [2] also oneself *(rang)* not existing as some thing separate from that [empty nature] *(rang yang de las logs shig na medpa)* is the meaning of [1] *atmaka* and [2] *aharh.*[323]

That [above analysis] is an explanation in which the three liberations [are presented] as the meaning of the mantra, but it can alternately be explained as the mantras of the three vajras: *Orh* is the body-vajra. "The nature which is the vajra of the intuition of emptiness" *(s'unyata-jhana-vajra-svabhava)* shows the mind-vajra, that's obvious *(sla'o).* The reason why "I am" *(nga o, aharh)* is posited as the speech-vajra is that since the self *(bdag)* is without substance it is mere linguistinc designation.

Alternately, the meaning of the mantra can be explained as the five clans: *Orh* is the mirror-like intuition. "Emptiness" *(s'unyata)* is the equalizing intuition. "Intuition" *(Jhdna)* is

120 Ic is uncertain whether ***dbyer med*** and/or ***spros bral*** modify ***rang bzhin*** before or ***nogs pa*** after.

121 That is, there is no distinction between the time when one ***has*** achieved it (= fruition time) and the time when one is ***striving*** to achieve it (= causal time). So although the ***realization*** (the subjectivity) of the nature of things (the object realized) appears to be generated anew, paradoxically, since the "object" to be realized (the pure nature) is not something which ***can*** be expressed in terms of object/subject duality, one can ***not*** really distinguish between a before (ignorant subject) and an after (enlightened subject). This is a very interesting point: in this context (realization of the nature of things) cancelling subject/object dichotomy necessarily cancels temporal cause/effect dichotomy. In a sense one has "always" realized the pure nature - it cannot be "attained" - which is precisely why it is called "nature."

122 It seems also possible that ***bdag nyid (= atmaka}))*** is here being used in the sense of "nature" such that Tsong Khapa is somehow glossing equivalent terms (e.g., "That [svabhava] naturally abides as the self-nature").

123 This would again seem to completely reject a ***gzhan stongview.***

the individuating intuition. *Vajra* is the [all-]accomplishing intuition. "Nature" *(svabhdva)* is the extremely pure intuition *[viiuddhi = Dharmadhatu]*. The final two *(dtmako 'ham)* definitively **show** the self *(bdagnyid)* to be the actuality of the great Vajradhara who is the nature *(bdag nyid)* of the five intuitions.

Those [latter] two explanations are no more than understandings arrived at by applying separate differentials *{Idogpa [= apohaj so sor phye ba)* upon the [explanation of the] wisdom that amounts to *(gtugs pa)* emptiness in the former explanation of the meaning of the mantra. Moreover, that all three explanations are statements made by the Lord himself in the Tantras is explained and **made** clear [by Abhaya] in *The Sheaf of Instructions.*[324]

[The meaning of *Om svabhdva-iuddha-sarvadharmah svabhava-iuddho 'ham]*

The Kiss (Samputa, kha sbyor) and *The Four Seats [Tantra] (Catuh-pitha, gddn bzhi)*[325] say in this context:[326]

> First, reflecting **upon** emptiness
> Will **wash** the stains of embodied beings. **@407b**

and so on.... Since **this states** that it is determined that the eighteen elements *(dhdtu, khams)* **lack** intrinsic reality, and since **many** Indian treatises also **have** taught the **view** of **selflessness in this** context, **then when** thinking about the import of the mantra *[Om] Svabhdva...,* **and** so on, the claim that 'the import of **this** [mantra] is not the **view** realizing identitylessness but is rather the meditation of **gross** dualistic perception vanishing **like a** rainbow' is *not* the **in**tent of any of the Tantras or authentic treatises. As **Santipa states** [in his *Commentary to [Dtpankarabhadra's] The Four Hundred and Fifty Verses]]:*

> Furthermore, other blessing mantras should be understood according to **this** verbal meaning of *"vajra-svabhdva-dtmako 'ham."*

So although the words may **differ,** the meaning of mantras that indicate emptiness **such** as *svabhdva-suddha...,* and so on, should be recalled **from what** was previously explained. Many **such** as **Santipa and** Vitapada explain that **this** mantra has the functions of **[1]** sustaining/

324 Here, instead of just saying ***gsal bar bshad do*** Tsong Khapa says ***gsal bar byaspar bshad do.*** This adds some extra praise to Abhaya. This is approriate given Abhaya s great importance to Tantra in Tibet for later Tibetans. Indeed, just as Tsong Khapa based his ***Lam rim chen mo*** Ansa, we could say he based this present ***sngags rim chen mo*** on Abhaya.

325 Toh.430.

326 ***The Kisr.ToW.*** 381; Lhasa396 (GA): 355b.

stabilizing *(brtan byed)* and **[2]** blessing *(byin gyis rlob byed),* so after one has first **[1]** clarified [in one's mind] *(gsal btab pa)* the meaning of the mantra, one should **[2]** bless with that mantra.

When by means of the individuating wisdom one has determined that all things of samsara and nirvana are ultimately not established, then even though [this determination in itself] docs not reverse the dualistic perception with respect to the objects which appear to that mind, still, since the [very] *meaning* of [such determined] certain knowledge *[is]* the reversal *(Idogpa)* of dualistic perception, one docs not have to [develop some] further separate apprehension *(dmigs pa zur pa)* of the thorough pacification *(nye barzhi ba)* of dualistic perception. Like that, one should develop certainty, thinking 'All things are free of the two extremes, they have the characteristic of identitylcssncss, **@408a** they arc the Realm of Truth free of all elaborations;' thus [Sântideva] states in the *Engaging in the Bodhisattvas'Way ofLife (Bodhisattvacâryàvatâra, spyod jug):*[327]

> When neither something nor nothing
> Can stand before the mind
> Then since there is no other possibility *(rnam pa)*
> There's radical peace without any apprehension. (IX.35)

According to this statement, all things have an unapprehendable nature and are radically engaged in emptiness.

Question: Well then, what is the need for meditation on emptiness here?

[Answer:] [Ratnàkarasânti's] *The Blossoming Kumuta Flower: A Sàdhana of the Black Enemy [Slayer]*[328] stated that the Lord *(gtso bo)* is created first by the store of merit and then later by the store of wisdom, and Kamalaraksita[329] explained that that is che supreme [way] of

Toh. 3871: ***Bodhisattvacaryavatara (byang chub sems dpa* V *spyod pa la 'jug pa),*** by Santideva. This verse is from IX: 35. Scephcn Batchelor's translation (DC: 34 on p. 139) has: "<u>Once neither a thing nor a no-thing</u> (its emptiness) <u>remains before the mind, then as there is no other</u> alternative, such as something being both a thing and a no-thing, or being neither a thing nor a no-thing, finally the mind <u>that apprehends</u> (truly existent) objects <u>will cease and be totally pacified</u>." It was after reciting this particular verse that Santideva is said to have levitated away into the sky.

Toh. 1935: ***Krsnayamari-sddhana-protphulL-kumudd-naTna (gzhin rje'idgra nagpo'isgrubpa'i thabs ku mu da kha bye ba zhes bya ba),*** by Rin chen 'byung gnas zhi ba (Ratnakarasanti).

Tsong Khapa does not indicate here which of Kamalaraksita's texts he is referencing, nor does he do so any of the other times he mentions him. Kamalaraksita wrote the following five texts: Toh. 1932, 1934, 1947,

(Cont'd)

guarding against obstacles. Now although indeed those are an occasional/partial necessity *(dgospaphyogs re ha),* nevertheless with regard to the principal necessity — according to what is explained later these [partially necessary] meditations are the upholding of the pride of the Form Body, but the upholding of *that* pride must be done through the power of realizing the Truth Body. So it is for that purpose [that one must meditate on emptiness here] - this is corroborated by *(phyir)* the Adept Dorhbipa's explanation that once one enters into emptiness it is due to the recollection of one's previous prayers/vows *(smon lam)* that one resurrects [from emptiness]:[330]

> The yogin should recollect the prayers
> Which were made prior to the meditation on natural emptiness.

- and this is likewise corroborated by statements in Saroruha's *[Hevajra] Sddhana*[iix] and in Ghantapa's *Hevajra Sddhana,*[332] and so on. **@408b**

Furthermore, one collects all appearances into the Clear Light so that one may arise as a deity, and *(hlar bya ba* V *phyir dang)* then there is also a need for all the subsequent visionary meditations to arise like illusion, and so on, through the force of the intense certainty generated in one's previous view. The lack of appearances/visions when one has entered into emptiness is nonconceptual intuition; and the arisal from there into the appearance of the defense perimeter meditation has the nature of a pure mundane intuition as explained in [Ratnakarasanti's] *Hevajra Sddhana, "An Elimination of Errors" ;*[m] *however,* since the defense perimeter is just an example, *all the* visions of the habitats and the inhabitants are the objects *[gzung ba)* of nondualistic intuition which are objects *(don)* which are to be imagined as

1952, all ***Yamdri*** texts, and Peking 4802 (Dharma Index supplemental No. 4713), a ***Vajrabhairava Sddhana.***

I have not located the source for this passage (if indeed it is a quote). ***Cf.*** my note to the Tibetan for further discussion.

Toh. 1218: ***Sn-hevajra-sddhana (dpaldgyespa rdo rje'i sgrub thabs),*** by mTsho skyes. While mTsho skyes is usually the Tibetan translation for the Sanskrit name Saroruha (hence my choice here), according to the Dharma Publishing Index it can also be the translation for Sagara and (especially when mtsho skyes rdo rje) for Padmavajra. The Dharma Index lists the author of Toh. 1218 as Padmavajra, but notes that the indexes of Bu ston, Narthang, and Peking list the author as "mTsho skyes (Saroruha) ," and that the Derge colophon lists the author as "Padma."

Toh. 1226: ***Srt-ekavirasddhana-ndma (dpal dpa' bo gcigpa zhes bya ba* V *sgrub pa* V *thabs,*** by Vajraghanta.

Toh. 1245: ***Bhramahdra-sadhana-nama ('khrul pa spong ba zhes bya ba 'i sgrub pa 'i thabs),*** by Ratnakaraianti (rin chen 'byung gnas zhi ba).

having the form of arising here and there — this is very important.[334] Therefore, since there arc many [reasons why it is] necessary to meditate emptiness here [in the Creation Stage], one should meditate it until one finds fierce certitude, and that will not be for a very short time![335]

fIII.C.3.b.ii.D'.1'.b'.i'.A".2" - The defense perimeter which clears away obstructing conditions]

In the aftermath of such meditation on emptiness and before the meditation on the defense perimeter one can either meditate or not meditate on the syllables which symbolize the between state *(bar srid)*. The first [option, meditating on letters,] can be done in three ways - the twelfth cluster *(mahjarî, snye ma)* [of Abhayâkaragupta's *Sheaf of Instructions]* states:

> There is a case in which a seed syllable is sandwiched between two red *Hoh* syllables, or a case in which there are three letters, or [a case in which] there is just the *nàda* — each of these three ways **@409a** is done for the sake of creating the body, speech, and mind.

Thus, this presents [the following three possibilities:] a syllable *Hum* between two *Hoh* syllables, the three [syllables] *OrrïÂh Hum,* and just the *nàda.* Moreover, those who do not meditate like that [in one of those three ways] explain that they use as appropriate the [same] syllables that they later use to create the Lord, whereas those who follow Lûipa explain that they place just the *nàda* until they have created the base support of the defense perimeter.

Regarding the defense perimeter which is common [to all *sàdhanas]* — from *Ram* there arises a sun, and from a *Hum* which is on that there arises a crossed vajra the center of which is marked with a *Hum* from which light rays radiate. [Those light rays] are like the [supernova] fire at the time of [cosmic] destruction *(pralaya, 'jig dus),* and they are explained to be

This last point is very important. *"All* the visions of the habitats and the inhabitants are the objects ***(gzung ba)*** of nondualistic intuition." This whole paragraph is a very good example of the style of this whole text - very much like notes, less grammatically rigorous than Tsong Khapa's earlier, more literary works such as the ***legs bshad snying po.***

yun ha cang thung ba min pa 'i nges pa drag po rnyed kyi bar du bsgom par bya o. This should read ***ma rnyed kyi bar du bsgom par bya 'o*** (though none of my editions do read that way). Perhaps the presence of the earlier ***min*** may have caused some editor somewhere along the line to drop the ***ma.***

like a blazing wall of vajras [a vajra force-field], and also like a dome, and so on.[336] Abhaya and Samancabhadra assert that those very light rays which are radiated turn into vajras [vajra bullets] and make up the wall, and so on, and all of those [vajras], moreover, are explained by *The Further [Tantra of the Esoteric Communion]* to be crossed vajras. The *[Hevajra Tantra in] Two Sections* agrees with this when it states:[337]

> On that sun is a *Hum,* [from which] emerge crossed vajras, and
> Those very [crossed] vajras build themselves into/envelop as *(being ha)* a wall and
> A dome - thus should one contemplate.

- Abhaya asserts that it's a seamless whole *(bar mtshams medpar dum bu grig tu gyurpa)* and [that the ends of the vajra-crosses are each] five pointed. Abhaya asserts that one meditates that above there is Akanistha and that below it rests upon a golden ground, **@409b** but Lavapa states that with respect to its size it is as big as the practitioner wants and that the shape of the wall is square.[338] One makes the dome on top, and on top of the wall which is under that [dome] a [flat] canopy/ceiling *(vitana, bla re),* and outside above and around the sides a network of [vajra] arrows/the forccfiled. It is clear that Prajnaraksita's explanation[339] that one makes a network of arrows which have the form of five-pronged vajras is [an explanation which is discussing] the shape of the arrow-heads.[340] Outside of all that one should think that there is a wall/forcefield of fire/supernova flames.[341]

[336] From the circular vajra ground the vajra force-field rises up with cylindrical walls (the "wall" ***[prakara, rva ba*** part), and it is capped with a hemispherical roof (the "dome" or "rent" ***[pañjara, gur]*** part). Monier Williams (p. 703) says that a ***prakara*** is "esp. a surrounding wall elevated on a mound of earth...." The milataristic connotation of this definition helps to justify the milataristic translation of ***srung khor*** as "defense perimeter."

[337] Toh. 417; Lhasa 378 (KA): 339b. ***Hevajratantra*** 1.3-3. ***Cp.*** Farrow and Mcnon, p. 39.

[338] ***Cakrasamvara*** has a square wall.

[339] Prajñáraksita (shes rab skyong) wrote the following forty-five texts: Toh. 1465-69, 1475, 2047-2083; Peking 4615 (Dharma Index 4535), and Peking 5004 (Dharma Index 4878). Tsong Khapa is here more likely referring to discussions scattered throughout this entire corpus than to one particular text. Tsong Khapa does later (429b; cf. note 503) explicidy reference Toh. 1465 (Prajnaraksita's commentary on Luipa's Cakra Sadhana), so it is possible that he is referencing that text here as well.

[340] These seem to be arrows with five-pronged vajra tips. However, normally these would be "vajra bullets," just the ***tips*** of the arrows, i.e., the arrow-heads alone (with no shafts), shooting around at light speed.

[341] All the commentaries explain that that fire is not unrelated to the vajra forcefield - the fire is in feet radiated out from the forcefield. The fire burns up any elementáis that might have been able to penetrate the vajra forcefield.

Abhaya asserts that the defense perimeter in which one sets a [Vajra]hurhkara *(Hunt mdzad)*[342] in the hub of a ten-spoked golden wheel and the ten Fierce Ones on the ten spokes is common to the majority [of *sadhanas]*.[343] This is a meditation in which the Lord of the defense perimeter is *inside* the hub of the spokes – since the twelfth cluster *(manjari, snye ma)* [of Abhayakaragupta's *Sheaf of Instructions]* mentions:

> ... the great being who abides in the gap-space which is at the center of the hub of the ten spokes ...

and

> ... below the great being who is inside the hub of the wheel ...

[and] since [it also] states that the four elements are created there [that is, inside],[344] it shows that the hub has an empty space inside. Then, taking the upper and lower points *(yar rtse dang mar rtse)* which are inside the hub to be the upper and lower spokes,[345] and having set the upper and lower Fierce Ones on those two,[346] one should arrange the other eight in the directions and quarters without touching the spokes. Abhaya asserts that the golden wheel spins clockwise with a fierce motion, not stopping even slightly, and that it radiates the light of a blazing fire; however, Dombipa asserts that the Lord of the perimeter of defense is [Vajra]hurhkara - **@410a** he does not explain that the wheel spins, but taking UsnTsacakravarti-

[342] ***Hum mdzad*** - this is probably a reference to the deity Vajrahumkara (or **Sumbharaja, *gnod mdzes rgyalpo,*** AKA Yaksaraja, ***gnadsbyin rgyalpo)*** who is the source of the ten fierce deities mentioned next. However, it could simply mean "make a ***Hum."***

[343] Or perhaps what Abhaya asserts is common to everybody.

[344] I am not sure about the syntax or point of this last phrase which seems oddly thrown in here: ***der 'byung bzhi skyedpargsungspas.*** I think my solution (making it another example, although not quoted) perhaps works, but it is strange to have the ***zhes*** and ***the gsungs*** split up this way with this phrase, as if the phrase were supposed to paraphrase the quotes (which it does not).

[345] The upper and lower "spokes" are actually like an axis, one going upwards and the other downwards from the center. Then there are the eight spokes connecting the rim and hub within the two-dimensional plane of the wheel. The whole object looks like a gyroscope. The ten "spokes" represent the "ten directions," which indicate "everywhere" in Indian and Tibetan parlance. Unlike a gyroscope which spins steadily on a central axis such that the wheel part spins only in a two-dimensional plane, this whole protection wheel spins wildly in all directions (there being no gravity in emptiness). The point is, of course, that the spinning spoke-blades will chop up anything that comes in from any angle (anything that somehow got past the outer flames and vajra wall).

[346] Usnlsacakravartiraja ***(gtsug tor 'khor los sgyur ba "t rgyalpo)*** is above and **Sumbharaja *(gnod mdzes rgyalpo)*** is below.

raja as the Lord of the sentries/sentinels *(phyir zlog)*[347] the wheel spins counterclockwise.[348] [Dombipa's] *The Tenfold Thatness (DaJatattva, de kho na nyid hot pa)*[349] states that reciting the mantras such as *"Namh samanta ..."* and so on, and meditating at the time of sleep, one recites seven times.

If the harm/threat of demons *(bgegs kyignodpd)* is small then the common defense perimeter will do, but if it is great then one should meditate the ten Fierce Ones together with their retinue, summon the demons, and stab them with the phurbu, and so on. If the demons have great magical powers, then one should very carefully/ earnestly/ pcrsistendy practice *(nan tan che bar bya)* emptiness and the defense perimeter; but if that which is to be defended against *(bsrung bya)* gets inside of the defense perimeter, then one must apply the method *(rigs pa sbyor ba)* of putting the created mandala *(bris pa 'i dkyil 'khor)* inside the hub of the spokes - I already explained that.

fIII.C.3.b.ii.D'.1'.b'.i'.B" - The actual yoga with its components]

The second has three: [1"] Creation of the measureless mansion habitat; *[2"]* Creation of the deity inhabitants; [3"] The components which complete it.

fIII.C.3.b.ii.D'.1'.b'.i'.B'M" - Creation of the measureless mansion habitat]

There is a system in which one does meditate and one in which one does not meditate a wheel with ten spokes, and so on; of those two, the faction that does meditate it [is as follows]. The Arya tradition asserts that after the defense perimeter, having purified [everything] into emptiness, one creates the four mandalas of wind, fire, water, and earth, and then, having merged those into one, one creates the vajra ground upon which is a *Bhrurh* from which one creates the measureless mansion. Nagarjuna's *Abbreviated [Practice] (Pindikrta[sddhana], [sgrub pa* V *thabs] mdor byas pa)*[350] states:

> One should meditate that abiding in the middle of the realm of space
> Are two *Hum* [syllables, between which] is the seed *Yam* from which arises

[347] ***phyir zlog*** - a *class* of deities that function as sentries/sentinels, lit. ones who "turn back [enemies]."

[348] I think chat Tsong Khapa is saying that although Dombipa does noc discuss che spinning of che wheel, ic muse spin councerclockwise for him by implication, since for him Usnïsacakravartirâjâ is the Lord of the sentries.

[349] Toh. 1229: ***DaJatattva (de kho na nyid bcu pa),*** by Dombipa.

[350] Toh. 1796.

A wind mandala. **@41 Ob**

The 'realm of space' ***(nam mkha'i dbyings)*** in that passage means the ***dharmodaya (chos 'byung),***[351] and "middle" ***(dbus)*** means the lotus, and in accordance with the explanation in [Abhaya's ***Vajra] Rosary*** that a vajra-cross is created from the merging of the four elements into one[352] - a vajra-cross is created from the four elements in the center ***(Ite bar)*** of the ***dharmodaya*** and lotus, but the measureless mansion is not created ***from*** that.

Although the treatises of other Fathers and Sons [that is, others in the Arya lineage] are not clear on this, [the Arya] Nagabodhi states[353]

> The door-tops ***(rta babs)*** have vajra points,
> Outside of that in the surrounding environment ***(khoryug)***
> There are garlands of vajras endowed with beautiful light.

This clearly states that [everything is] within the vajra forcefield,[354] and thus in the middle of what was created — the dome, the [flat] canopy/ceiling, the vajra ground, and also the garlands of light - one meditates the ***dharmodaya,*** and so on.

In the twelfth cluster ***(manjarl, snye ma)*** [of Abhayakaragupta's ***Sheaf of Instructions]*** one [creation method involves] creating the habitat without withrdrawing/dissolving the ten spokes with cheir Fierce Ones, so creating the four elements together with Mount Meru inside of the hub [of that still-present defense perimeter],[355] and [another creation method involves] oneself as the Lord of the defense perimeter transforming into Vajradhara, and then

[351] Recall above (p. 533) that we translated ***dharmodaya*** as "Source of Phenomena." Here and in the following discussions it is visualized as a cosmically huge cone of white light (point down, flat on top) inside of which everything else will be visualized (about half way down the inside of the cone).

[352] See Tibetan for citation.

[353] I have not yet located this passage. It is not in the ***Graded Presentation of the Esoteric Communion Practice*** (Toh. 1809: ***Samajasadhana-vyavastali-nama, rnam gzhag rim pa)*** as one might expect.

[354] MS: ***rdor rar,*** block: ***rdor rva;*** [ACIP: rdo re re]. Probably the phrase should be a combination of MS and block: ***rdor rvar***— being an abbreviation of ***rdo rje rva rar,*** "in the vajra fence/forcefield."

[355] The four elements fuse together into a multi-colored vajra-cross, then that vajra-cross creates a Mount Meru, then upon the Mount Meru there's a lotus then another vajra-cross then a mansion - and that's ***all*** inside the hub. Note that this particular variant is similar to what was discussed at the very end of the previous section which dealt with how to handle particularly persistent demons ***(bgegs)*** by creating the whole mandala in a miniature form within the hub of the still-present defense perimeter.

from a total transformation of that creating the *dharmodaya* inside of which one creates a lotus upon which is vajra-cross upon which one then creates the measureless mansion.[356]

The faction that does not meditate [this] particular [ten-spoked] defense perimeter [is as follows]. In the *Cakrasamvara [Sadhana]* by Luipa,[357] after the defense perimeter, having arisen from the meditation on emptiness, then from the wind, fire, water, earth, Mount Mem, and vajra-cross upon which is a lotus, and upon which are the five Supreme Enlightenments *(abhisarhbodhi)* one simultaneously creates all of the habitat and inhabitants. **@411 a** According to Abhaya the intent of that [procedure of Luipa's] is that one raises up [the mandala of the habitat and inhabitants] having created the vajra[-cross] on top of the lotus, without the *dharmodaya.* [However,] The Great Lord (Jo bo Chen po = AtTia) explains that one *does* meditate the *dharmodaya.* According to Luipa and his followers one creates the habitat and inhabitants at once, whereas according to [some who work with] the two *Esoteric Communions,*[1"**] and to Lavapa, Saroruha, and Dombipa, and so on, one creates [them] sequentially *(snga phyir byas nasskyed).* Dombipa and Saroruha explain that in the *sadhana* of *Nairatmya* and *Hevajra* the *dharmodaya* is inside of the common defense perimeter, and that within that one creates in sequence the four elements, earth, water, fire, and air - and that by combining/mingling *(gcigtu drespa)* [all of that] with one's own consciousness one then creates the measureless mansion; however, it is *not* that they are *not* asserting that there *is* a lotus and a vajra-cross — because Dombipa's direct disciple Durjayacandra explains it that way in his *Six Branch [Sadhana]),* and in his *Superb Embrace*[3TM] he explains that one meditates that inside of the *dharmodaya* there is a *Hrih* from which [arises] a lotus, and an *Ah*[360] from which [arises] a vajra-cross, upon which [then arise] the four elements, and that upon that there is a *Bhrurh* from which [arises] the wheel. Since here, and also in [Ratnakarasanti's *Hevajra Sadhana,] An Elimination of Errors,*[361] it is explained that one mediatates that the measureless

356 Here *everything* (the defense perimeter and its hub as well as oneself as Vajradhara) dissolves and then transforms into the *dharmodaya* which then gives rise to the other things - so in this variant it is not within any hub.

357 Toh. 1454: *Sri-vajrasattva-nama-sddhana (dpal rdo rje sems dpa* if *sgrub thabs zhes bya ba),* by Luyipa. Dharma Index notes that this is also known as the *Sambara-sadhana* in Sanskrit, and the *bDe mchoggi sgrub thabs* in Tibetan.

358 *Cf.* note 214 to 391a.

359 Toh. 1239 and 1240, respectively. *Cf.* also note 229 above.

360 All three texts have short *Ah* (not long *Ah).*

361 *Cf* note 333 above.

mansion is [created] from the combination *('drespa)* of the four elements, there is no certitude that the creation of the measureless mansion from the melting *(zhu ha)* of the elements is [a procedure found] only in the Yoga Tantra - [it *is* found in Unexcelled Yoga Tantra,] however, it is something that occurs only pan of the time *(phyogs re la),* and not something that occurs always.

When there is no creation of the defense perimeter inside of which is the *dharmodaya* and the lotus and the vajra-cross and upon which is **@411b** the measureless mansion, then there is no meditation on the sequential stacking *{rim fhjrtsegs)* of elements[362] — this is the Jhanapada *Esoteric Communion* tradition and the Sndhara tradition.[363]

Regarding the way in which the *dharmodaya* is created — according to many such as Jhanapada, and so on, it is created from the melting of Samantabhadra, which is another name for 'Vajradhara;' according to Lavapa, and so on, it is created from [the seed syllable] *E;* according to [Ratnakarasanti's *Hevajra Sadhana,] An Elimination of Errors,* and so on, that which [just] has the *nature* of Vajradhara is made to instantaneously arise in the form of the *dharmodaya;* so any of those ways is allowable.

Moreover, many [treatises] such as the *Sheaf [of Instructions],* and so on, explain that the *dharmodaya* has a white color, a triangular shape[364] which is narrow at the bottom and vast at the top, and is empty inside, so one should meditate the measureless mansion inside of something which has the form of a triangle standing up.

Also, many such as [those of] the Arya tradition of the *Esoteric Communion* and Lavapa, and so on, create the measureless mansion from *Brum,*[365] but Jhanapada, and so on, explain that from *Brum* there [arises] a wheel and that from that [wheel] Vairocana arises,

[362] In other words, they don't mediatate the stacked up elements *without* creating the mansion, etc. (Perhaps the *skyedpa min pa* is functioning as *skyedpa ma rtogs pa).* I am not sure what the point or meaning of this is here in this context.

[363] Or is it the *Esoteric Communion* traditions of both Jnanapada and Srtdhara?

[364] *zur gsum* literally means 'triangular,' but this is a essentially an inverted triangle (point down) rotated 360° through three-dimensional space — hence a cone.

[365] This is almost always spelled *Bhrum,* but here all three texts spell it *Brum* consistently throughout this passage.

and that [the measureless mansion] is created from a transformation [of Vairocana] - those two are clearly brief and extensive [explanations of essentially the same process].[366]

The creation [of the measureless mansion] from the combination of the elements, and also the creation of both the inhabitants and the habitat from the five Supreme Enlightenments, are as already explained.

In this way, regarding the creation of the measureless mansion, one can either create it or not create it by progressively stacking the elements; and regarding its creation, one can either create it or not create it inside the hub of the ten spokes; and the faction that does not create it **@412a** can either melt or not melt the elements; and regarding the melting one can either meditate the elements as [melting] in an emergent order *(lugs 'byung)* or as [melting] in a reverse order *(lugs zlog)*;[367] and having melted the elements there is both the creation of the vajra-cross and the creation of the measureless mansion — and then one can either create or not create Mount Meru. Moreover, regarding the creation of the measureless mansion [itself], it is created suddenly, but [to make it] vivid one should place *(gdabpa)* [each individual part/deity] sequentially, that is, one should use *(Ihongs)*[368] the general mental image *(don spyi)* of each individual [part/deity] together with their seats.

mi.C.3.b.ii.D'.1'.b'.i'.B".2" - Creation of the deity inhabitants]

The second has three: **[a"]** The actual way of creating the deities; **[b"]** Applying [deity creation] to the basis of purification and to the path;[369] and **[C"]** A summary of the essential points.

[366] They are brief and extensive, *respectively,* although Tsong Khapa reverses the terms, saying *rgyas bsdus su mngon no.* When Tsong Khapa wrote his own *Esoteric Communion sddhana* he used Jnanapada's more extensive process.

[367] The emergent order of the elements is earth, water, fire, air; the reverse order is air, fire, water, earth.

[368] *Ihongs pa* (pf. of *Ihong 6a)*— most dictionaries provided no relevant definition (RY had "... to transform, to dissolve"). However, TTC said that as a noun *Ihong means rtags* or *mtshan ma* (symbol, characteristic, name, etc.), and that as a verb it means *son pa dang 'jugpa* (gone and entered/engaged in/made, etc.). It might also mean "to crystalize/gel."

[369] Alternately: "The basis to be purified, and applying that to the path."

mi.C.3.b.ii.D'.V.b'.i'.B".2".a" - The actual way of creating the deities]

The first has two: [i"] The way of creating [the deities] by the five Supreme Enlightenments; and [ii"] The way of creating [the deities] having compelled the melted [deity] with song.[370]

rill.C.3.b.8i.D'.1'.b.i'.B".2".a".i" - The way of creating by the five Supreme Enlightenments][371]

The Arya Father and Sons assert that the five Supreme Enlightenments are the following five enlightenments: the enlightenment [which comes] from Suchness, from the moon, from a seed [syllable], from a hand implement, and from the completed body — one can understand this from other [texts I have written]. Apart from them, the majority of others assert that [the five Supreme Enlightenments] are enlightcments [which arise] from the five intuitions, as is stated in the third section *(brtagpa)* of *The Kiss (Samputa, kha sbyor):*[372]

> [1] The moon possesses the mirror-like intuition,
> [2] A like [moon] is equality intuition itself,[373]
> [3] The seed [syllable] and the implement of each individual deity
> Should be asserted to be individuating [intuition].
>
> [4] Everything becoming one is the all-accomplishing [intuition],[374]
> [5] And the complete reflected image is the pure [reality intuition].[375]
> That which the experts have stated to be the ritual

370 Alternately: "The way of creating [the deities] having incited them to melt with song."

371 For a good discussion on the five abhisambodhis in the context of the Creation Stage, ***cf. YGST.*** 229, and Lessing and Wayman's ***mKhasgrub rje's,*** ch. 1.

372 Toh. 381. Lhasa 396 (GA): 387b.

373 It might seem that ***de bzhin*** is short for ***de bzhin nyid,*** and that this pada means "Suchness is equality intuition itself." This would certainly parallel the ***de bzhin nyidxhix.*** the Arya tradition counted as the ***first*** abhisambodhi in the previous sentence. However, as will become dear shortly, according to others the rirtW abhisambodhi, connected with the equality intuition, comes from a second moon. This agrees with what Wayman's research shows at ***YGST.*** 229, and with what mKhas grub states (Lessing and Wayman, 1968: 28-35). Thus, as this ***de bzhin*** is in a text which is not from the Árya tradition, and as it is in the second pada discussing the second abhisambodhi connected with the equality intuition which is said to come from a second moon, it makes sense to me to interpret the ***de bzhin*** here as "a like [moon]."

374 ***bya nan tan = bya ba nan tan dugrubpa'iyesha (krtyanttsthána-jñána),*** lit. "earnest activity intuition."

375 ***dag pa = chos kyi dbyings rnam par dag pa (dharmadhatu-viiuddhih).***

One should meditate in a five-fold form.

However, **@412b** there is no certainty that a *sun* is created from the consonants - because in the context of the rite of creation of Vajrasattva that same [text] states that one should meditate two *moons:*[376]

In the center of the moon's disk
Enlightenment has a second moon.

[Now regarding vowels and consonants -] In that same context in *The Kiss* it does not explain more than sixteen vowels and thirty-four consonants. With regard to the doubling [of those syllables], Jnanapada does not give a clear explanation;[377] Dlpahkarabhadra states [in *The Mandala Rite of the Glorious Esoteric Communion (The Four Hundred and Fifty [Verses])}:*

The vowels are well possessed of the [32 major] signs,
[The consonants] *Ka,* and so on, have the light of the [80 minor] marks,

and thus [it would seem that] one should be doubling, but it is extremely unclear;[378] and therefore in his commentary on that [that is, in the *Commentary to [Dlpahkarabhadra's] The Four Hundred and Fifty [Verses],]* Santipa[379] [first] sets out the system of those who do *not* assert there is a doubling, and then he gives his own system in which one *does* make them dou-

As will become clear shortly, in some systems one meditates that there are two lunar disks, and in others one meditates that there is one lunar disk and one solar disk. The option of a ***sun*** being created from the consonants is discussed several paragraphs below.

The Kiss (Samputa, kha sbyor) is here Toh. 381 (not 376; cf. note 83 above). According to the Tanjur chart the commentaries to this should be somewhere in 1401-1606. Jnanapada does not have any texts in this range, so he may not have written any commentary on ***The Kiss,*** in which case Tsong Khapa here must be referring to Jnanapada's works in general, or perhaps to his primary work on Creation Stage (acc. ***YGST.*** 94), ***The Samantabhadra Sadhana*** (Toh. 1855).

There are fourteen long and short Sanskrit vowels. By adding anusvara and visarga to these one can get 16 "vowels," and by doublibng that one gets 32. Likewise, with some creative additions to the 34 or 35 consonants one can get 40 "consonants," and by doubling that one gets 80.

If "that" means Dlpankarabhadra's text, then we must determine which of his texts have commentaries by Sand pa. If "that" means specifically DTpahkarabhadra's primary work on Creation Stage (Toh. 1865), we know that Santipa wrote a commentary on that *{YGST:* 94; 77: 129): Toh. 1871: ***Commentary on the Esoteric Communion Mandala Rite*** (AKA ***The 450)*** *(Sri-**guhyasamaja-mandala-vidhi-tika).*** However, if "that" means ***The Kiss (Samputa, kha sbyor),*** then there is only one by Santipa (which might be our text) in the range 1401-1606: Toh. 1424: ***Khasamana-nama-tika (nam mkha'dang mnyampa zhes bya ba'i rgya cher 'grelpa).***

blc. **Srldhara** also explains that one doubles.[380] Regarding the mother Tantras, while Lavapa's and Luipa's *Sadhanas,*[381] and so on, explain that one doubles, **Sanupa**'s *Hevajra Father-Mother Sadhana ["An Elimination ofErrors"]*[381] explains that **one** creates **from** the vowels and consonants which are *not* doubled; whereas Dombipa's *Nairatmya Sadhana*[333] and Durjayacandra's *Hevajra Sadhana*[384] both double and don't double - so it is unclear.

I fone does meditate with doubling [the vowels and consonants], then according to Luipa's explanation one places each of them clockwise and counter-clockwise, but SrT Phalavajra asserts that one places white vowels on the inside and red consonants on the outside, and Vitapada **@413a** asserts[385] that one places the vowels below and the consonants above - so those are the systems in which one previously arrays the vowels and consonants and *then* creates [the moon]. For **Srldhara** one places the consonants upon a moon which was [already previously] created from the vowels — so any of these ways is suitable.

The Jnanapada tradition and **Srldhara** and Luipa explain that one creates a *moon* from the consonants, but one makes a *sun* according to most of the *Hevajra Father-Mother sadhanas* and according to Lavapa's *Thirteen Deity Supreme Bliss Sadhana.*[386]

Regarding the second moon — **Srldhara** and Abhaya explain that one meditates that it is red; the latter *(pbyi ma),* stating that one meditates that it has the form of a full moon, explains that when *The Kiss* refers to the moon as "having the nature of a voluminous tri-

380 Sridhara also wrote many texts. Again, he has only one in the range 1401-1606: Toh. 1540: ***Alokacatustaya-ttkd-ndma (sgron ma bzhi'i tikd zhes bya ba).***

381 Lavapa's ***Sadhanas*** are Toh. 1401 ***{Cakrasarhvara, 'khor lo sdom pa)*** and 1443 ***(Cakrasambara, khor lo bde mchog).*** Luipa's ***Sadhana*** is Toh. 1454 ***(Vajrasattva).***

382 According co the Tanjur chart, ***Hevajra*** commentaries should be in the Toh. range 1180-1345. Santipa has two relevant texts in this range (the third is 1324, a ***Vajratdrd-sddhana):*** Toh. 1245: ***Bhramahdrasddhana-ndma ('khrul pa spang ba zhes bya ba'i sgrub pa'i thabs);*** and Toh. 1246: ***Sahajayogakrama-ndma (than cig skyes pa*** V ***mal 'byorgyi rim pa zhes bya ba).***

383 Toh. 1305: ***Nairdcmyayagini-sddhana (bdag med rnal 'byor ma*** i ***sgrub thabs)*** by Dombi-hcruka.

384 This must again be a reference either to Durjayacandra's ***Six Branch [Sadhana] (Sadahgasddhana, yan lag drugpa)(Toh.*** 1239), or to his ***Superb Embrace (Suparigraha, bzangpoyong[s] bzung)*** (Toh. 1240), as these are the only two relevant texts which he wrote in the ***Hevajra*** range (1180-1345). ***Cf.*** notes 229 and 359 above.

385 Vitapada has nine texts in Toh.: 1866, 1870, 1872-78. Tsong Khapa could be referring to any of them.

386 Lavapa wrote several ***Supreme Bliss (Cakrasarhvara) sadhanas*** and ***sadhana*** commentaries: Toh. 1401, 1443, 1444. None of the tides specify thirteen deities.

angle"[387] that it is a case of [an effect] being designated with the name of the cause,[388] since a lily-white moon which is symbolized by *A*[389] is being created within the triangular *dharmodaya.*

As for the reason why the vowels are doubled — [Abhaya] explains in the *Sheaf of Instructions* that the sixteen vowels represent the sixteen parts of the sexual essence *(khu ha)* of the places within the body, and that by dividing those into art and wisdom one gets thirty-two, and that it is for that reason that the vowel syllables are also doubled. [Abhaya] cites [The *Laghu-Cakrasarhvara (?)]:*[390]

The Lord said:

The syllabic *A* is at the root of the big toe,
The syllable *A* is in the calves,
The syllable / **@413b** is in the pair of thighs,
The syllable / is at the secret place.

The syllable *U* is at the root of the navel,
The syllable *U* is in the upper stomach.
The syllable *R* is in the center of the breast,
The syllable *R* is likewise in the hands/arms *(lagpa).*

The syllable *L* is in the place of the throat,
The syllable *L* abides on the lips,
The syllable *E* is on the sides of the checks,
The syllable *AT* is in the eyes.

The syllable *O* is at the root of the ears,

Toh. 381; Lhasa 396 (GA): 390a: ***beam Idanzla ba'i dkyil 'khorgyi, ,yon tan khyadpar ji*** *ltar* ***lags, ,bcom Idan 'das kyis bka'stsalpa, .grugsum rgya cher rang bzhin can, ,*** Here in the phrase***grugsum rgya cbt*** it could be that ***rgya chc*** (lit. 'greatly vast') is how Tibetans specify that the triangle is three-dimensional, that is, a cone, lit. perhaps 'spacious' or 'volumetric'

rgyu V ***minggis 'bras bu la btags pa = zn*** effect designated with the name of the cause. This is a standard phrase/idiom. Here we have an abbreviated version omitting ***'bras bu la.***

All three editions have ***mtshon*** (not ***mtshan,*** which might be expected and would mean "a moon ***marked*** with an A"), so I translated accordingly.

At the end of this quote we simply get ***zhes drangs te.*** It is undear what text Abhaya is citing; it could be the ***Laghu-Cakrasarhvara,*** since after the quote it says that the ***Samvarodaya (sdom 'byung)*** agrees with it, and since the ***sdom 'byung*** is a commentary on ***Cakrasamvara.*** I have not yet found this passage.

The syllable *AU* abides thoroughly in the head.
M and H remain *(lus)* on the crown,
According to experts one should contemplate like that.

On the white side *(dkarpo 'iphyogs)* they are placed like this,
On the black [side] *(nagpofiphyogsj)* [they are placed] like that in reverse.[391]
For women this is the vajra-mind,
And also for men, at all times.

- and what is stated in the *Arisal of Sarhvara [Tantra],*[392] and so on, also agrees with that. [Ratnaraksira's] *Commentary on the Arisal of Sarhvara [Tantra] (sdom 'byung 'grelpa)*[393] states:

> Regarding "the left," which is *the white side (dkar po'iphyogs)* - relying on the left side of the body one has [the letters] ascend from the big toe to the crown; and regarding *the black* side *(nagpo'iphyogs)* — relying on the right side of the body one has [the letters] descend from the crown to the big toe...

- and therefore these are the sixteen parts *(cha)* of the spirit of enlightenment.

To help us understand the division into art and wisdom [Abhaya's *Sheaf of Instructions]* cites the *[Hevajra Tantra in] Two Sections (brtaggnyis):*[394]

The form of the sexual essences *(khu ba)* is the Lord
And its bliss is explained to be the beloved (*dad ma* = the consort).

- so since the sixteen things represented by the vowels have the two [aspects of] art and wisdom, that is the meaning of "also dividing the sixteen vowels into two." **@414a** The

391 In other words, one arrays the letters from head down to toe instead.

392 Toh. 373. *Cf.* note 1.

393 Toh. 1420. C/note 124, second paragraph.

394 Toh. 417; Lhasa 378 (KA): 348b. ***Hevajra Tantra,*** Part I, ch. 8, verse 48 (Farrow & Menon, p. 105):

> ***iukrakdro bhaved bhagavan tatsukham kdmini'smrtam I***
> ***[khu ba*** V ***rnam pa bcom Idan 'gyur, deyi bde ba 'dad mar bshad,,]***
> Bhagavan is of the nature of Semen; that Bliss is the Beloved.

The ***Yogaratnamdld*** commentary by Krsnacarya says that this verse (only the first half of which is quoted here) explains "how Wisdom and Means arise with a form." He explains that ***bhagavan*** "Refers to the Means which is the totality of the two Bodies, the Bodies of Enjoyment and Creation." Regarding ***tatsukham*** ("that Bliss") he says "That Bliss which was said to be the space-like Knowledge, is the Beloved, meaning Wisdom." He also adds that "Here, 'semen' is the Means facet."

statement in [Abhaya's] *Sheaf of Instructions* that there is a dividing into thirty-two due to there being sixteen parts which are the reverse of the negatives of the sexual essences and the blisses[395] must also be [understood as] a dividing from the perspective of there being such and such places in the body as previously explained.

Then, to the thirty-four consonants from *Ka* through *Ksa* one adds the six *Da, Dha, Ya, Ra, La,* and *Va,* and thereby one gets forty, and then one doubles that [to eighty] - [but] there are many dissimilar ways to add letters to the thirty-four consonants [to reach a base set of forty]. Moreover, the reason why one makes the consonants into eighty is:[396]

> The consonants are classified *(bsdus)* into the five elements *(khams)* - if one divides each of those into four one gets twenty — and within [each of] those four, from the element of earth through air, wherever there is one there are four.

So, according to this passage, it is because each of the four [elements] has four, and the [fifth] element which is joy/space has four Joys. And since each of those twenty elements has its *rajas-enctgy (rdul),*[397] there are forty. And by dividing those into both art and wisdom which are emptiness and bliss one gets eighty - that is what [Abhaya's] *Sheaf of Instructions* states. What this means is: the symbolic meaning of the consonants *(kali)* is the rcz/kr-energies, but this is a system in which one individually counts the five elements of that and the parts which are the ray<ir-energies, and therefore the symbolizing syllables are also divided like that. Alternatively, [Abhaya's] *Sheaf of Instructions* **states:**

khu ba min pa dang bde ba min pa las Idogpa'i cha bcu drug yodpas — this use of an opposite of a negative ***{min pa las Idogpa)*** is a bit strange here; presumably Abhaya used it here, so Tsong Khapa is just repeating it. In this passage we have a reference to what amounts to ***a. gzhi Idog*** ("ground differential") as opposed to a ***rang Idog*** ("auto-differential"). The Tibetans took Dharmaklrti's apoha ***(Idogpa)*** theory and daboratcd it into these two. The ***rang Idog*** is a thing as a conceptual thing, almost like a ***sdmanya*** (general image) in the mind, whereas the ***gzhi Idog*** is the object outside to which the thing refers. So, for example, the ***rang Idog*** is just the concept of "cup" that doesn't really reach the cup; it's the opposite of the opposite of a cup in the mind. The ***gzhi Idog*** is sort of the cup, whatever is out there, but as subject only to a double negative reference. Again, this passage uses ***min pa las Idogpa*** in a way similar to how Tibetans used ***gzhi Idog.*** The first chapter of the ***legs bshad snyingpo*** discusses this topic in a Vijnanavada context.

The following passage may be a well-known citation ***(lung)*** as Tsong Khapa does not mention the source. It is not from Abhaya's ***Sheaf of Instructions,*** and I have been unable to find it elsewhere in the Kanjur.

rdul translates Sanskrit ***rajas.*** Although this often means "mote of dust" or "atom," it can also mean the red element or the female bodhicitta. In this context it does not make sense to speak of two atoms. So perhaps it is assumed that each element has a male energy aspect ***(sattva*** and/or ***tamasi),*** and that since each elemnt also has a female energy aspect ***(rajas)*** the number doubles (from 20 to 40).

> Also, these seed syllables such as the syllables, and so on — with respect to whether what they express and their means of expression arc the same or different *igzhan cig tu)* — **@414b** are also designated as not different *(tha mi dad par nye bar brtagspa);* thus, that is how it should be presented - for example, like "the syllables and the realm of space," and so on.[398]

So according to this one should also understand that what is expressed *(brjod bya)* and the means of expression *(rjod byed)*[399] arc not different in terms of their intent *(mos pa).*

Regarding the way in which the syllables are classified into the five elements - *Ka, Na, Na, Na, Na, Ma, Ha, andKsa* arc the space consonants. *Gha, Jha, Dha, Dha, Dha, Bha, Ya, Ya,* and *Sa* arc the wind [consonants]. *Ga, Ja, Da, Da, Da, Ba, Ra, Ra,* and *Sa* are the fire [consonants]. *Kha, Cha, Tha, Tha, Pha, Va,* and *Va* are the water [consonants]. *Ca, Ta, Ta, Pa, La, La,* and *Sa* are the earth consonant syllables.[400]

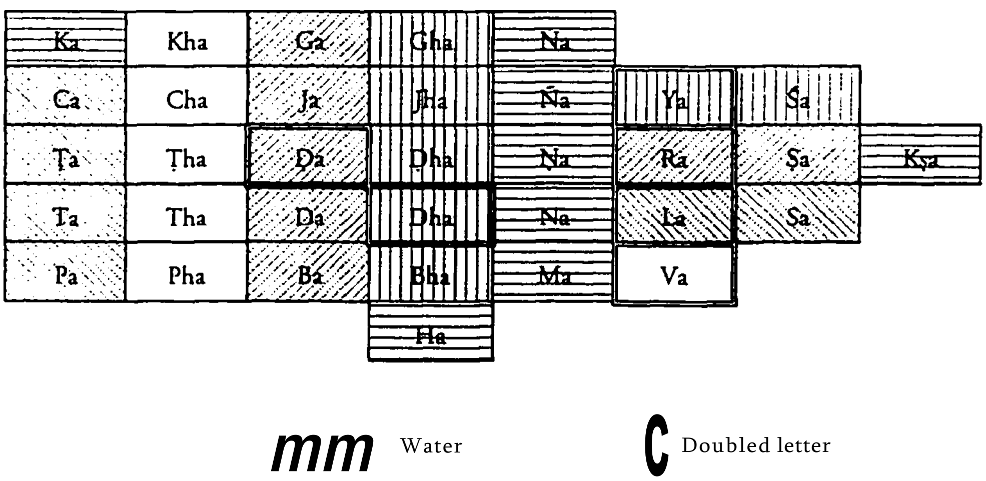
Then, Srldhara and Vitapada explain that the two moons which were produced by the vowels and consonants become one, but many such as [Abhaya in] the *Sheaf of Instructions,* and so on, do not explain that.

[Implements:] Then, one meditates that between the two moons — or the sun and the moon - there is a seed [syllable appropriate] to the context from which comes a hand-implement marked with the seed [syllable]. Regarding the production of the hand-implements, the

[398] The syntax is very convoluted here, no doubt because it is a translation from Sanskrit into Tibetan.

399 \v/riat j. expressed *(brjod bya)* and the means of expression *(170^ byed)* = signified and sign.

[400] Coding this with lines, we get the following chart:



Hevajra Father-Mother Sadhanas by Durjayacandra and by Santipa[401] state that one produces both the hand-implement of the father and that of the mother, but *The Samantabhadra Sadhana,* and so on, does not explain there being more than the one hand-implement [of the father]. Then, one should envision that light rays emanate from the seed [syllable] on the hand-implement, accomplishing the aims of all sentient beings, and then gather back again, merging into one — but there arc also many who explain that one just merges the light rays into one without making them [first] emanate out and then gather back. **@415a** [Body:] From that one envisions [that there emerges] the completely perfect embodiment of the Father-Mother.

Regarding how those correspond/are juxtaposed *{'jog)* to the five intuitions - the *Sheaf of Instructions* explains that the evolving fruition and the corresponding fruition of the vowels and consonants are respectively *(rim pa bzhin du)* [1] the mirror-like intuition and the thirty-two signs, [2] the equalizing intuition and the eighty marks, [3] the hand implements marked with the seed [syllable] and the individuating intuition, [4] emanating and gathering [the light rays] and then merging them into one and the all-accomplishing wisdom, and [5] the completion of the [deity] embodiment and the Ultimate Reality intuition. And even when one asserts that the second [disk] is a sun [the foregoing explanation] is similar - this tradition explains it often [that way].[402] Sndhara explains that [1] the two moons are the mirror [-like intuition], [2] the unification of those two is the equalizing [intuition], [3] the seed [syllabic] is the individuating [intuition], [4] the hand implements are the all-accomplishing [intuition], and [5] the completion of the [deity] embodiment is as before [that is, the Ultimate Reality intuition]. And Vltapada also explains that the unifying of the two moons is the equalizing [intuition].

If there is no song exhorting the melted [deity], then the first four Supreme Enlightenments are the Causal Vajradhara and the fifth is the Fruitional Vajradhara, and if there is [such an exhortation] then all five cause the completion of the Causal Vajradhara, and the completion of the seed [syllables] from [OR: other than?] the syllables that represent the between state is not done in the context of the Causal Vajradhara - that is the system of the *Sheaf ofInstructions.*[403]

For Durjayacandra (Toh. 1239, 1240) *cf.* notes 229 and 384 above. For Santipa (Toh. 1245, 1246) *cf.* note 382 above.

This meaning of this sentence is unclear.

This last phrase (from "if there is...") is unclear.

fIII.C.3.b.ii.P'.1'.b'.i'.B".2".a".H" - The way of creating (the deities) having compelled the melted (deity) with song][404]

Second, when one does create the Fruitional Vajradhara by exhortation with song after having melted such a Causal Vajradhara, in general many other [texts] state that one does it in this [very] context ofexhorting the melted [deity] with song, but [Nagarjuna's] *Abbreviated [Practice] (Pindikrta[sddhana], [sgrubpa'i thabs] mdor byaspa)* states that [one does it] in the context of the Supreme Action Triumph **@415b,** and that although there is a melted [deity] it is not a melted [deity which emerges after] having passed through *(zhugs)* a between state syllable, but that rather the method of melting is just a [direct] entry into Clear Light.

Moreover, regarding the melted [deity] in this context of the Preliminary Union, according to what *The [Vdjra] Tent* states:[405]

> **[iii]** Really bringing in the *gandharva,*
> It falls, melts, and is remembered *(anusmrti);*
> **[iv]** One is exhorted by the dakinls of the quarters; ...

When one thus asserts that there is melting by having entered *(zhugs)* the syllable which symbolizes the between state, then the Jnanapada tradition and Sridhara and Durjayacandra, and so on, explain that the three seed [syllables *Orh Ah Hum]* enter between two *Hoh* syllables, but as was previously explained[406] there are also [ways of] entering only a seed syllable and only the *nada,* and so on. Luipa's assertion is that one enters just the *nada* in the context of the previous [Five] Supreme Enlightenments.

Regarding the way of entering, Sri Phalavajra asserts that from the beginning onefself as the *gandharva]* enters through the mother's lotus, but Vitapada asserts that one enters the father's mouth, travels through the vajra path, and *then* enters the mother's lotus, and still others explain that one enters through the crown-aperture — thus there is no one certain door [of entry].

Once one has entered, the conditions are thereby set *(des rkyen byas nas),* and one melts due to the lust of the Father and Mother, and one then is caused to abide in the form of a

[404] Cf. note 370.

[405] This and more was also cited above at A/KC395b-396a.

[406] Cf. 408b-409a above.

drop. Then one is exhorted by the songs of the goddesses Locana,[407] and so on, and there arc many completions/developments *(rdzogspa)* — from the drop into a seed syllable, and from a hand implement into a deity[408] - this is the way of creation [by] the three rites/procedures *(uiddhi, cho ga).*[409] Also in this context there is a creation from the five Supreme Enlightenments, as [Abhaya's] *Sheaf of Instructions explains:*[410]

> The two repetitions *(lan)* of the fivefold **@416a** Supreme Enlightenments are for the sake of realizing that "there is only Great Bliss in the cause as well as in the fruition."

In the context of creating the retinue, Durjayacandra explains that the Causal Vajradhara Father-Mother unite *(snyoms par zhugs)* and then emit the eight goddesses - following what is stated in *The [Vajra] Tent* [from the *Hevajra* corpus]:[411]

> One should meditate that which has five aspects:
> [i] First visualize the male [deity]; then
> [ii] Emanate the circle of dakinis; ...

Since in [Ratnakarasanti's *Hevajra Sadhana,] An Elimination of Errors,*[411] and so forth, in the context of the Fruitional Vajradhara there is emission from the womb, then it is uncertain even in *Hevajra* that there is just one way *(mtha'gcigtu);* and in the Jnanapada system, and so on, there are very many ways in which the Fruitional Vajradhara Father-Mother create the circle from the womb.

Moreover, regarding the body-colors of the Causal and Fruitional Vajradharas, Durjayacandra explains that in *Hevajra* the former is white and the latter is blue; but in [Ratnakarasanti's *Hevajra Sadhana,] An Elimination ofErrors,it* is explained that they both have the

407 All three texts have jusc ***spyan*** instead of the more complete ***spyan ma.***

408 ***thigle las sa bon dang phyag mtshan las lhar rdzogs pa mangste-*** I am here reading this with this distribution. It could perhaps preferably distribute as follows: "there are many completions/developments ***(rdzogspa)*** - from the drop into a seed syllable and hand implement, and then into a deity."

409 The three procedures would thus seem to be (1) seed syllabic, (2) hand implement, and (3) deity. However, could they be (1) entering, (2) melting, and (3) arising ?

410 That is, Great Bliss exists at both the causal time and at the fruitional time, so there can also be five Supreme Enlightenments in the causal time and five in the fruitional time.

411 This and more was also cited above at ***NRC***395b—396a.

412 C/note 333 above.

same color; and in the *[Guhyasamdja-] Manjuvajra (jam rdor)*[413] it is explained that the colors and the hand implements [of each] are different, [though] the number of faces and hands are the same; and so forth. So, since there is a variety [of traditions regarding this], one should not be one-sided [about such subjects].

[There are three possibilities regarding being melted:] [1] At a time that is not appropriate, when there is a temporary/occassional disciple *(gnas skabs kyi gdul byar),* one abides with only a Great Bliss Body [that is, one stays melted], but [2] at a time that is [appropriate], one appears in a Form Body and accomplishes the aims [of the disciple] **@416b** - in accordance [with that (... *dangbstun nas),* that is, in order for that to happen, oneself as] the melted [deity] is exhorted by song; and [3] [there is a third system in which] there is no melted [deity], relying on [the idea that] *(la brten nas)* for the sake of others one abides without withdrawing even for an instant the appearance of one's body - that's what *The Sheaf of Instructions* explains.

[<u>III.C.3.b.ii.D'.1'.b'.i'.B".2".b"</u> - Applying [deity creation] to the basis of purification and to the path[414]]

Second, the *Commentary of the Root [Tantra of] Kalacakra*[415] and [Nagabodhi's] *Graded Presentation [of the Esoteric Communion Practice*[416] have a clear presentation of the creation of the deity which corresponds with the basis of purification,[417] but other [texts] are not quite

[413] *Cf.* note 358 above which explains that there are two ***Esoteric Communion*** variants, ***Guhyasamdja-Aksobhyavajra*** and ***Guhyasamaja-Manjuvajra.*** Tsong Khapa's reference here to ***jam rdor (Manjuvajra)*** is probably a reference to the general ***Guhyasamaja-Manjuvajra*** tradition rather than to a specific text. However, the ***Blue Annals*** I, p. 373, does identify the ***jam rdor*** as a specific text, as follows: Toh. 1880: ***Sri-guhyasamdja-manju/rt-sddhana (dpalgsang ba duspa'i jam dpalgyisgrub thabs),*** by Samantabhadra.

[414] Alternately: "The basis to be purified, and applying that to the path."

[415] ***Dus 'khor rtza grel-*** I am not sure what this is (I could find no references for it). It does not seem likely that this is the ***Immaculate Light (Vimalaprabha)*** as that is a commentary to the ***laghu-kdlacakra,*** not the ***mula-kalacakra*** (the ***Dus 'khor rtza).***

[416] *Cf.* note 255.

[417] The basis of purification ***(sbyanggzhi)*** in Unexcdlcd Yoga Tantra are the states of death, intermediate state and life - these are what are to be purified (into the three buddha Bodies). In addition, on a cosmic level all of the elements of the universe are also purified into the mandala, and thus those elements may also be considered the basis of purification. So here Tsong Khapa is saying that these two texts make it dear that the normal processes of creation (cither the processes of rebirth for the individual, or the elemental cosmogonic big-bang for the universe) are reinterpreted/ appropriated/ homologized in the Creation Stage process.

that clear *(de tsam du mi pal Id).* Since, as previously cited, *The [Vajra] Tent sates* just a little *(zur tsam)* of the process by which the between state [being] enters the womb of the mother who [in this context] is the Causal Vajradhara, and since the symbolisms of the other bases of purification are extensively detailed in the *Sheaf of Instructions,* we should explain it according to what is stated there.[418] Regarding that, a person who has previously collected *(sngar du ... bsagspa cig)* the karma which is the cause for taking rebirth in the womb dies and attains the between state; then the between-state being enters the womb of the mother and, having remained there, finally gets born outside; then having taken a wife he performs the deeds of producing sons and daughters, and so on, - [so] having taken [all of those ordinary life-cycle] things as the objects of correspondence, it is in correspondence with those that one meditates the Creation Stage.

Moreover, visualizing the [refuge] field of assembly and then amassing the stores [of merit and wisdom] is like collecting karma which is the cause of birth in existence, and then that is to be homologized *(sbyar ha)* with the Path of Accumulation - the *Sheaf of Instructions* states:

> Thus, like the circumstance of a past existence [of a bodhisattva], [this is] the place of accumulation [of the stores] for bodhisattvas - because it has similar properties with true accumulation. **@417a** Here, accumulating the merit of generosity, and so on, is [akin to accumulating] virtue and non-virtue previously.

The paths of both the aspiring and activated [spirits of enlightenment], and so on, in this context are common with the Transcendence **Vehicle,** and this has the same meaning as [Aryadeva's] statement in *The Compendium of Practices* that one first educates oneself in the Buddha Vehicle, and therefore this means that [even in the Vajra Vehicle] one must meditate the paths which are common [to/shared with the Transcendence Vehicle].

Although Luipa states that it is *after* the defense perimeter that one collects the stores in relation to the [refuge] field of assembly, many [other] wise adepts explain that one should do it *previous* to that - so here we are explaining the majority system; and again, although [Nagarjuna's] *Abbreviated [Practice]* and Luipa state that it is *after* the defense perimeter that one does the meditation on emptiness, here we are explaining the majority system that one meditates it *before.*

The syntax is somewhat unclear here. It might make more sense to take the final *de nas* as referring either to all four texts, or as meaning simply "then."

So next, there is meditation on emptiness - this is like dying, because when the personality systems *(skandha, phungpo),* which are the basis of the self- and property-habits, are determined to be identityless, even their appearance becomes eradicated, and thus this is like getting rid of one's old personality systems [when one dies].

Then the paths involving everything from there on up to [but not including] when the syllable of the between state is entered are homologized with the Path of Application - the *Sheafof Instructions* states:

> [This is] the stage of practice involving the imagination[419] [of things] as if they were the context connected with the confrontation with death - because it is **@417b** the actuality of applying the certain discernment of Thatness. After that, from the cessation of the previous existence, is the context of the Unobstructed Path of the Stage of Great Joy[420] which is the actuality of the final instant from just ceasing the final instant of being close to the end of the context of applying [things] as if they were the context of the between state.

The Unobstructed Path of the first [bodhisattva] Stage, [at] the end of the Path of Application, is called the great Supreme [Mundane] Triumph *([jig rten gyi\ chos mchogchen po),* because after that the ten [bodhisattva] stages are connected with being like the occasion of being in the womb, and because the *Ornament of [Universal Vehicle] Sutras (Sutrdlamkdra, mdo sde rgyan)*[421] states with respect to the Supreme Triumph *(chos mchog):*[422]

> At that time one quickly obtains

[419] ***mos pas spyodpa'i sa*** - This may be a technical term, as The ***Mahdvyutpatti*** (ACIP R0061) has an entry (896 - Sec. 32 [missing in Koros' edition] for ***mos pas spyod pa* V *sa* V *ming (adhimukti caryd bhumi ndmdni).*** There are five entries (or four if 896 = 897 ?) under this term: 897 (1) ***mos pa spyod pa'i sa (adhimukit*** [sic] ***carydbhumih);*** 898 (2) ***snang ba mchedpa (aloka labdhah);*** 899 (3) ***snang ba mchadpa (aloka vrddhih);*** 900 (4) ***dt kho na'i don gyi phyogs gcigla rjes su zhugs pa (tattvarthdika deldnupraveiah);*** 901 (5) ***bar chad mcd pa'i ting nge 'dzin (anantarya samddhih).*** Also, RY has the following entry for ***mos pas spyod pa'i sa bzhi:*** "the four stages of devoted conduct, [1] ***snang ba thob pa,*** [2] ***snang ba mched pa,*** [3] ***de kho na'i phyogs gcigla rjes su zhugs pa,*** [4] ***bar chad mcdpa"t ting nge 'dzin."***

[420] ***rab tu dga' ba 'i sa = Pramudita,*** the beginning of the Path of Vision, right after the Path of Application.

[421] Toh. 4020: ***Mahaydna-sutralamkdra-ndma-kdrika (thegpa chenpo mdo sde'i rgyan zhes bya ba'i tshigle'ur byas pa),*** by Maitreya.

[422] This is ***MSA*** XTV.26cd, which is translated as follows in the AIBS publication (forthcoming 2003): "26. Then only the distraction of subjectivity remains, and she soon experiences unobstructed meditative concentration."

The unobstructable *samadhi.*** QOV26cd)

Everything from entering the syllable of the between state up to [but not including] the completion of the deity body is homologized to the Ten Stages on the Paths of Vision and Meditation — the *Sheaf of Instructions* states:

> After that, through a likeness with the between state being,[424] just like being in the context of the womb which comes after the cessation of the [previous between state] form, one should know [this to be] the context of the Ten Stages which comes after the cessation of the [previous] Unobstructed Path of the bodhisattvas, because these [later] stages possess obstructions.

Regarding this, from among the two possibilities [of melting or not], this is like *the gandharva* entering without melting - so the *ndda,* and so on, which is the syllable which is the actuality of the between state [being], entering between the two [lunar] mandalas is [homologized to] the context of [entering] the womb, and [this stage continues] up through the seed [syllable] and hand implement and the radiating and contracting [of light].

@418a For those who do not explain that the between state syllable enters from the side *(zur),* the seed syllable which is between the two [lunar] mandalas is just there from the beginning *(dangporbyungba nyid),* and this is the between [state]. Regarding that, the first moon signifies the semen *(khu ba);* the second moon signifies the ovum *(rdul),* like the sun which arises from the abundance of the menses of women. Thus, in other contexts it is stated that from the consonants a sun is created, and that is also what is meant when the [second] moon is said to be red. The entry of the syllable which signifies the between state into the middle of those two [moons] is like the entry of the between state [being] into the midst of the father's and mother's sexual essences.

Then, from the seed [syllable] a hand implement is produced which is a five-pronged vajra, and in the *Sheaf of Instructions* it is explained - gathering into sets of five - that the five prongs of one end [of the vajra] are the [embryo's] four limbs (legs and arms) and the head above the neck, and that the five prongs of the other end [of the vajra] are the five digits on the feet and hands and the five senses on the head. [However], regarding the hand implements like the skull-bowl in *Hevajra* and the staff *(danda, dbyugs)* in the *Red Slayer [of Death*

This is the final (fourth or fifth) "stage of practice involving the imagination" ***(mospas spyodpa* V *sa, adhimukti carya bhurni). Cf note*** 419 above.

bar do'/' sridpa 'iji Ita ba bzhin gyis - or perhaps "by analogy with the between state existence..."

TantraJ[425] [which are not five-pronged vajras], one wonders whether it is alright to have taken them as signifiers ofjust taking a body in the womb.

When there is a meldng, the completion of the Causal Vajradhara from the five Supreme Enlightenments is like father and mother, and then from the entry of the between state [being] up until [its] body is completed is homologized with the state of the womb. In that [context], the *ndda* is explained as having the nature of the concentration of the three syllables *[OrhAh Hiim],* **@418b** and the three syllables are extensive as if they were the signifiers for the between state [being]. Regarding [the variant system of the seed syllabic] being inserted between two red *Hoh* syllables,[426] the *Sheaf of Instructions* sets forth two systems of interpretation: one asserts that it is for the sake of signifying the obstruction [caused] by the intensity of lust in the between [state], and one asserts that it is for the sake of signifying the lust which is the Bliss which has the nature of the art and wisdom which emerge from the father and mother; but some Indian treatises explain that it is for the sake of [signifying] being bound by the profound and the magnificent.

Regarding the way in which the syllable of the between state [being] enters, the *Sheaf of Instructions* states:

> Because of just that, thinking about this, the Blessed Lord taught *(rtogspar mdzad)* in the Tantras: "In some divine cases the *gandharva* sentient being enters through the golden door, and in some cases through the mouth, and in some cases other ways."

"The golden door" is the crown [aperture]; the explanation in *[Ndgabodhi's] Graded Presentation [of the Esoteric Communion Practice]* that the between state being enters through Vairocana's door means the same thing. "Other ways" is explained in the Abhidharma as entry through the vagina *{mngalsgo)* — so there are three doors of entry [in total: crown aperture, mouth, and vagina]. Moreover, regarding the causes for entering those ways, through desiring to suck the honey of the lips [one enters] through the mouth, and through desiring to grasp by the hair, and so on, one enters through Vairocana's door, and if one is attached to birth and is attached to the father and the female then one enters into the mother's door; and some say there are two systems of desiring only the mother, and **@419a** finally the *Sheaf of*

425 Toh. 474: *Sri-rakuyarnari-tantraraja-nima (dpalgzhin rje'i gshed dmar po zhes bya ba'i rgyudkyi rgyalpo).* This is an Unexcelled Yoga Father Tantra of the Vairocana dan (in section A.3.b of the Tanjur chart).

426 *Cf.* above, in the passages surrounding 409a and 415b.

Instructions states that it is like entering in the process of [ordinary] rebirth. The *Vajra Rosary Tantra* and the *Drop ofMahamudra [Tantra]*[427] explain that one enters from the mouth of the father, and they elucidate that that is also the intention of *rheArisalofSamvara [Tantra].*

Since there is a variety ofways in which the between state [being] enters, treatises also state many procedures for creation. When [in the ordinary birth process] the betweeen state [being] enters the womb, then just as both the father and mother faint with bliss, so here also [in Tantra], in correspondence with that, when the syllable ofthe betweeen state [being] enters the womb of the [deity] Mother, both the [deity] Father and Mother are caused to melt.

Then, regarding the exhortation of the melted [deity to arise] by song - ifwe connect this with [the stage of] fruition, then having been exhorted by the four immcasurablcs[428] [to accomplish] the aims ofbeings, there is an arisal as a Form Body for the fortunate person; but ifwe connect this with the basis of purification, then that set of four goddesses is the four elements [instead of the four immcasurables], and thus the new oval embryo *(mer mer po)* which is the between state [being] which entered is held by earth, combined by water, developed without rotting by fire, and caused to grow by wind - that is what is stated in the *Relativity Sutra.*[429] Kamalaraksita[430] explains that the exhortation by song as well as the goddesses who do the exhorting are included within the drop. Even though the four goddesses of the mandala have not yet been born, at the time of melting by the great exhortations by those four this often happens and thus there is no contradiction.

Then, regarding the completion of the embodiment of the Lord Father-Mother - there is the birth outside from the womb, and then there is the Father's and Mother's creation of the male and female deities of the Supreme **@419b** Mandala Triumph [sequence], and this is similar to the context of producing sons and daughters - the *SheafofInstructions* states:

> Having completely apprehended/perceived the fruition, in order to individually enjoy all objects of experience *(spyodyul)* there is birth, because there is individual enjoyment of the objects of experience of all the senses. Thereupon, the similarity

427 Toh. 420: ***Sri-MahdmudratiUka-nama-mahayogini-tantrarajddhipati (dpalphyag rgya chenpo7 thig le zhes bya ba mal 'byor ma chen mo 'i rgyud kyi rgyalpo* V *mnga' bdag)*** - a Tantra in the ***Hevajra*** section.

428 Immeasurable love, compassion, sympathetic joy, and impartiality.

429 Toh. 212, 520, 980: ***Arya-pratttyasamutpdaa-ndma-mahdydnasutra Cphagspa rten cing 'brel bar 'byung ba zhes bya ba thegpa chen po*7 *mdo).*** All three Toh. versions are the same according to the Toh. index. All three are also only one folio long.

430 QTnote329above.

with the context ofcausing the production ofa son, and so on, is the context of emanating an Emanation Body deity.

- and that is connected with the stage of Non-Learning *(aiaiksa-bhumi, mi slob pa'isa).*

Such a kind of Fruitional Vajradhara is like a son; and the cause and effect which were explained as Vajradhara [related to] the previously explained first two Supreme Enlightenments are similar to this being like father, mother and child; and the explanation that the two middle Supreme Enlightenments [2 & 3?] arc the Causal Vajradhara [represents] a causal/ fruitional system *('gro lugs)* which is a litdc different from that, but that's easy to understand.

Accordingly, in order to show the connection *(sbyor ba'ishes byeddu),* the *Sheaf of Instructions* quotes *The Kiss (Samputa, kha sbyor).*-[431]

> [One homologizes] the ten months with the Ten Stages -
> The sentient being is the Lord ofthe Tenth Stage [when born outside].

The intention ofthat is: from entering the womb until one is born outside is homologized with the Ten Stages, and thus one must assign *(gzhagdgos)* [the stages] inbetween those [that is, 1—10] to the Paths ofVision and Meditation, and [one must assign] being born to the Path of Non-Learning, and then whatever there is up until one has entered the womb is assigned to the Path of Preparation; moreover, amassing the stores [of merit and wisdom] with respect to [refuge] field of assembly is the Path of Accumulation, and thus from meditation on emptiness [onward] must be assigned to the Path of Preparation - **@420a** that is the thought intended. When Sri Phalavajra wrote the *[Commentary on* Jnanapada *'sj Samantabhadra Sddhana*[432] as the remedy for birth, death, and the between, the explanation of the way of meditating which is in conformity with those three is also collected within this [present explanation].

[III.C.3.b.ii.D'.1'.b'.i'.B".2".c" - A summary of the essential points.]

[Creation Stage]

Third, regarding the Creation Stage we must identify *(ngo phrod)* the bases of purification *(sbyanggzhi)* and the means of purification *{sbyong byed);* and the way of identifying

431 The passage from ***The Kiss*** (see above, note 83) is at Lhasa 396 (GA): 417b. Abhaya's citation ofthis is at 118a.7.

432 Toh. 1867. C/note 271 above.

[those], moreover, is the meditation which accords with how [ordinary] birth, death, and the between [occur], and thus here also we must express the way oftaking birth.

[Birth] So regarding that, the one who takes birth is the mantrin who meditates the path. Regarding what kind of body *(lus)* he has when he takes *(len)* birth, he takes *('dzin)* birth as the body *(sku)* ofa Lord Father-Mother Causal Vajradhara. The place where birth is taken *{'dzin)* is [the environment] from the vajra wall up to the measureless mansion with a seat - manifestly *(dngossu na)* there, upon the center *(dbus ma'isteng)* of the scat of the measureless mansion. Regarding what kind of evolutionary action he has accumulated when he takes birth, [he takes birth] with the collection ofthe stores [obtained through] prostrating, offering, and producing the spirit [ofenlightenment] oriented toward a special field [viz. the refuge field] and through keeping his vows.

[Death] With regard to assuming such a special deity body, since it would not be possible *{mi rung has)* to assume it without abandoning the ordinary personality systems *{skandhas),* it is taken once one has thoroughly pacified the perception and conception ofordinariness by means of emptiness.

[Between] Once one has abandoned the previous ordinary personality systems [through death/emptiness], then without the between state path - which occurs before one has achieved *{ma thob pa* z) the later special body of a deity — one is not born as a deity body, and thus after meditating on emptiness, as long as one is not completed as a Fruitional Vajradhara, **@420b** one needs the [between state] yogas of abiding as a *ndda,* and so on.

Here, Sri Phalavajra presents the objection [in his *Commentary on* (Jnanapada's) *Samantabhadra Sddhana]:*[*33] "Immediately after having meditated emptiness, why should one then abide as the five syllables such as the syllable *Hoh,* and so on, instead of [just immediately] accomplishing the aims of beings by taking the body of a deity?" - and in answer to this he states that since this *sddhana* was made to be a remedy to the three states of existence *(sridpa gsum)*, there must be a meditation which corresponds to the between state - this is excellent.

Then, when the Causal Vajradhara [who emerged] from the five Supreme Enlightenments, [here] in the form of a between state being, sees the complete Father-Mother pair enter into union, there is an entry into the Mother's womb [by the Causal-Vajradhara-between-

Tsong Khapa is here paraphrasing Sri Phalavajra's text (Toh. 1867). The full Tibetan text can be found in the note to this passage in the Tibetan Appendix herein.

state-being] - Sri Phalavajra is clear on this [in the *Commentary on* (Jnanapada*'s) Samanta-bhadra Sddhana]:*

> Then the glorious Vajrasattva enters into the experience *(nyams su bstar ba)*[A3A] of Great Bliss, and seeing that all sendent beings without exception are thoroughly emeshed with the demonic *(gdonpa),*[Aii] he creates the desire to genuinely develop *{yang dagpar thob pa)* excellent beings and locations and he creates a certitude like this - "with respect to this meditation of the seal of the *dharmodaya,* any sentient being with affective and cognitive obscurations who merely enters that will achieve buddhahood, and therefore for the sake of achieving All Goodness *(Samantabhadratd, kun tu bzangpo nyid)* I must enter into this very place" - having thus made a very firm thought like that, the forms of the five letters of the between state **@421a** come to enter like a candle flame into the secret lotus of the consort *(shes rah).*

This statement teaches how one should enter having seen what sort of necessity, and one should understand according to it.

[Birth (again)] Then, the arisal of the melted [deity] once exhorted by song is the occasion of the achievement of fully completed birth, which was already explained. If one understands well the reasons for this exhortation by song of the melted [deity], then one will come to understand the incorrectness of those who claim that at the level of buddhahood the aim of the disciples arises from just the Truth Body without the Form Body, and [one will understand] how a Form Body is indispensable *(med mi rungyin)* to actually accomplishing the aims of sentient beings, and thus [one will understand] things that should be taken as princi-

nyams su bstar ba means something like "experience." I could not find it in any dictionary. Das (561) gives a meaning for ***bstar ba*** as "to appreciate; to be aware of." He then says ***"bstar chogpa = <u>nyams su</u> ten chogpa*** to be able to comprehend, appreciate." Goldstein (494) says ***star*** (pf. ***bstar)*** = "to string," and that ***lag ten star ba*** = "to put into practice, to apply." The most frequent Skt. equivalent in LC (819) for ***bstar*** is ***sajja- .*** In WW it appears that this can be either from ***sat +ja,*** or from the root ***sanj.*** Also, ***nyams su*** is often the upasarga ***anu-.*** So we might have the Skt. ***anusajja-*** (for which I can locate no meaning).

sems can ma luspa gdon pa la rab tu zhugspar mthong nas - I am taking 'Vajrasattva' as the continued subject and 'sentient beings' as the object of the verb ***mthong nas.*** It could be possible also to take 'Vajrasattva' as the object and read "seeing him as totally engaged in extracting ***(gdon pa)*** all sentient beings without exception. . . ." but this makes less sense in the context. Since ***gdon*** usually means "demon," I am taking ***gdon pa*** to mean something like "the demonic" or perhaps "what is harmful."

pal [/given extreme emphasis] *(gtso bor bya dgos pa rnams)* in regard to the different aspects of the art of the cause of that [buddhahood] by the Mahayanist.

Having taken such a birth, what does one do? What is after that teaches that - one completely creates the deities of the Supreme Mandala Triumph, and [in the Supreme Action Triumph] one accomplishes the aims of beings by purifying the individual evolutionary actions of those [deities] who were produced. If one produces the Lord Father-Mother from just the five Supreme Enlightenments but one does not perform the melting, still one should understand the way of proceeding *(sbyor lugs)* by using that as an example and then it will be easy to understand.

With regard to just setting up similar properties (*dra chos)* in the process of *(nas)* arranging similarities with the basis of purification [that is, the ordinary birth/death world] - ignoring *(dor)* the [specific] explanations that wish to identify *(ngo phrod)* the basis of purification and the means of purification — the acquisition of a [general] understanding *(go ba chagspa)* such as was previously explained is what is indispensable to the literature *(skor rnams)* of *[Guhyasamdja-] Manjuvajra, Supreme Bliss (Cakrasamvara), Hevajra,* and *The Slayer of Death (YamdrUYamantaka).* **@421b** However, for the Arya tradition the unexcelled way of identifying *(ngo sprod)* the basis of purification and the means of purification which accords *(bstun)* with birth, death, and the between [state] is the excellent explanation of the import which emerges in the treatise of Sri Nagabodhi — but since I have already explained that extensively in my *Commentary to [Nagabodhi's Graded] Presentation [of the Esoteric Communion Practice]*[436] I will not elaborate [further here].[437]

[Perfection Stage]

[So] in the process of changing/exchanging *(brjes)* the ordinary personality systems and achieving a deity body it becomes necessary to meditate in a way which conforms to birth, death, and the between [state]. With respect to practicing from that kind of perspective - since the paths of the Perfection Stage are supreme, then also in the context of the second Stage [it is necessary to so meditate; so here,] relying on the power of the [Perfection Stage]

[436] *Cf.* note 255.

[437] This paragraph squares with what Wayman says about the differences between the Jnânapâda and Arya traditions: "This [Jnânapâda] school, at least as far as its literary products are concerned, does not bother with the topics of the three lights and the Clear Light [which arc topics intimately bound up with the death process]. ... [Pjrobably the freedom from CandrakTru's dassifying terms in the later commentaries is the best indication of inclusion in that [Jnânapâda] school." ***[YGST:*** 94—95)

yogas of die channels, winds, and drops, and so on, after one has produced in one's continuum a realization of emptiness which is similar to the process of death, one arises from that, and then one must understand the [Perfection Stage] method of creating the deity whereby, in place of the [Creation Stage] moon and symbolic hand implement, and so on, from the cause of the three intuitions together with their winds one arises in the magic and integration bodies. Otherwise, one will cut off the essential points of the path of the Perfection Stage which purify the basis of purification; thus, having understood the essential points of the two Stages, fitting them in with *(bsgrigs)* the basis of purification, one should generate a firm certitude about the ways in which the first Stage serves as a cause of the second. Since this is explained extremely clearly in the Arya tradition of *The Esoteric Communion,* one must understand it from there.

fIII.C.3.b.ii.D'.1'.b'.i'.B".3" - The components which complete it (the actual yoga)]

The third has two: **[a"]** The entering of the Intuition Being and the sealing, then the making of offerings and praises; **[b"]** Tasting nectar, **@422a** meditating, and repeating [mantras].

[HI.C.3.b.ii.D'.1'.b'.i'.B".3".a" - The entering of the Intuition Being and the sealing, then the making of offerings and praises]

[The entering of the Intuition Being]

When one has grasped the essential point of the rites for creating the principal deity like that, it is easy to understand the ways one creates the retinue - [so] one should [then] complete the Devotee [Hero]. Regarding that, the body of a deity beautified with face and hands, which is the perceptual experience *(snang ba V ngo bo)* of one's own mind which clears away the pride of ordinariness, is the Devotee Hero. [Abhaya's] *Sheaf of Instructions states:*

> Some say it is *also* the seed [syllable], and some say it is *only* the seed [syllable].

Thus there are two systems, one in which the deity's body together with its seed [syllable] is called the Devotee Hero, and one in which the seed [syllable] alone is called the Devotee Hero.

Now regarding the etymology of the term "Devotee Hero" *{dam tshigsems dpa),* the original [Sanskrit] term is *samayasattva* - which means *sameti [sam eti]* or 'come together/

approach' *{yangdagpar 'gro ha)*[438] and *milatiot* 'collect/gathcr/unitc' *('du ba).*[433] Thus, [Abhaya s] *Sheaf of Instructions* states:

> For the sake of [realizing] the actuality of the nondual intuition which was taken as the nature of that, there is the devotion/vow *(dam tshig)* [by the *dam tshigpa* or Devotee Hero] "May the Intuition Hero approach and unite [with me]."[440]

That is the meaning of the first of the two terms "Devotee" and "Hero." As for the meaning of the term "Hero," that same [text] states:

> Moreover, it is a "Hero" — because of its accomplishment of the aims of sentient beings, and because it is the object conventionally designated as a purified sentient being.

Question: Well now, how can a syllable which is a seed take on the meaning of the term 'sentient being?'

[Answer:] That same [text] states: **422b**

> Moreover, a seed is like a zygote *(nur nurpo),* [so] it is a sentient being.

Here Tsong Khapa shows that the *aya* in *samaya* comes from the verb /*i* ("to go") by giving the third person singular form *eti.* So he analyzes it as *sam + eti* = Tib. *yang dag par 'gro ba* (LC also gives *yangdag 'gro = samaya).* Now MW (1164, col. 1) gives the following range of meanings for *sam + eti* (from v7): "to go or come together, ... encounter, ... to come together in sexual union, ... to come to, arrive at, approach, visit, seek, enter upon, begin, ... to consent, agree with,...." Immediately thereafter he gives the following range of meanings for *samaya:* "coming together, meeting, ... coming to a mutual understanding, agrecmenr, compact, covenant, treaty, contract,____" It is this presumably this latter range of meanings ("agreement, covenant," etc.) that led the Tibetans to translate *samaya* as *dam tshig* and *not yang dag par 'gro ba.*

Here he adds that *sam + Vi* has the same meaning as the verbal root *'/mil* (third person singular *milati).* MW (817, col. 3) gives the following definition for *•/mil:* "to meet, ... encounter, join, fall in with, ... come together, assemble, concur...." - which is indeed equivalent to the Tibetan verb *'du ba.*

"ye shes sems dpa'yang dag par gro duo." So the Devotee Hero makes the devotion/vow that it will truly bring in and gather in the Intuition Hero. Abhaya seems here to be playing on the double meaning of *samaya,* "to come together" - the Devotee Hero and Intuition Hero "come to a mutual agreement" (that is, make a vow/pledge) that they will "come together" (that is, unite). No one word in Tibetan (or English) seems to capture both of these meanings, so the Tibetans chose *dam tshig* (lit. "solemn word," in the sense of a vow, pledge, promise, resolve, or determination) - hence *samayasattva (dam tshig sems dpa)* is often translated in English as "Pledge Hero." "Devotee" has the advantage that it somewhat captures the double meaning: this hero is devoted to the process of uniting with intuitive wisdom.

So here [Abhaya] gives the example that although [a zygote] does not have a form with face and hands, we still give it the conventional designation "sentient being."

Although there can be various greater or lesser numbers of deities set out in a mandala, in cases where there are fewer deities, then when counting the deities which bless the sense media and the body, speech, and mind, and so on, [in] the visualization *{mngon par rtogs pa)* of the retinue of the mandala, most authorities *(tshad loan)* can match *{tshang ba* - lit. "complete") the number of bases of purification and the number of deities that are the means of purification corresponding *{bstun pa)* to those [bases]. Therefore, if one does not meditate a mandala-retinue *sddhana* written by an authority it will be difficult to complete the essential points of the Creation Stage which will achieve the supreme.

In that regard, when the Intuition Hero enters, like the statement in the *Compendium of Reality (Tattvasarhgraha)*[441] that the eyes, and so on, of the Devotee Being and the eyes, and so on, of the Intuition Being are to be inseparably mingled down to the level of the subtlest atoms, one must have a firm conviction *{mospa)* that they have become of one taste. Thus, [statements that one should have] an intense conviction in one's oneness with all the tathagatas mean that one should believe in one's equality [with them], and [statements that one should have] occasionally a conviction in one's oneness with [all] beings mean that [due to everything's] suchness, which is natural purity, one should realize one's similarity [with them]; and therefore one should develop the conviction that one's own mental continuum and the material/elemental Intuition Hero *{'byung 'gyurgyiyeshessemsdpa'' = bhautika-jnanasattva)* are of one nature, **@423a** and one should develop the conviction [that one has the same nature as other beings] through [realizing] the equality [of one's own Intuition Hero] with the Intuition Hero of others' continuums - that is what [Abhaya's] *Sheaf of Instructions* states.[442]

[Sealing]

441 Toh. 479. *Cf.* note 197 at 384b.

442 This whole passage is quite difficult. Note the parallel construction at the end:

rang gi sems rg/un la'byung'gyur gj(i ye shes sems dpa' dang bdag nyid gcig tu mas par byed la

<u>fzhan</u> rgyud kyi ye shes sems dpa' dang mnyam pa nyid kyis mos par byed do

If this parallelism is significant, then instead of breaking things as above so as to get "elemental Intuition Hero" ***{'byung 'gyur gyi ye shes sems dpa' = 'bhautika-jnanasattvdi)***, we should instead render this with something like "the Intuition Hero which will arise in one's own continuum" (vs. the parallel "Intuition Hero of another's continuum").

Regarding the bestowal of initiation upon the Intuition Hero which has entered - most treatises speak about the bestowal of a water initiation; they say that it is bestowed by a stream of water which has the nature of the spirit of enlightenment and which usually comes from a vase but sometimes comes from within a skull-bowl - so the water of intuition washes all taints along with their underlying instincts. Therefore, one is sealed by the essential fluid of initiation *(dbang bskur ba'i khu ba)* abiding in the crown, and then that [fluid] emerges/ spills over *(gyur)* [on top of one's head in the form of one of the five clan buddhas] according to [which] division of the clans [one is practicing]. However, Saroruha's *Sadhana* and AtlsVs *Analysis of Luipa's Clear Realization*[**5] explain that one is sealed once one has been bestowed [all] *four* initiations. Here, if one knows the statements regarding the way of sealing in [Abhaya's] *Sheaf of Instructions* one will get an understanding of sealing in general, so thus I will explain those [now].

Holding [the Intuition Heros] upon one's crown out of respect is sealing, and through that [means] they are not caused any suffering but arc only caused satisfaction.

Sealing with the Lord of the clan means that, since a son follows the father, one understands that [like a son] one is produced from that [clan Lord father]. Regarding that, when the six buddhas mutually seal each other, then the four such as Vairocana, and so on, are sealed by Aksobhya, because Aksobhya is the mind, and the four [other personality systems of] matter, sensations, conceptions, and **@423b** volitions are no more than the body of the mere mind *(sems tsam gyi lussu zadpa);* that means that one should understand the four [other buddhas/personality systems] to be mind. Abhaya does not posit the [(four latter?) personality systems as] external, so his system is to posit the three [middle personality systems of] sensations, and so on, [conceptions and volitions] as existing in the condition of mind *(sems kyignas skabs).*[444] There is a sealing by nature to that which has the nature.[445] Mind/

Toh. 1490: ***Abhisamayavibhanga-nama*** ***(<u>mngon</u> par <u>rtogs</u> rnam par 'byedpa zhes bya ba),*** by DTparikarairijnana (AcTsa). This is most likely (see Dharma Index pp. 246, 211) a commentary on the following ***Cakrasarhvara Sadhana*** by Luipa: Toh. 1427: ***SrT-Bhagavadabhisamaya-nima (dpalbcom Idan 'dasmngon par <u>rtovs</u> pa zhes bya ba).***

Wayman discusses this at ***YGST:*** 207. He notes that long ago Buddhaghosa's ***Visuddhimagga*** explained that in the context of the twelve links of relativity the ***nama*** in ***nama-rOpa*** stands for the three middle personality systems. Wayman goes on to note thac in other contexts it is quite common for ***nama*** to also include the fifth personality system of consciousness ***(vijnana).***

So, in other words, Aksobhya seals these other personality systems because he is the main buddha corresponding to the nature of mind.

spirit *(sems),* moreover, is the spirit of enlightenment *(byangchub kyi scms)* which arises from emptiness;[446] therefore, Aksobhya's sealing of Vajradhara is the seal of fruition upon the cause, and Vajradhira's sealing of Aksobhya is the sealing of the cause upon the fruition. The statement that Vajradhara is the crown of the five clans is made because he collects the five intuitions within his nature. Regarding the sealing of the rest of the six clans, Vajra Delusion *{Mohavajra, gti mugrdo rje),* and so on, those with names such as Earth Essence *(Ksitigarbha, sa snying),* and so on, are each aspects *(phyogs re)* of the *samadhis* of the five Transcendent Lords and therefore they are sealed by the five Transcendent Lords.

Objection: It would be logical that the five [deities] such as Earth Essence *{Ksitigarbha),* and the five such as Form Vajra *(Rupavajra, gzugs rdo rje),* and the four such as [Buddha] Eye *(Locana, spyan ma),* and so on, should all be sealed by Vairocana since they are all aspects of the personality system of Form.

[Answer:] There is no fault here — when assigning the five personality systems to the five Transcendent Lords, each one of the five again has a set of five buddhas [assigned to it], and therefore it is not contradictory that one personality system like the form personality system should have a Transcendent Lord of another personality system as its clan Lord.

@424a

Regarding the system of sealing the deities of the twelve media *(dyatana, skye mched):* the eye deity [Ksitigarbha] is sealed by Vairocana - because he is very clear. The ear [deity (Vajrapani) is sealed] by Aksobhya - because he is equal to space. Because in the between state and in other occasions pleasure is produced in sensation through perceiving smell, the nose [deity (Akasagarbha) is scaled] by Ratnasarhbhava. Since the desire *(chags pa)* arising from perceiving taste is powerful the tongue [deity (AvalokitesVara) is sealed] by Amitabha who is the actuality of lust *(dod chags).* [The deity of] the bodily sense faculty [that is, touch, the deity Sarvanivarana-viskambhin, is sealed] by Amoghasiddhi - because wind, which is the actuality of Amoghasiddhi, courses throughout the body. Because the mind *(yid)* follows after all of the sense faculties, the mind [deity (Manjusri) is sealed] by Aksobhya.[447]

Again, as Wayman points out *{YGST:* 208), in discussing the personality systems ***The Glorious Esoteric Communion Tantra*** (XVIII, 47) states: ***svabhivarh bodhicittam tu sarvatra bhavasambhavam II*** (My translation: "[The personality systems'] intrinsic nature is the spirit of enlightenment, the source of production everywhere.")

This mapping of deity pairs and senses accords with ***YGST:*** 240—41, but differs from his chart on p. 247.

Following after the sense media, the sealing of the [deities of the sense objects such as] matter, and so on, is stated [one way] in *The Samantabhadra Sadhana* and it is stated in another way in [Nagarjuna's] *Abbreviated [Practice] (Pindtkrta[sddhana]).*[M8] The deity of matter, Matter Vajra (Rupavajra) [is sealed] by Vairocana - because matter is the basis of delusion. Sounds **(Sabdavajra) [are sealed]** by Ratnasambhava - because sounds of **praise,** and so on, generate pride. Scents (Gandhavajra) [are sealed] by Amitabha — because perceiving scents such as saffron, and so on, generates desire. Tastes (Rasavajra) [arc sealed] by Amoghasiddhi - because they satisfy all limbs and course **in** all those.[449] Textures (Sparsavajra) [are sealed] by Aksobhya - because they pervade all the senses. **@424b** Dharmas [that is, mental objects, are sealed] like that also [that is, by Aksobhya].[450]

From among the four elements, the deity of the earth element [is sealed] by Vairocana — because, since it is hard and resistant, it is the basis of great delusion. Water [is sealed] by Aksobhya - because, being like space, even if one cuts it or pierces it it fills in again like before. Since it is luminous *{'oddang bcaspa)* fire [is sealed] by Amitabha, and because it moves all around wind [is sealed] by Amoghasiddhi.[451]

The eye, and so on, [is sealed] by Delusion Vajra [Mohavajra], because it is the actuality of the consort of delusion *{gti mugdga' ma).*[Ail]

Regarding the system for sealing the fierce deities *(khro bo)* - starting from the east [and going around clockwise] to the north-east there are pairs of fierce deities [E and SE, S and SW, and so on],[453] and there are two that are above and below - these [cen deities in five

[448] It is unclear what are the cwo ways arc here.

[449] The meaning of this is unclear. Tsong Khapa is speaking as if tastes corresponded to a certain type of wind/energy (which would "course" throughout all the limbs, etc.), and indeed Amoghasiddhi is usually-associated with wind (as in above paragraph). Perhaps taste and touch (ro and ***reg bya)*** were rcveresed in this text?

[450] The correspondences listed in this paragraph match the chart at ***YGST.*** 132.

[451] Compare these four reasons to the four different ones given in the ***Yogaratnamdla*** commentary to ***Hevajra*** (Farrow & Menon, pp. 174—175).

[452] I am not sure what this means, nor am I sure how this should differ from the eye, and so on, already given above under the 12 sense media.

[453] ***... khro bo gnyis gnyis*** - this might seem to imply that there are two (that is, ***zyab-yum*** pair) in each of the eight directions, totalling sixteen. However, I take this to mean that that he is counting in groups of two: E and SE are the first group of two — there is ***one*** deity in each of these directions, and (as we shall see next) each of these is sealed by Vairocana; then S and SW are the second grouping, scaled by Ratnasambhava;

(Cont'd)

pairs] arc respectively [sealed by] Vairocana, Ratnasarhbhava, Amitabha, Amoghasiddhi, and Aksobhya, because they are each respectively the enjoyment of and the exhaustion of delusion, pride, lust, envy, and hatred. In *Guhyasamaja-Manjuvajra* there are eight fierce deities [all sealed] by Aksobhya - because [all eight] have the actuality of being distinctively produced form the mind and are the actuality of ferocity [and Aksobhya connects with the mind and with hatred]. However, Yamantaka and Padmantaka are as above [that is, connected with Vairocana and Amitabha].

In some treatises the five clan lords are categorized/included *(bsdus)* within the spirit of enlightenment, and that has the import of showing their non-difference from its actuality. In place of statements about the five clan [Lords] and the four mothers [found] in such [treatises] as the two *Esoteric Communions* — in the *Supreme Bliss* there are the five [made up of] the Lord and the [four] *ddkinis* **@425a** and the four [made up of] the goddesses *Itung byed ma [Pdpatmikd* ?], and so on; and in *Hevajra* there is the Lord and the four such as Gauri, and so on, and the four such as Pukkast, and so on;[454] and in the *Red Slayer [of Death Tantra]* there are the five such as Dvesa-yamantaka, and so on, and the four such as Carcika,[455] and so on; and in place of Earth Essence *(Ksitigarbhd),* and so on, there is Vajra Delusion *(Mohavajra),* and so on - and thus the sealings and the symbolisms *(rnam dag rnams)* are to be understood appropriately just like that.

[Offerings and Praises]

Then, the inner and outer, and so on, offerings and praises should be done according to how they occur in one's own particular treatise - and as is often stated, one should do these with the attitude that the object of the offerings and praises and the agent [of the offer-

etc. This then totals eight deities, each pair sealed by a different buddha. Then finally there is one deity above and one below, each sealed by the fifth buddha Aksobhya. This way there is the normal total number of Ten Fierce Deities (borrowing also from wayman's table at ***YGST.*** 132):

Yamantaka and Acala	E, SE	Vairocana	delusion
Prajnancaka and Takkiraja	S.SW	Ratnasarhbhava	pride
Padmantaka and Nlladanda	W.NW	Amitabha	lust
Vighnantaka and Mahabala	N, NE	Amoghasiddhi	envy
Usnlsacakravartin and Sumbharaja	up, down	Aksobhya	hatred

Tib. spells these goddess names ***Gauri*** and ***Pukkasi.***

All Tib. editions spelled this differendy. IvfW (390) mentions that ***Carcika*** is f. for ***Carcaka,*** which is a deity name = Ourga, Brahma. It means repetition of a thought (deliberation) or of a word (recitation).

ings and praises] and the offerings and praises [themselves] are like illusions, appearing in a manner which lacks intrinsic reality.

[III.C.3.b.ii.D'.1'.b'.i'.B".3".b" - Tasting nectar, meditating, and repeating (mantras)]

Then one should taste nectar and meditate deity yoga, and when one is weary *(skyo na)* [from deity yoga concentration] one should perform repetition [of mantra]. The substance of the rosary [used for mantra repetition] should be as stated in the thirtieth [chapter] of *The Kiss (Sarhputa, kha sbyor):*[456]

> Earth (fa),[457] mother of pearl *(nya phyis)* and pearl,
> White substances *(khams),* and so on, and other things,
> Are the attributes *(mtshan nyid)* of a rosary
> That are good for *(khyad par du)*[458] peaceful activities.
>
> Gold, silver, copper, and
> Lotus seeds are good for
> [Activities of] increase - such a rosary
> Should be counted on by a wise person.
>
> Using *(bsgrubs)* all scent[ed substanccejs which have
> The scents, and so on, of saffron, and so on,
> Having made them into little balls (n /K)[459]
> Is extremely well-known to be good for powerful [activities]. **@425b**
>
> *Ruraksa* [berries],[460] *Phenila* [beries?],[461]

456 Toh. 381; Lhasa 396 (GA): 462a-b. Tsong Khapa's citation and the Lhasa edition of these verses are substantively the same, with one exception. Tsong Khapa lists the first substance as ***sa*** (Tibetan for "earth"), which seems strange until we consider that ***sa*** can refer to grayish-white earth or clay, and it is being listed here along with other white substatnces. The Lhasa edition lists ***shel*** here (Tibetan for "crystal"), which seems to make much more sense.

457 ***Cf.*** previous note.

458 ***khyadpar du (vUesatah, vtiista,*** etc.) is present in each verse, though in seemingly different, random places (in the original Skt. the word position would have been less relevant). My guess is that it serves the same function in each verse and should be translated in a parallel fashioin in each verse, as I have done.

459 ***ri lu*** (all three Tib. edititions). The Tib.-Tib. dictionary ***(Dagyiggsar bsgrigs*** [Current Tibetan Dictionary] p. 744): ***ri lu - "ril bu" yi 'bri tshulgzhan [ri lu*** is another way of writing ***"ril bu"\.***

And likewise the bone of a [human] being *(skyes pa'i rus nyid)*
Should be used for fierce activities.

It is explained that [in the first verse] 'white substances' *(khams dkarpd)* means bone, the word 'and so on' means an especially white stone, and that 'other things' means a white jewel.[462] In *The Four Seats*[463] there appears the following:

Saffron, or else
All scent[ed substancce]s in particular,
When made into litde balls *(ri lu)* and dyed/imbued/cooked *(tshos byaspa)*[464]
Is well-known to be used for powerful [activities].

The Vajraddka also explains [that one can use] coral *(byi ru)* and red sandalwood. [In the fourth verse from *The Kiss* above] 'being' *(skyespa)* means human *(mi).*

That same text *[The Kiss]* states an auspicious material *(shispa)*[465] common to all [types of action]:[466]

460 Das (1186) says that this is a Skt. word: "a kind of berry, prob. the smaller species of ***rudraksa,*** of which the rosaries used by ***Tantrik*** lamas are often made."

461 Das (1216) says that ***lung thang= Ibu ha 'dzin*** (which he does not define). ***Ibu ba*** (935) means "bubble, foam, froth, scum" (Skt. ***phena).*** LC (1909) says ***lung thang = arista*** or ***phenila.*** M W (719) says ***phenila =*** "foamy, frothy, ...," but also "a kind of tree, Vasav.; Zizyphus Jujuba, Bhpr.; Sapindus Detergens, L; ... Hingcha Repens, L.;...."

462 The second ***pdda*** read: ***khams ni dkarpo la sogs gzhan.*** I am breaking Tsong Khapa's commentary as follows:

> ***khams dkar po ni, rus pa dang sjigs. kyi sgras rdo Y khyadpar dkar po dang gzhan ni, nor bu dkar por bshad do.***

One could also read this commentary by breaking after the ***sgras,*** which gives the following alternate meaning: "It is explained that [in the first verse] 'white substances' ***{khams dkar po)*** is a term for bone, and so on, and thus for an especially white stone, and that 'other things' is a white jewel." However, I think my rendition above makes more sense.

463 ***Cf.*** note 325 above. Note also that at that point (Tib. 407a) as here ***The Kiss*** and ***The Four Seats*** are quoted together.

464 ***ri lur byas shing tshos byas pa*** — all the meanings for ***tshos*** in Das (1036) and Goldstein (930) have to do with cither dyeing/painting/coloring, cooking, or imbuing/permeating. Das says specifically that ***tshos byed pa*** = "to paint, colour."

465 While this could be a typo for ***shespa*** (which would render "this is common to all of them, it should be understood, ...") all three editions of the ***NRC*** have ***shis pa.***

466 Toh. 381; Lhasa 396 (GA): 462b.

For all actions — peaceful, increasing, powerful, and fierce *(mngon spyod)* -
Use bodhi [seeds].[467]

Moreover, regarding the number of rosary beads, that same text *[The Kiss]* states:[468]

To achieve mantras [in general one needs] fifty [beads] —
Half of that for powerful [activities].
One hundred for peaceful,
And for increasing, eight more.
For fierce, sixty,
[Those are the numbers] one uses for particular activities.

"To achieve mantras" accords with specific activities, and thus it means in order to achieve mantras of all types of activities.[469] [Finally], *The Vajraddka* explains that the rosary cord should be made of golden thread or of cotton-wool thread woven by a young woman whose limbs have not deteriorated[470] — one should wind up nine [such threads].

Then, with the pride of oneself being Vajradhara, one should instantaneously meditate that the fingers of one's right hand are the actuality of a five-pronged vajra, **@426a** upon which is a letter *Ah* from which is produced a sun which is blessed with an *Ah;* and one should instantaneously imagine that the fingers of one's left hand are in the form of the petals of a lotus, upon which is an *Ah* from which is produced a moon which is blessed with that [letter *Ah];* and having [thus] meditated, [imagine that] the central cord of the rosary which is held between those [hands] has the nature of Vajrasattva, and that the [other] eight threads on the cardinal and intermediate sides [of the central thread] have the natures of Padmapani, Maitreya, Gaganagaiija,[471] Samantabhadra, Vajrapani, Manjuirl, Sarvanivarana-viskambhin, and Ksitigarbha; and the rosary beads have the nature of the five clans such as

467 Three differenc spellings for this - Block: ***bo de tsc,*** MS: ***bo de tsi;*** ACIP: ***bo de tsam.*** Das (877) has the following under a ***fourth*** (probably more accurate) spelling — ***bo dhi rtsi:*** "Rosary used to count the recitation of the names of ***Bodhisattvas,*** probably made of a kind of ***peepul [Fiats religiosa]*** wood." This is what today is commonly called "bodhi seeds."

468 Toh. 381; Lhasa 396 (GA): 462b.

469 This is my attempt to render the instrumental ***rjes su mthun pas.***

470 This is likely an idiom/euphemism for a virgin.

471 ***nam mkha'mdzod = Gaganagañja,*** acc. LC (1051). Also, the ***Mahávyutpatti*** (C. Koros VI [20], no. 58, p. 9) has the bodhisattva ***Gaganagañja = nam mkha'i mdzod.*** This must be an alternate name for ***ÁkáSagarbha*** (Tib. ***nam mkha'isnyingpo).***

Vairocana, and so on; and having instantaneously imagined that the thread-holder *(mdo 'dzin, siitradhardi)* is a stupa of the collection of dharmas such as strength, fearlessness, and so on, Vajrasattva, and so on, who is drawn down by the light rays from the seed [syllable] at one's heart enter into oneself [? *rang bnyidji Ita ha]* - bless with the mantra:[472]

> *Akkharukaranuru asohi amanat avisárugani A, Asamkhu alika kusijja itangtavisaru. Oni pade pade mahájnánam sarvabuddha mahabkave Hum Hum Hum Ho Ho Ho Ah Kham Svah$™*

Moreover, one should bestow initiation [upon the rosary deities] with the water of the vase, and then one should make offerings [to them]. **@426b** From *"Ompade"* onwards occurs in the eighth section of *The Kiss.* Those [mantra syllables] arc explained in [Abhaya's *Vajra] Rosary (phreng ba)* and *Sheaf of Instructions* - and [they involve] the dedication *(rab gnas)* which is in the systems of *The Kiss* and *The Four Seats.* If one does a brief dedication *(rabgnas)* [of the rosary]::

> Regarding the rosary: meditate Speech-Vajra and make it one with the Intuition Hero — imagine that from a thorough transformation of that matter *(gzugs)* the form of the rosary [arises]; sprinkle it with the water of the vase — make offerings and repeat the essence [mantra] of Speech-Vajra one-hundred and eight times.

- so [Abhaya's *Vajra] Rosary* states.[474]

Regarding the way of counting, [the forty-fifth chapter of] *The Vajradaka* states:[475]

> For peaceful [acivities] one should place [the rosary] on one's forefinger,
> For increasing [acivities] one should put it on the middle finger.
> It is said the ring finger is for powerful [acivities],
> The final [little] finger should be used for fierce [acivities] *(mngon spyod).*

This sentence is very difficult and unclear.

There are many odd spellings in the first half of this mantra; word breaks arc uncertain. Some possibilities are:

> ***Akkha*** - doesn't seem to exist. ***Akka*** (MW 2) = mother, woman; Akhkhala (4) = an exclamation of joy.
> ***karukara*** (255) = (n.) the joint of the neck and the back-bone.
> ***kham*** (337) = (mfn.) white; foolish, idiotic; harsh, cruel;... [many other meanings].

Much of the preceding discussion is also paraphrased from this same section of Abhaya's ***Vajravali*** (Toh. 3140). See note to Tibetan.

Using the thumb as an iron hook,
Imagine that all the deities are summoned.
If one repeats mantra with intense equanimity/concentration *(samdpatti, myant gzhag)*
One will achieve - have no doubt about this!

This is also in *The Kiss.*[476] *The Kiss* states:

From that very thing one will achieve;
If one does not [do it] completely clearly it will be long [before one achieves].

In the commentary it states that if one meditates that the meditation of one's hands as a vajra and lotus is the indivisibility of emptiness and compassion, and if one counts with the right hand and one has the reality of the understanding (... *shes pa* V *de nyidyod nd)* that the deity's body lacks intrinsic reality — then one will achieve, and otherwise one will not achieve.

Regarding [what was just stated in *The Vajraddka* about] going through the rosary *(phreng ba dbab pa)* with the visualization that one's thumb is an iron hook and that one summons the deities with that **@427a —** *The Kiss* and *The Four Seats* also state that; and regarding *[The Vajraddka s* statement that one should repeat mantra with] 'intense equanimity/ concentration,' that is, [with] the mind not wandering elsewhere, that is explained with great insistence in many treatises, and thus it is very important that the mind not wander. Regarding how quickly, and so on, one should repeat, Sri Phalavajra states [in the *Commentary on* (Jnanapaday *Samantabhadra Sddhana]:*

"Clearly" *(gsal bar)* [in the second pada of *The Kiss* quote just above] means compellingly *(gugskyed),*[477] measuredly *(tsha/I),* not disconnectedly *(yongssu ma braiha);* not too long, not too slow, also not disturbed by inhaling and exhaling; [but] by making a lot of noise which is agitated by the sense faculties and effort it will not be clear —

See note 81 above.

I could not find these verses in ***The Kiss*** (either in Toh. 376, Lhasa 395, or in Toh. 381, Lhasa 396). However, very similar verses do appear in the ***Arisal ofSamvara [Tantra],*** Toh. 373, Lhasa 389 (GA): 25b.

gugskyed (not in dictionaries) means "to compel." ***gug*** means "hook." Also, ***gug(s)*** (and f. ***dgug(s),*** both in dictionaries) means "to summon."

Since the explanations by **Sintipa and** Kamalaraksita[478] also **accord with** this statement, one should do it like that. "Measure" *(tshad)* **means the long or** short measure **of the** syllables.

Regarding whether or not one should recite vocally [out loud]: the *Hevajra Sddhana, "An Elimination of Errors",*[479] [by Ratnakaraianti], and the *Cakrasamvara Sddhana* by Ghantapa and Lavapa[480] state that one should **do** both the vajra repetition **and** the fierce repetition; but in *The Sddhana of the Black Enemy [Slayer]* **Santipa** and Kamalaraksita[481] state that one should do only the fierce repetition and not the mental repetition — this is clearly a distinctive characterisitic of *The Slayer of Death (Yamdri, gshin rje gshed).*

Regarding the two repetitions, Sri Phalavajra quotes two passages [in the *Commentary on* (Jnanapaday *Samantabhadra Sddhana]:*[482]

> With the vajra word one should repeat —
> The vajra word abandons sound ...

and from *The [Esoteric] Communion:*

> With the commitment-intuition which is fierce *(khro bo* V *dam tshigye shes)*
> One's own **@427b** vajra [-tongue] reverberates one's mandala [-body].
> When [anyone thus] hears the syllables and words of the mantra
> That is explained to be the fierce repetition.

The Brilliant Lamp explains that 'fierce' means the mantra of *The Slayer of Death,* and so on; and 'commitment-intuition' means knowing the rites of dispelling *(bskradpa),* and so on; and 'mandala' means one's own body; and 'vajra' means the tongue, the resounding of which is the recitation heard by oneself or another.

Regarding the visualization of what is repeated — Ghantapa and Lavapa state [in their *Cakrasamvara Sddhana]*[483] that the mantra to be repeated comes out of the seed [syllable] at one's heart, [travels down and out] from the tip of the vajra at the secret place and into the

478 *Cf* note 329above.

479 Note here (as at 408b) Ratnakarasanti's ***Elimination of Errors*** is explicitly described as a ***Hevajra Sddhana.*** *Cf* note 333 above.

480 Cf. note 181 above.

481 *Cf* note 329above.

482 I have not found the source from which he is here citing.

483 *Cf* note 181 above.

Mother's vagina, then [it travels up and] out of the goddess' mouth and enters into one's own mouth, and then it [travels back down and] enters the seed [syllable at one's heart again, whereupon] one meditates that it circles around again like before; and imagining that *all* of the mouths and *allot* the yoginTs are repeating mantra [in that way], one repeats. However, Saroruha explains [in his *Hevajra Sddhana]* that it first [begins] from the goddess' mouth, then enters one's own mouth, and then circles around.

[Abhaya's] *Sheaf of Instructions* states that mantra repetition is fourfold. [First, however, the attitude of] the repetition which carries [the mantra] *(khyogs kyi bzlaspa)*[484] is as follows - with the pride of the equality of all things, the mantra rosary enters one's own mouth, comes out of the vajra and goes into the lotus, whereupon it ascends the central channel and emerges from the Mother's mouth and enters into one's own mouth, and [thus] meditating that it circles around one repeats the mantra rosary with relaxed and peaceful syllables. [Regarding the four types of mantra repetition:] [1] That [mantra] which is comprised of dense, gross syllables and which first **@428a** enters the Mother's mouth and then circles around as before is 'the fiercely repeated [mantra-object]' *(khros pa'i bzlas pa).*[485] Ferocious recitation of the essence [mantra], and so on, is 'fierce repetition' *(khro bo* V *bzlas pa).* [2] At the seed [syllable] in one's heart one recites the essence and near-essence mantras and one emanates the host of deities of the mandala to accomplish the aims of beings, then by means of the energy-wind which functions in such a way as to simultaneously draw up (*'dren pa)* both the mantra and the rosary string, [the mantra] enters the seed [syllable] at the heart, and when one has completed the recitations of the mantras of the various deities they each emanate out and gather back in — and that is the 'devotee/commitment repetition' *(dam tshiggi bzlas pa).* In that way, the first two are [the repetition of] both gentle and gross mantra rosaries, and [3] the third is [the repetition of] the threefold set comprised of the mantra rosary, the essence [mantra], and the near-essence [mantra], and [4] the fourth is the repetition of the essence [mantra] or the near-essence [mantra]. Moreover, the fourth one is mentioned in *The Samantabhadra Sddhana,* which explains that the emanated deities fill the expanse of space.

Accordning to Das (165) and others, ***khyogi*** means a chair, a planquin, and also any vehicle or conveyance ***(= thegpa).*** So our phrase literally means "the repetition which is a vehide."

... yige can ni khros pa / bzlas pa o. I am trying to account for the difference between this and the next sentence. This one has the substantive ***yige can*** (that which has letters) as the subject, and it qualifies (equates) that subject with the past tense verbal *khros* ***pa*** (pf. of ***khro ba).*** In other words, the grammar here is that the substantive ***yige can*** is simply apposttionally connected by a copula with the substantive ***khros pa*** V ***bzlas pa.***

Regarding this, Dlparikarabhadra says [in *The Mandala Rite of the Glorious Esoteric Communion (The Four Hundred and Fifty [Verses])]:*

> The Intuition Body emanates while repeating:
> With recitation and exhalation *{prdna, srog)* it should emanate [deities], and
> With the mantra restrained [during inhalation *{aydma, rtsol)]* it should gather
> back [the deities].

This states that when one exhales [while repeating the mantra] one emanates and when one inhales [between mantras] one gathers back the deities;[486] however **Santipa** [states in his *Commentary to [Dipahkarabhadra's] The Four Hundred and Fifty [Verses]]:*[487]

> Depending on the mantra's length one may recite it one, two, or many times, and [this entire] long exhalation is Vitality' *{prdna, srog);* so according to that *{des)* the gathering back is [also occurring simultaneously?] at the time of recitation and emanation. If one repeats like that one's mind will be undistracted.

@428b [This is] our own system, and **[Santipa** continues]:

> Others set forth a system which asserts that when one repeats each individual mantra it is the time of emanation and that at the end of [all] that it is the time of gathering back

Ghantapa and Lavapa state that one should visualize that the Lord and so forth recite[41] and that all the retinue deities recite, and if one recites according to that statement it is said

Note that Dipahkarabhadra's presentation here connects with the first half of the following interesting observation made by Wayman:

> The four [of the five] winds, leaving out *vyana, ...* are *prandydma* [Tib. *srog raol*. This word docs not ordinarily signify in the Buddhist Tantra, 'restraint of breath' but rather *prdna,* in-breathing, and *aydma,* out-breathing; or *prdna,* the passage of winds through the orifices, and *aydma,* the out-going mental component that 'rides on the wind'. *{YGST.* 71)

However, Dlparikarabhadra seems to revcrese this equation, saying that ***prdna (srog)*** = out-breathing and ***aydma (rtsol)*** = in-breathing. (Did Wayman reverse this?) Note also that below (430b) Tsong Khapa explicidy equates ***srog rtsol*** with ***'byung juggyi rlung.***

The next two passages from Santipa are condensed quotes with numerous elisions. ***Cf.*** notes to Tibetan.

gtso bo Ita bu la zhal duyod kyis dodpa

that one can multiply their count [accordingly][489] - [Ratnikaraianti's *Hevajra Sadhana,] An Elimination of Errors,* states:

> One should visualize that from all of the [Lord's] mouths and from all of the goddess' mouths mantras are being recited. Regarding this, due to the repetitions of all the [eight] goddesses one should multiply eightfold[490] the repetitions made by onesef as a deity.

Thus, there are three repetition-visualizations *(zlo ba'idmigspd):* [1] [mantra repetitions] from the mouths of the Father-Mother, [2] repetitions which are visualized with respect to the retinue, and [3] visualization that deities are emanated from the mantra and are gathered back;[491] and according to the *Hevajra Sadhana [An Elimination of Errors]* explanation by Santipa and by [Krsna-] Samayavajra [the *Yogaratnamala*^[1] there are two [more] repetition [-visualizations]: [4] one should repeat the mantras as if they are written by the mind *(sems)* and are arrayed by the mind *iyid)* standing up and going around the seed [syllabic] in the heart, blazing like a rosary of lamps, and [5] one should visualize that all of the mouths and all of the deities are reciting - so there are five [repetition-visualizations in

de daggigrangs kyi gyur yod par gsungs te — chat is, each deity's mouth counts for one repetition, so there are as many repetitions going on simultaneously as there are mouths!

The Dcrge reads "a hundred-fold" ***(brgya*** instead of ***brgyad).***

This seems very garbled and makes little sense. Perhaps some textual corruptions have crept in and have then been dutifully copied into all redactions over time. Indeed much of this section (including the preceding paragraphs and the ones coming up) seem grammatically unclear or hastily written at times.

Peking 4687 (Dharma Index Supplementary 4601): ***Sri-hevajra-panjikd-yogaratnamdld-ndmd (dpaldgyes pa'i rdo rje'i dka"grelrinpo chesbyor ba'i phreng bazhes bya ba),*** by Samayavajra (dam tshig rdo rjc). ***Cf.*** translation from Sanskrit by Farrow and Menon. Regarding the author's name: there seems to be some confusion (or conflation, or equivalency) between the names Samayavajra and Krsna. Peking (and hence the Dharma Index) cite the athor of the ***Yogaratnamdld*** as Samayavajra, and they cite a Krsna-pandita as the ***translator.*** Then, as the Dharma Index points out in their entry to the ***Sahajasiddhi*** (Peking 4694, Dharma Index Supplementary 4608, one of the chree texts by Samayavajra), the Peking edition cites dam tshig rdo rje (Samayavajra) as the author, Krsna-pandita and Tshul Ichrims rgyal ba as the translators, but then states that it was "translated by 'the author' and Tshul khrims rgyal ba." This leads the editors of the Dharma Index to note here that "Dam-tshig-rdo-rje [Samayavajra] would seem to be another name for Krsna pandita." Farrow and Menon simply attribute ***Yogaratnamdld*** to Krsnacarya with no mention of this discrepancy. In their index, Dharma Index gives cites the name as "Samayavajra (Krsna-samayavajra)." They also cross-list che ***Yogaratnamdld*** (4601) under che name Krsna-pa.

total]. Jalandharipa explains [in his *Hevajra Sadhana, "A Vajra Lamp']*[493] that the former one of those is 'the sphere repetition' *(gongbu'i bzlas pa)* and the latter is 'the devotee/commitment repetition' *(dam tshiggi bzlas pa).*[494] In these contexts, although one visualizes the winds and does the vajra repetition of the three letters [that is, one aligns the winds with the three letters], **@429a** and although this has been explained by many such as [Abhaya in] the *Sheaf of Instructions* and by Prajnaraksita,[495] and so on, I have not written about it.[496]

One should enter into one's count the repetitions [which one docs] in the actual [formal] session with a single-pointed mind free of the faults of repetition, but once one has given up the actual [formal] session one does not enter into one's count whatever repetitions one does in-between sessions, although there is nothing wrong with repeating [then] - as Aksobhyavajra states in *The Sadhana of the Black Enemy [Slayer]:*

> Even when one gets up [from the session] one should visualize the Esoteric Mantra Body and repeat [mantras, even though] it does not help one's count.

Regarding the colors of the mantra - Saroruha's explanation classifies according to the colors of the [different types of] action: peaceful, increasing, powerful, and fierce [mantras] are white, yellow, red, and black. Just as one does not need to change the color of the deities in the context of the preparatory recitation *(sngon du bsnyen pa),* the color of the mantras should also vary in accordance with the deities; or alternately, one should do it like Tibetan lamas say - make them red in order to bring the deities under control. Subhagavajra explains [in *The Stages of the Path ofthe Universal Vehicle]-*[497]

> The technique *(thabs)* [to be used] at the time of the repetition should be understood through the strength of the context - [repeat mantra] like whirling a fire-brand *(mgal me bskor ba)* or like throwing a roped spear *(thag mdung)* or like

493 Toh. 1237: ***Hevajra-sadfiana-vajrapradipa-ndma-fuddha-tippant (kye rdo rje'i sgrub thabs kyi mdor bshadpa dagpa rdo rje sgron ma zhes bya ba),*** by Jalandharipa. See note to Tibetan for citation.

494 Presumably 'former' and 'latter' refer to the last two [of the five] discussed, those described by Samipa and Samayavajra. Note that the latter (the commitment repetition) is the same name as Abhaya's second of four given a few paragraphs above.

495 ***Cf.*** note 339 above.

496 Or perhaps: "many have already explained it, so I will not explain it here now."

497 See note 170 above.

> a bunch of feathers *(sgro "i chun po)*[m] or like winding up twine *(the gu bsgritf*^ or like binding with chains *(Icags sgrogsbrel ha).*

Tibetan lamas do connect the first with peaceful [activities], the second with fierce, the third with increasing, and the last two with powerful, and they **@429b** thereby explain the [various] types of letters and light-rays of the mantras, however I have not seen anyone else[500] clearly explain this - [in fact] Saroruha says that [just the *one* method involving the mantra] circling from mouth to mouth, which is a circling like a fire-brand, is to be classified according to the colors of [all] four actions, and Prajnendraruci says in *The Blazing Jewels [Sadhana]:*™

> Then the wise one repeats the mantra —
> It should circle around from the mouths of the Father and Mother
> Like the wheel of a fire-brand.
> The color should be classified according to the classification of action.

Therefore, that [one method of fire-brand circling] has the set of four actions.

Thus, from the entry of the Intuition Hero up until the repetition is the branch which completes the deities which one has created; [but] recollecting the symbolism *(dagpa dran pa)* [should be done] for the most part according to what Durjayacandra said: he said that when one is unable to concentrate then one should recollect the symbolism *(bsam gtan mi nus na dag pa dran pa)* - thus one should do it when one has become weary from deity yoga; and furthermore, like the explanations by Sintipa, Durjayacandra, and Dombipa there are many explanations [of what to do] in the context of the main part of the session *(thun gyi*

Das (337) says ***sgro*** means feather, but ***sgro ga*** and ***sgro gu*** mean 'rope, cord, strap,' and so on, and ***sgro ga*** can also mean "the little bubbles in sparkling beverages." Could this be "a bunch of sparkling bubbles" ?

All three texts had ***the gu bsgril.*** No dictionary has ***the gu.*** However, Das (563) has an entry under ***thagu (=*** Skt. ***ddma)*** which says that a "vulgar" spelling for this is ***tfalgu.*** This word means "a wreath, a short cord or rope; twine for making garlands; a chain or fetter."

That is, Tantric commentaries by ***Indian*** siddhas.

Author's name is cited in block & MS as ***Pradznya'intra ru tsi;*** in ACIP as ***Pradznya'indra ru tst).*** Toh. cites only this one text by him (in the ***Hevajra*** section, acc. the Tanjur chart): Toh. 1251: ***Ratnajvalasadhana-nama (rin chen 'bar ba zhes by a ba 'i sgrub pa "t thabs).***

dngosgzhi). Saroruha and Jayasena[502] explain that it is after the torma that one one should recollect the symbolism, and according to that one would do it in between sessions.

As we can see with the elucidations of the intention of Luipa's *[Cakrasarhvara] Sadhana* by Prajfiaraksita[503] and others, and with the explanation in Saroruha's *Sadhana,* there are very many who assert that the successive withdrawal into Clear Light has the [same] import as the 'dissolving [yoga]' *(rjesgzhig[gi rnal 'byor])* which is stated in [Nagarjuna's] *The Five Stages,* **@430a** and thus if one docs that one should practice while remembering the view [of emptiness].

[There are many other topics — for example:] there is an explanation that even the subtle drop is to be meditated within each context, [and one topic is the system of] meditating in [such] contexts, and especially the system for stopping either dullness or agitation which [thereby] achieves mental stability for visualizing that; and [there is the topic of] the system for cultivating alertness *(dranpa)* and attention *(shes bzhin),* and [the topic of] the gauge of when one has achieved quiescence, and so on - these [topics] are common to both Mantra and Transcendence [Vehicles], and since one must definitely understand them from what I have already extensively explained in the stages of the path which is common to the vehicles, one should look there. Regarding the context of meditating the deity and emptiness, Tathagatavajra explains [in his *Commentary to Luipa's Clear Realization]:*[504]

> Moreover, regarding this, from the morning session to the midnight session one should abide meditating only the deity. Then, one should meditate emptiness...

- this is in terms of [when one is] meditating emptiness separately.[505]

[502] Jayasena has five books (Toh. 1518, 1519, 1521, 1522, and 1589) in the Sarhvara section of the canon (A2b1), and one (Toh. 3775) in the "Miscellaneous" section of the canon (E7).

[503] Toh. 1465: ***$ri-abhisamaya-ndma-panjikd (dpalmngonpar rtogpa zhes bya ba'idka' grei),*** by Prajfiaraksita. The Dhama Index states that various indexes cite this as a "commentary on the bDe-mchog-gi sgrub-thabs by Luyipa."

[504] Toh. 1510: ***Luyipabhuamaya-vrtti-dka-viiesa-dyoui-ndma (Luyipa*** V ***mngon par rugs pa*** V ***grei pa 'i Ti'ka' khyadpargsal byed ces bya ba),*** by Tathagatavajra. This is Tathagatavajra's auto-commentary on Toh. 1509: ***Luhipddabhisamaya-vrtti-samvarodaya-ndma (I'uyipa'i mngon par rtogspa'i 'grei pa sdom pa 'byung ba zhes bya ba),*** which is in turn his commentary on Toh. 1427, Luipa's ***Sri-Bhagavadabhisamaya*** (cf. note 443 above). Cf. note to 386b.

[505] This final litde section, from "[There are many other topics - for example:] ...." to the end, is very strange; it seems hastily thrown in.

fIII.C.3.b.ii.D'.1'.b'.i'.C" - The follow-up (to those yogas of the actuality of the session)]

The third has two: [1*] The rite for fortifying the body *(lus brtas)* and creating the torma; and [2"] The rite for creating the guests and offering [to them].

[III.C.3.b.ii.P'.1'.b'.r.C".1" - The rite for fortifying the body *(lus brtas)* and creating the torma]

When one's body and mind arc fatigued *(dub)* from having meditated in that way, there is the rite of fortification *(rtospar byedpa "i cho ga)*[*06] - one should refresh one's weariness *(ngal bso)* according to the method stated in *The [Esoteric] Communion Tantra* [as cited] by Dlpankarabhadra [in *The Mandala Rite of the Glorious Esoteric Communion (The Four Hundred and Fifty [Verses])]:*[TM7]

> On one's crown a moon with a moist OM
> Drips the water of the holy mind
> Causing the satisfaction of body, speech and mind
> - [Thus] should [it] fall according to the rite.

That method involves imagining that in a finger-span of space above one's crown[508] **@430b** there is a moon mandala marked with an OM from which nectar falls, moistening each and every atom of one's body down to one's feet. Moreover, Sri Phalavajra explains [in the *Commentary on* (Jnanapada *s) Samantabhadra Sddhana]* that one imagines that the nectar is impelled by the light rays of one's inhalation- and exhalation-wind, and that it then falls on the crown and drips. Sintipa explains [in his *Commentary to [Dlpankarabhadra s] The Four Hundred and Fifty [Verses]]:*

[6] In the heading we have ***brtas,*** and here we have ***rtos.*** Regarding ***rtos*** - Das says to see ***brta ba*** (on 557), and ***brta ba*** (pf. ***brtas)*** he defines as "to grow wide, expand; be copious, abundant... inflate____" On the other hand, Gold has no entry under ***brta ba,*** but says (487) that ***rtos*** (pf. ***brtas)*** means "to protect, to defend, to look after." Assuming these are all variations of the same verb, I am combining the meanings of "to expand" and "to look after" in the context of the body being tired ***(dub),*** and thus am coming up with the translation "to fortify" for ***brtaslrtaspa.***

['] I could not find this passage anyhere in the ***Esoteric Communion Tantra*** (Toh. 442) or in its ***Further Tantra*** (Toh. 443).

[8] ***spyi bor mtho gang tsam gyi bar snang la*** — Das (602) says that ***mtho, mtho gang,*** and ***mtho re tsam*** have to do with "a span, from the tip of the thumb to the yip of the middle finger when extended."

> The light rays of the OM draw it [nectar?] in from the ten directions, and by vitality and exertion *(srog dang rtsol has)* one makes it enter within and run throughout the whole mass of channels such that it pervades the whole body.

That is the way it descends inside by 'vitality and exertion' *(srog rtsol),* that is, by inhalation- and exhalation-wind.[509] He explains that when one's weariness is refreshed by that one should then do additional *(phro)* repetition and meditation, so since it is to be done whenever one is weary *(nam mngal)* it is not definite that it is [to be done] only at the end of the rite.

Then, as [Sri Phalavajra's?] *The Samantabhadra Sddhana Root-Commentary™* explains, when one wants to end the session one again makes offerings and praises to the mandala, tastes nectar, and then requests the mandala to depart - but this is a request to depart which entails that the mandala deities gather back into the Lord, not that they go elsewhere.

When one practices this way (*'dirgrub no),* one should make a torma at the end of [each of] the four sessions - as *The Latter [Tantra of/ Clear Expression (Abhidhanottara-tantra, mngon brjodbla ma)*[511] states:

> With the procedure of this rite
> One should give in the four session-breaks.

- and other [texts] are also similar [regarding this]. When one does not practice [this way] *(ma grub na),* one should give the torma at the end of the final session. Moreover, Saroruha explains that it [the torma offering] is to be done after one has gathered the mandala inhabitants *(dkyil 'khorpa)* back into oneself, **@431a** but the *Sheaf of Instructions* explains that it is once one has made the torma that one gathers the mandala inhabitants into oneself - so one can either do it at the very end of the final session or in-betweeen sessions, whatever makes one happy.

Again we sec this equation, as mentioned above in note 486.

Presumably the commentary by Sri Phalavajra, Toh. 1867 (cf. note 432).

Toh. 369: ***Abhidhdna-uttaratantra-ndma (mngonpar brjodpa*** V ***rgyud bla ma zhes bya ba).*** This is a Sarhvara Tantra. ***Cf.*** Martin M. Kalff, ***Selected Chapters from theAbhidhdnottara-tantra: The Union of Male and Female Deities.*** (PhD. thesis) Columbia University, 1979. Also see discussion of that Tantra in Panchen Sonam Dragpa's ***Overview,*** pp. 51—54.

Although there is a variety of torma-rites, the intentions of *The Kiss, The Four Seats,* and *The Vajradaka* are for the most part similar — so I will [now] explain the intention of *The Kiss* according to what is stated in the *Sheaf of Instructions.*

Tormas arc said by many Tantras to be very important at the beginning and the end [of practice] in order to pacifiy demonic interference *(bgegs)* and to achieve powers, and thus one should use them - at that time [when one uses them], the ninth section of *The Kiss* states:[512]

> [Do it] on the fourteenth day of the waning moon,
> Especially on the eighth day, and
> On the tenth day of the waxing [moon].[513]

- these are special times, but otherwise it is stated that one should give [tormas] each and every day.

Regarding the deity yoga of the giver - in the *Guhyasamdja-Aksobhyavajra* it is stated that the creation of oneself as Vajrasattva has options *(gdam nga can):* [one can create oneself as Vajrasattva] with the completion of the visualization *(mngon rtogs rdzogs pa)* or with the rite of the four branches [of *sevz-sddbana],* either gradually or instantaneously - and one can also understand that from other [sources] as well.[514]

[Regarding the vessel for holding the torma -] of the three [ways] the torma rite can be practiced by that one, in the extensive [way] the vessel for [holding] the torma which is transformed into nectar is said by *The Kiss* to be "a lotus vessel," [which means] a skull-bowl vessel,[515] and the *Sheaf of Instructions* **@431b** says that a vessel such as a trough/platter *igzhongpa),* and so on, is also suitable - and the *Red Slayer [of Death] Tantra* explains further that this is to be a palanquin- or copper- trough/platter vessel;[516] but [Abhaya's *Vajra] Rosary*

[512] Toh. 381; Lhasa 396 (GA): 472a-b.

[513] These are, respectively, the 29th, 8th and 10th days of the lunar month.

[514] Block and ACIP *read,* ***gdam nga can sugsungs,*** and MS reads ***b\dam nga can sugsungs.*** The spelling (and root verb) for ***gdam nga*** is somewhat confused: it varies from source to source whether the root is ***'dem*** or ***'dems*** (Gold 583, 605), or ***'dam*** or ***'dams*** (Das 679; RY). In any case, Gold (584) says ***gdam nga*** - "optional, left to one's choice/selection," and Das (679) says that ***'dam ka = 'damga = 'dam nga = vikala*** = "choice, option."

[515] The ***Hevajra Tanatra*** (II, 3, 58 — Farrow & Menon, p. 201) indicates that it is part of the Tantric code language ***(sandhyabhasa)*** that ***padmabhajana*** (a lotus vessel) means ***kapala*** (a skull-bowl).

[516] ***khyogs sam zangs gzhong gi snod—*** the meaning of this is unclear. All sources say ***gzhong*** = "trough, platter, ..." and ***zangs*** = "copper" (though ***zangs*** alone can also mean a copper ***pot).*** The real mystery word here is

(Cont'd)

explains that one can give [the torma] in a clay cup *(kham phor)* and even in the cupped hands *(khyor ha)* - therefore, whatever it is will work *(ci rigs so).*

Regarding the substance of the torma - [Abhaya's *Vajra] Rosary* and *Sheaf of Instructions* explain that [one should use] flour *(zan),* peas/beans *(sran ma),*[n7] meat, fish, barley soup *(chan thug),*[51*] pastry *('khur ha),*[519] beer, water, onion, white garlic *(sgogskya),* and milk, and so on, or ifone can not acquire [these] then even just flour and water, and so on, are suitable.

Regarding the way of preparing/arranging *(bsham tshul)* the torma and the offering substances - *The Kiss* states:[520]

> The honoring [substances] *(rim 'gro)* such as drinking water, offerings, and so on, and
> The foods such as fish and meat, and so on, and
> Also the delights *(spro ba)*[521] [such as] beer and intoxicants -
> Everything that one needs on the left,
>
> And the water vessels on the right, and
> The vessels of offering substances in front
> - All of these substances
>
> Should be purified [transformed] with the five nectars.

Regarding the third line, the *Commentary* [the *Sheaf of Instructions] says:*

> Beer [means] desirables that cause joy, ...

khyogs. All sources say this means "palanquin; bier; tray (RY); a vehicle or conveyance; (Skt. ***dull, dold, doiika,*** etc.);" also, RY says that ***'khyog*** (note different spelling) can = "pot."

***sran ma* -** acc. Das (1287) this can apparently refer to a wide variety of peas and/or beans.

chan = "sop, mash, pulp" (Das 409), or "boiled corn, barley" (RY). ***thug (pa)*** means "soup."

'khur ba - Das (187) says that as a sbst. this means "pastry." RY agrees, and adds that ***khur ba*** (ACIP's spelling) means "pf. of ***'khur ba:*** 1) cookie, pastry, bread; 2) syn. ***thugpa;*** 3) vegetables."

Toh. 381; Lhasa 396 (GA): 471b. Tsong Khapa's citation of the second pada of the second verse reads ***mdun du*** ("in front") which which fits better with the theme of directional placements than the Lhasa edition's ***mngon du*** ("manifestly"). Otherwise both arc the same.

spro ba - Das (813) says that as a substantive this is ***utsaha, autsukya*** = "joy, energy, cheerfulness." Since the previous padas ended in substantives, this would seem to be a substantive as well. Perhaps "refreshments"?

If one has two tormas, [one] made of meat and [one made of] fish, and so on, it is said that one places them to one's right and left; and regarding the purification [transformation] by the five nectars — the *Sheaf of Instructions* states that one purifies [transforms] through using a nectar-pill or else through meditation.

Regarding the method of creating the torma - the explanation in [Abhaya's *Vajra] Rosary* is the intention of *The Kiss,* and it is also elucidated in the *Sheaf of Instructions,* and **@432a** [Abhaya's *Vajra] Rosary* says that that very method of creating it is the same in *The Esoteric Communion, [Supreme] Bliss,* and *Hevajra.* Namely, from *YAM* there arises [a blue bow shaped] wind [mandala] upon which is *RAM* from which is produced [a red triangular shaped] fire [mandala] upon which is an *AH* from which is produced a white skull-bowl which sits upon [a tripod of] three heads which are produced from the three germinal [syllables *OM AH HUM];* in that [skull-bowl] the five nectars and the five meats which are produced from the ten seed [syllables] such as HUM, and so on, are created, blessed by - that is, marked by — those ten seed syllables.

The seed [syllables] are:

> *HUM, BRUM, AMH, HRÍH, KHAM,* and *BRUM, HUM, HRIH, TRAM [MO].™*

In both [Abhaya's *Vajra] Rosary* and *Sheaf of Instructions* it is not clear what is produced in which of the cardinal and intermediate directions, and there is also nothing that clearly emerges in *The Kiss, The Four Seats,* or the *Arisal of Samvara [Tantra].* The *Red Slayer [of Death] Tantra* explains that the five meats which are named *GO, KU, DA, HA, NA* [after the first syllbales of their Sanskrit names] are made respectively to have the nature of Vairocana, and so on, and are set out respectively from the east [clockwise around] to the center - and

There are many evident problems here. This is not the expected list of ten; there appears to be a list of nine syllables here, followed by the closing verb/syllable ***mo*** (in block ***&C*** MS) or ***ngo*** (in ACIP). The nine are not syllables expected in this context, and some (notably ***AMH)*** have seemingly impossible spellings (though this appears again about a page later, near the end of 432b). Either all chrec ***NRC*** editions arc very corrupt in this one location, or perhaps what Tsong Khapa says in the next sentence about certain texts being "unclear" ***{mi gsalzhing... gsal bar ma 'byung)*** refers to this list. That is, perhaps this corruption has been copied over from those texts and Tsong Khapa is politely pointing out the corruption by calling it "unclear." In any event, the syllables that are discussed in subsequent sentences are what one would expect for the seed syllables of the nectars and the meats, etc. But then later (mid 432b) he discusses a set of five and a set of four ***which is really five*** since it shares one member in common (great meat, not a syllable) with the first set of five.

[these five buddhas then] arise from the syllables *BRUM, AMjRlM, KHAM,* and *HUM.™* The five nectars which arc named *VI, RA, SU, MA, MU* [after the first syllbales of their Sanskrit names] [are made] respectively [to] have the nature of Locanâ, and so on, and are set out respectively beginning from the fire [direction, that is, south-east, going clockwise around] to the center - and [these five consort-buddhas then] arise from the syllables *LAM, MAM, PAM, TAM,* and *BAM,* and they are marked by them.[524]

Now in [Abhaya's *Vajra] Rosary* and *Sheaf of Instructions* these appear in the order "the five nectars and the five lamps;" as the *Sheaf of Instructions says:*

> The visualizations *(mos pa rnams)* of the natures of such intuitions as being the actual five tathâgatas **@432b** arc the five lamps and the five iron hooks.[525]

So the five lamps and the five iron hooks are explained to be the five tathâgatas, and since Aksobhya, Vairocana, Ratnasarhbhava, Amitâbha, and Amoghasiddhi, "the five iron hooks," also arise in that sequence, it is clear that from the first five syllables the five meats are pro-

In ***The Cult of Tara*** (p. 158), Scephan Beyer explains in a commentary to a ***sadhana*** by Pad ma dkar po: GO = "cow," KUJdcura = "dog," DAmya = "horse," HAstin = "elephant," and NAra = "human." Note that in that ***sádhana*** it says "these transform into the five fleshes," so there it is dear that these are the actual seed syllbales from which the meats arise. It might appear from the Tibetan here in the ***NRC*** that Tsong Khapa is saying that the five meats are ***named*** by those five syllables, but that the five meats/buddhas then ***arise*** from BRUM, AM, etc. However it seems that the Tibetan here can be read in such a way as to follow Padma dkar po.

We also can cite here a passage from the ***Hevajra Tantra*** (1.2.2, p. 25 in Farrow & Menon's edition):

> ***tathagatanam bijam I bum am jrim kham hum //***
>
> The seed-syllables of the five Buddhas are: bum, am, jrim, kham, and hum.

This supports my reading above (that these five syllables arc in fact the direct seed syllables of the five cachagatas, not [direcdy, at least] of the five meats).

Note also here that Sanskrit of this text clearly has ***BUM*** (not ***BHRÜM).*** Many ***sadhanas*** have ***BHRÜM*** in this context, which may in fact be a mistake (in ***this*** context - ***BHRÜM should*** occur for the creación of che measureless mansion). Noce chac chroughouc chis section in che ***NRC*** (in all editions) wc have ***BRUM,*** a spelling half-way between ***BUM*** and ***BHRÜM.*** If the ***Hevajra*** text is correct, we may see here an intermediate stage in the process of this corrupción.

I am following the same logic here to arrive at the same syntax as in the previous sentence (see previous foocnote). Again, padma dkar po's ***sadhana*** explains ***(The Cult of Tara,*** p. 158): VIt = "excrement," RAkta = "blood," SUkra = "semen," MArhsa (actually MArhsa) = "flesh," and MUtra = "urine."

"The visualizations" is che subject, and che grammar is "The visualizations of ***A*** as ***B*** are ***Xznd YT*** I am simplifying ***rnam pa de Ita bu 'iye shes*** (pan of ***A*** here) from the literal, awkward "intiucion which is like chat form" to the simpler "such intuiton" in order to make chis awkward sencencc somewhac inteligible.

duced[526] - thus, going from the center and proceeding clockwise through the four directions, from *HUM,* and so on,[527] the great meat [human flesh], and so on, is produced, marked by those [same] letters; and proceeding from the fire [direction, that is, south-cast, going clockwise around] to the powerful [direction, that is, north-east], from *BRUM,* and so on,[528] great taint *(dri chen),* and so on, is produced, marked by those [same] letters - [and here] since the great meat is common [to both sets] no more than four are mentioned.

There is also a way of explaining the [five] nectars as the five tathagatas — the *Drop of Mahdmudra [Tantrap*[19] says:

> Ratnasarhbhava is explained to be 'blood,'
> Amitabha is expressed as semen,
> Amoghasiddhi is great meat,
> Aksobhya is urine,
> Vairocana is explained to be excrement
> — These are the five supreme nectars.

Doing it like that is also what is explained in Ghantapa's *Five Deity Supreme Bliss Sddhana.™*

> *HUM, OM, KHAM, AMH, TRAM-*
> Urine *(dri chu),* excrement *(dri chen),* great meat,
> Spirit of enlightenment [= semen], self-originated flower [= blood].[531]

[526] The syntax is dificult and unclear here.

[527] Are the others the recendy mentioned ***BRUM, AM./R/M, KHAM}*** Or is he now referring to the original seemingly garbled list above: ***HUM, BRUM, AMH, HRlH, KHAM >***

[528] Again, would the others be the recently mentioned ***AM, JRIM, KHAM ?*** Or, again, is he now referring to the original seemingly garbled list above (which would make sense, since we were puzzled that the second half had four members and not five): ***BRUM, HUM, HRlH, TRAM?***

[529] ***Cf.*** note 427.

[530] This must be one of the texts by Ghantipa (in Toh. rdo-rje dril bu [pa]) in the Toh. range 1431-1439 (esp. 1432, 1437, 1438).

[531] "Spirit of enlightenment" ***{bodhicitta, byang chub sems)*** is well-known to mean "semen" in a Tantric context. What seems less well known is that "self-originated flower" ***(svayambhükusuma, rang [']byung me tog — cf.*** LC for this equivalence) means "blood." For example, this appears in the ***Hevajra Tanatra*** (II, 3, 48) - The Sanskrit and translation by Farrow 6c Menon (p. 198) for the first two pádas are:

> ***svayarhbhükusumam prápya padmabhande niveiayet/***
>
> Obtaining menstrual blood he must place it in a skull-cup ...

LAM, MAM, PAM, TAM-
Cow, dog, elephant,
Horse — all of the lamps have a seed [syllable].

- so it [Ghantapa's *Sadhandi]* explains; Lavapa also states it similarly, [revealing] a system in which one goes counter-clockwise around the main directions and **@433&** clockwise around the intermediate directions.[532]

Moreover, regarding the colors of the seed [syllables] *The Latter [Tantra of Clear Expression (Abhidhanottara)?]* explains that the center and four main directions are blue, white, yellow, red, and green, and that the colors of the four intermediate directions are white, blue, red, and green; and it is explained that the wind mandala is decorated with banners and the fire mandala with flames, and that the one-piece [white] skull-bowl is red on the inside. Those two [authors][533] align *{ngo bor mdzadpa)* the nectars with the tathagatas and the meats with the Mothers, as one can tell from the seed [syllables].

In the Indian treatises most of the rites for creating tormas have many [instances] wherein the seed [syllables] of the five clans and the [five] Mothers produce the ten substances. Moreover, the creation of each of those ten substances from the first letter of their [Sanskrit] names is explained by [Ratnakaraianti's] *The Jewel Lamp: A Commentary on the Black Enemy [Slayer]*',[534] and by the *Commentary* on Luipa written by Ansa,[535] and by Jayasena;[536] and *The Latter [Tantra of Clear Expression (Abhidhanottara)}]* says that going from the south-east and proceeding clockwise around to the center are *GO, KU, DA, HA, NA,* which are white, blue, red, green, and blue, from which [are produced] the meats of cow, dog, elephant, horse, and human, [each] marked by those [same seed syllables], and that going from the east and proceeding counter-clockwise around to the center are *VI, MU, MA, RA, AH,* which are white, green, red, yellow, and white, from which [are produced] excrement, urine, great meat, blood, and semen, [each] marked by those [same seed syllables]. In the two

532 This is normal in the Mother Tantras.

533 Presumably the two explanations by Ghantapa and Lavapa.

534 Toh. 1919: ***Sri-Ki^ayamdri-mahdtantraraja-panjika-ratnapradtpa-nam (dpalgzhin rje dgra nagpo± rgyud kyirgyalpo chenpo'idka' grelrinpo cheVsgron mazhes bya ba),*** by Ratnakaraianti-pa.

535 ***Cf.*** note 443 above.

536 Jayasena is cited as the author of the following texts in Toh.: 1516-19, 1521-22, and 1588-89. Though the text referenced here should be Jayasena's commnetary on Luipa's ***Clear Realization*** (Toh. 1427), none of the tides of Jayasena's texts clearly indicate that they are such a commentary.

previous ones the seed [syllables] of the five clans are placed upon them — [but] the system of producing each from its own name-letter is good.[537]

In short, the torma [-holding] vessel is created as a skull-bowl and the torma substances **@433b** are created as the ten substances; and when one analyzes those from the perspective of the seed [syllables] there are two ways: [1] creation from the seed [syllables] of the five clans and the [five] Mothers, and [2] creation from the first letter of each one's name; and when one analyzes from the perspective of where they are created, then according to the explanation in *The Jewel Lamp: A Commentary on the Black Enemy [Slayer]* there are [again] two ways: [1] placing the seed [syllables] of the ten substances and the five clans in the center and the four main directions — just those five [places] - or [2] doing it in both the main and the intermediate directions. In *The Latter [Tantra of Clear Expression (Abhidhdnottara)?]* there are [again] two ways: [1] creation of the meats in the center and the four main directions and the nectars in four intermediate directions, and [2] creation [of these things] in the opposite way; and there are [again] two ways: [1] making the meats the male Transcendent [Lords] *(shegs pa)* and the nectars the female Transcendent [Lords] *(shegs ma),* and [2] making [these] in the opposite way - but principally it uses the system wherein Aksobhya is in the center.

Regarding the five nectars, four - excrement, urine, and the white and red elements [that is, semen and blood] - are [always explained] the same [way], but there are many explanations regarding the fifth: Naropa and Vitapada, and so on, explain that it is the great meat [human flesh]; Bhavabhadra in his *Commentary on The Four Seats*[538] explains that it is dried phlegm *(ludskam)*[539] and mucous *(ngar snahs);* but the *Arisal of Sarhvara [Tantra] explains* three possibilities, a worst, middling, and best: [1] fat produced from meat, [2] marrow *(mar)* and spinal fluid *(gzhungspa)* produced from the cavities [of bones] *(sbubs),*[540] and [3] brains produced from the head.

... rang gi mingyig las skyedpa V *lugs la de legs so*

Toh. 1607: *$H-camrpTtha-tantrardja-smrttnibandha-ndma-tika (rgyudkyi rgyalpo dpalgdan bzhipa'i grelpa dranpa'i rgyu mtshan zhes bya ba),* by Bhavabhadra (or Bhavabhadra in all three *NRC* editions).

Das (1216): *lud=* "manure;" *lud pa* = "phlegm, mucus." W usually means the former, but given the context (followed by *ngar snabs* = mucous/snot), I am choosing the latter.

These arc odd words, *sbubs* usually means a hollow, etc. But given the context *{mar* always simply means "marrow"), it must refer to bone-hollows, *gzhung* (no final *s)* normally just means "middle, center," but *kladgzhung* means spinal marrow (Das 1081). Also, Gold **(997)** has many entries for *gzhung,* but only two *with* our final *s {gzhungs): gzhungs brgyangs* = "spinal cord," and *gzhungs rings* = "spinal column."

Moreover, the five meats are called "the five iron hooks and the five lamps" because they compell powers *(dngos grub 'gugs pa)* and illuminate. Then, having imagined that *HA, HOH, HRIH* within the torma sequentially clears away ordinary color, scent, and potency *(nuspa),* **@434a** one imagines a perfect color, and so on. In [Abhaya's] *Sheaf of Instructions* and *[Vajra] Rosary* it is not explained that in the practice of creating the torma there is creation of three deities; but *The Kiss* and *The Four Seats* state that one meditates that from *HA* [comes] Amitabha, from *HOH* [comes] Vairocana, and from *HRIH* [comes] Aksobhya - if one does that, the *Commentary on The Four Seats* explains that having recited *HA, HOH, HRIH* three times one transforms *(skyedpa)* the three - color, scent, and taste, which are cleansed of faults - into the three deities.

Whipped up by the wind, the fire blazes causing an intensity *(gdungspa)* which melts the letters, and so on, which then look like [a pool of] frothy semen with the color of the rising sun.[541] Imagine that the steam [rising] from that transforms into a syllable *HUM* from which is produced a vajra-marked *khatvdnga;* it melts and falls there [on the pool] three times,[542] transforming [it] into nectar; on top of that is an *OM txom* which arises a moon upon which are the syllables *OM, AH, HUM* standing one upon the other;[543] they emit light rays which draw in *(bkug)* the nectars of the spirit of enlightenment of the Buddhas dwelling in the ten directions and the nectars which abide in the oceans, and so on, which [nectars then] enter into the three syllables and into the moon, that is, they dissolve there into the three syllables together with the moon. Then, reciting the three syllables three times, bless it [the nectar] to have the brilliant nature of mercury *(dngulchu).* It [this whole process] is explained like that in [Abhaya's *Vajra] Rosary*, but in the *Sheaf of Instructions* it is explained that the [Sanskrit] vowels and consonants [arc first arrayed on the moon, and then they] transform into the three germinal [syllables]; **@434b** and statements by Lavapa and Ghantapa similar to the foregoing are the intention of the *Arisal of Samvara [Tantra].*

nyi ma 'char kha* V *mdog can gyi khu ba* V *Ibu ba can du bit a 'o* -** Some trivial spelling issues: ***kha mdog is indeed a variant spelling for ***kha dog*** ("color," Das 135), but I could not find ***kha'i mdog.*** More likely this breaks differendy, after the ***kha*** (which should be a ***ka*** or ***zga): 'charga*** means "appearance" (Das 442), and according to RY, ***nyi ma 'char ka*** means "the rising sun." Then ***mdog*** by itself can still mean color, the genitive at the end of ***nyi ma 'char kha*** V [read ***ga*** V or ***ka*** V] makes sense, and the whole translation stands as is anyway ("having the color of the rising sun").

Perhaps this means that the ***khatvdnga*** falls down upon the pool and stirs it around three times.

Although Tsong EChapa doesn't specify it here, usually the ***OM*** is on the bottom of this stack, the ***AH*** is in the middle, and the ***HUM*** is on the top.

Moreover, since Lavapa and Ghantapa, and so on, explain the rite of tasting the nectar like that, they create it accordingly; but [Bhavabhadra's] *Commentary on The Four Seats* explains that one imagines that on the tongues of the deities there is a a *HUM* from which is produced a white vajra [straw] just [the size of] a barley grain,[544] and that one imagines that by drawing up [the nectar] through a light-ray hole in that [vajra] they drink *(gsol ba)*[545] the nectar and are satisfied, and that one offers [the nectar] by sprinkling with the ring finger[546] - that is, one sprinkles it on [one's] three places: the tip of the tongue, between the eyebrows, and on the crown.

[III.C.3.b.ii.D'.1'.b'.i'.C".2" - The rite for creating the guests and offering (to them)]

Second, regarding the statement in the set of three Tantras such as *The Kiss,* and so on, that one should make the triangle white on the outside and red on the inside, one cubit *[khru gang bd)*[547] [per side] — the commentaries state that one should make the inside red using saffron and red sandalwood, and thus one should also use white sandalwood, and so on, on the outside, or else, alternately one can use paint/ colored sand *(tshori)* — one should make it like that. In the center of that one lays down four lines such that there are then nine sections *(leu tshe).*[548]

544 ***lha rnams kyi Igajs la h 'urn las skyespa / rdo rje dkarpo nas 'bru tsam*** — Since ***nas*** can also mean "barley," I am translating ***nas 'bru tsam*** as one unit, "a mere barley grain," that is, "merely the size of a barley grain," and I am taking the vajra itself to be the straw.

545 Though ***gsol ba*** usually means "to offer," RY points out that ***zhal du gsol ba*** means "eating, drinking" [lit. "offering to the mouth"].

546 ***mtheb sringyi 'thor mas*** [ACIP: ***bos] dbul***-One could take this to mean "the thumb and third finger," noting that the thumb is the ocean and the third finger in Mt. Meru. This is of course whac is going on here, but ***mtheb srin*** by itself just means "ring finger" - "thumb" is ***the bo*** or ***mthe bo.*** Also, I prefer the ACIP reading of ***'thor has*** this time, but I suppose ***'thor <u>mas</u>*** could mean "the scattering."

547 ***khru gang ba*** - Das has an entry for ***khru*** [no ***gang]*** = one cubit. Gold (152) has ***khru gang*** = "one cubit." RY has ***khru gang*** = "one cubit (15 inches); approx. 18" from elbow to tip of middle finger; one cubit, (twenty-four finger spans)." None have ***khru ga<u>ngpalba</u>.*** Tsong Khapa is probably referring to the following verse from ***The Kisr. gtor ma*** V ***las chogji Ita bar, ,rdo rjegtso bo rgyalpo nyon, ,khru gang tsam gyi tsaddu ni, .drnarpo'i driyis dkyil 'khor bya, ,dkarposphyi rolgrugsum bya,*** (Lhasa 396 [GA]: 471b).

548 That is, one uses four lines to create a tic-tac-toc pattern with nine sub-divisions, ***le'u*** is of course a part/division, but ***le'u <u>tshe</u>*** docs not appear in dictionaries. However, Gold (1130) does say that ***le'u <u>tshan</u> = le tshan =*** "section, chapter, part." Since ***tshe*** and ***tshan*** sound very similar, this is most likely two ways of writing the same thing (one or the other being a legal variant or a common misspelling).

In the central section one creates whichever host of deities of the mándala in an instant. Moreover, in [Abhaya's *Vajra) Rosary* there is the statement that in the torma-rite of *The Esoteric Communion [Tantra]* one should make a scent mándala,[549] and thus that is what one should do in *The Esoteric Communion [Tantra].* In the eight other sections the *Sheaf of Instructions* explains that [one creates] the direction-protectors with their retinue of ogresses *(ma mo),* but here we will [only] explain the direction-protectors — in the cast from *JUM\s* yellow Indra *(dbangpo)* with a thousand eyes, @435fl riding his white elephant,[550] holding a vajra; in the south from *KAMis* black Yama *(gshin rje)* standing *(bzhugs pa)* on a buffalo seat with his right leg extended, fierce with hair blazing upwards, holding a club and a [noose with a] threatening gesture;[551] in the west from *BAM* is white Varuna *(chu lha),* with a seven-hooded monster [for a seat], holding a snake-noose; in the north from *BHAIis* yellow Kubera *(lus ngan),* sitting on a human, bulky, holding a mongoose and a citrus fruit *(bíjapüra, hi dzap u ra);*[m] in the fire [direction, that is, south-east] from *RAM* is red Agni *(me lha),* his brow, hairdo *(ralpa'i thod),* and beard *(sma ra)* blazing, agitated, very fat,[553] sitting on a goat, [his four hands] sporting a refuge-granting [gesture], a rosary, a cookie *(ril ba),*™ and a small rod *(dbyuggu);* in the untrue *[(nairrta, bden 'brat)* direction, that is, south-west] from *YUM* is black Nairrta[555] seated on a zombie *(ro),* naked *(gcer bu),* adorned with human bones, bearing his fangs *(mche bagtsigspa),* holding a chooper-knife and a skull-bowl;

549 £y Tibetan for citation.

550 ***sa srung*** — not in Das or Gold. LC (1996) says ***sa srung = airdvana.*** MW (234) says ***Airdvana*** ="(fr. ***ird-van),*** N. of Indra's elephant."Then (168) he says ***ird*** = "any drinkable fluid; ... food, refreshment; comfort, enjoyment, ...," and ***ird-vat =*** "possessing food, full of food; granting drink or refreshment, satiating, giving enjoyment;...." I am not clear how the Tibetans translated this as ***sa srung*** ('earth protector').

551 The threatening gesture is with the forefinger extended. He is usually also holding a noose in that hand.

552 ***bi dza p'u ra—*** Das (869) says this is a "n. of an ancient city of southern India____" LC (1246) has an entry under ***b 'i dza p'u ra = btjapura*** (note long / here). MW (732) says that ***bfja-pura*** (or ***-puraka, -purt, -purna)*** means "'seed-filled,' a citron, Citrus Mcdica."

553 ***'khrugspa shin tu tsha ba - 'ihrugspa*** means "disturbed," and so on, and ***tsho ba*** means "fat."

554 ***rilba = kundikd, varttanikd*** = "a round globular object, such as a round lump of butter, etc." (Das 1185).

555 M W (570) says ***nairrta*** = "belonging to ... Nirrti, ... south-western...," so ***nairrta*** is the name for the S.W. intermediate direction, and the name for the goddess who rules there is properly Nirrti ***(cf.*** M W [554] for a description and background of the goddess Nirrti). However, M W then also adds that ***nairrta*** itself can be a "N. of one of the Loka-palas (the ruler of the south-west quarter...)." Since we probably want a male deity here, I am assuming the name of this deity is ***nairrta.*** Note that at ***YGST.*** 243 Wyaman (quoting Nagarjuna) mentions the intermediate direction names based on deity's names, giving ***nairrta*** for the S.W.

in the wind [direction, that is, north-west] from *YAM* is green Vayudeva *(dung lha)* riding a yellow *ena* [deer],[556] holding a wind-sock *(rlung ras);* in the powerful [direction, that is, north-cast] from *AH* is a white *iia* [Siva] *(dbang Idan)*[557] sitting on the supreme bull *(khyu mchog)* [Nandi], with a top-knot of bound matted locks *(ral pa'i thor tshugs)* and with bone ornaments, holding a *khatvdhga* marked with three points and a *cang te'u* drum;[558] to the right of Indra [in the east] from *HOM* is black Upendra-Visnu *(nye dbang khyab jug)* sitting on a garuda, [his four hands] holding a wheel, rod *(dbyugtho),* conch, and kaustubha jewel;[559] to the right of Kubcra [in the north] from *SAUis* white Ganapati *(tshogs bdag)* with an elephant face, sitting on a rat, [his four hands] holding a raddish *(la phug),* rod, raddish-cookie *(la du),*[560] and a rosary; **@435b** up above from *AH* is red Surya *(nyi ma)* sitting on a chariot, with light-rays difficult to bear, holding a lotus; to his left from *OM* is white Candra *(zla ba)* sitting on a wheel, holding a moon-lily *(kumutd)* and a rosary, and from *OMis* yellow Brahma sitting on a goose [his four hands] sporting a lotus, refuge-giving [gesture], a rosary, and a rod; below from *PAM* is black Vcmacitrin *(thags bzang ris)*[561] sitting on a chariot, holding a sword, and from *LAM* is yellow PrthvldevI *(sa'i lha mo)* sitting on a lotus, holding a lotus; - except for the detatiled explanations of their ornaments, and so on, they all have jewelled crowns and a charming/graceful/playful air *(sgegpa'i nyams can).*

556 The Tibetan here transliterates as Sanskrit ***enaya,*** but in MW (231) only ***ena*** appears: "a species of deer or antelope (described as being of a black colour with beautiful eyes and short legs)...." Is ***enaya*** an alternate form, or did the Tibetans mistakenly transliterate a dedined form (m. dative sg. would be ***enaya)*.***

557 Acc. Das (907), ***dbang Idan gyiphyogs = Indrakona*** = the north-east quarter, so ***dbang Idan*** would appear to be Indra. However, LC (1309) has ***iia*** and ***iiana*** for ***dbang Idan,*** and MW (171) says that ***iia*** is "...ruler, master, lord, ... N. of Siva as regent of the north-east quarter...," and that ***liana*** is "...ruler, master, one of the older names of Siva-Rudra...." ***YGST.*** 243 gives ***liana*** as the name for the north-eastern direction.

558 Das (379) says this is just a ***damaru,*** a small hand drum. However, this is specifically a thicker ***damaru*** (wider between the two faces) which produces a bigger sound.

559 The Tibetan has ***kau stu pa.*** MW (318) says ***kaustubha*** = "N. of a celebrated jewel (obtained with thirteen other precious things at the churning of the ocean and suspended on the breast of Krishna or Vishnu)...." However this could be a kind of dub.

560 ***ladu-*** Das (1201) says this comes from the Sanskrit ***ladu*** or ***modaka*** and is "a kind of pastry made in Tibet; a medicinal food in which radish preponderates." MW has nothing under ***ladu, ladu, ladu,*** or ***ladu.***

561 ***thags bzang ris -*** Das has nothing under this spdling, but he says (567) ***thag bzang ris =*** "an epithet of the lord of the ***Asura*** or ***lha min*** demi-gods." LC (827) has ***thags bzang ris = Vemacitrin,*** citing ***Hevajra*** II.5.37 (cf. Farrow & Menon, p. 251).

Indra [E], Varuna [W], Vayudcva [NW], Ganapati [N], Raksasa *{gnodsbyin)* [=Nairrta] [SW], Candra [UL], Brahma [UL], and PrthvldcvT [below] are on moon seats, and the rest are on sun seats. Brahma and PrthvldcvT arc of the body clan [Vairocana]; Surya is of the jewel clan [Ratnasambhava]; Kubera, Isa and Varuna arc of the speech clan [Amitabha]; Vayudcva is of the Amoghasiddhi clan; and the remainder arc of the Aksobhya clan. All [of the male deities] such as Indra, and so on, have female wisdom[-consorts] similar to themselves, and PrthvldcvT has a male art[-consort] similar to herself — each created from their various hand-implements. Outside of them one imagines the Lord of Nlgas, and so on, and all sentient beings.

Then, in each context one invites the [appropriate] host of guests,[562] both the transcendent **@436a** and worldly [deities], and they become one with the [corresponding approriate] Devotee Hero. Then, one genuinely offers with the preliminaries such as drinking water and foot-washing water, and so on; and after having offered the torma, in order to please the mandalins, and for the sake of eradicating faults of omission or excess, and in order to achieve all objectives, one should preliminarily ring one's bell and then recite the one-hundred syllable mantra. Then, one pleases them with the lotus-wheel gesture — [or] if one abbreviates the gesture, do it in the manner of an embrace *('khyud pa)*[m] — and then placing one's left hand in a vajra-fist at one's heart, and placing one's outstretched right hand on the ground of the checkered-diagram *(re u mig),* then by visualizing *(mospas)* that one is holding the feet of the deities, together with the retinue of Intuition Beings who strive to accomplish the objectives, one recites *OMAtma-tistha HUM SVAHA! [OM.' Stay in me! HUM SVAHA* and requests them to arise from the checkered-diagram.[564] With the [in-] breath that follows that [mantra the rising deities then] enter into oneself, that is, they become of one taste with oneself, and then one should offer to them. Then, with the gesture of embrace one should snap one's fingers three times, and reciting *OM Sarva-dusta grhdna grhdna gaccha HUM THAT! [OM Seize! Seize all evil! Go! HUM THAT!]*[*5] one requests that the direction-protectors, and so on, go [back] to wherever they abide — that is the extensive torma.

rang ranggi skabs kyi spyan 'dren pa'i tshogs- lir. "the host of the invitation of the occasion of each." Perhaps ***spyan dren pa*** = "invitees" = "guests"?

phyag rgya sdud pa na 'khyud pa 'i tshul by as te

The grammar is a bit strange in this long, run-on sentence. It seems unclear who is staying and who is going.

The Tibetan transliterated Sanskrit stack would seem to be ***grhna,*** but the proper imperative form for /grali is ***grhdna.***

Inviting the Intuition Beings without creating the Devotee Beings in the checkered-diagram, and then offering as before - that is the middling [torma rite]. Furthermore, visualizing the direction-protectors, and so on, in the form of one's own deity,[566] and then offering them the torma of one's own chosen **@436b** deity[567] in the place where they normally abide[568] - that is the condensed [torma rite]; at that time one does not need the mandala of the triangle, and so on, the creation of the Devotee Being, and the summoning of the Intuition Being, and so on.

That is the torma rite of the Creation Stage; now in the Perfection Stage, just by imagining with a mind which does not waver from wisdom and art, in the nature of art and wisdom one invites them — in the form of Indra, and so on, along with the desire realm deities themselves — one offers a torma which is indistinguishable from the taste of intuition.

That is the torma rite of the Creation Stage; now in the Perfection Stage, one offers a torma which is indistinguishable from the taste of intuition to one's own chosen deity, together with Indra, and so on, who are nothing but the actuality of the wisdom and art which is invited by the mere imagination of a mind which does not waver from wisdom and art.

Santipa explains that after the torma, or at the end of offering and praising, one should offer prayers such as *The Deeds of Samantabhadra,* and so on, and many wise persons explain that at the end of the session one should recite the one-hundred [syllable] mantra, so one should do it like that - that is the stage of the first session. Regarding that, many Tantras such as *Hevajra* and *The Latter [Tantra of] Clear Expression*[5^] and many treatises *(Sdstras)* such as [Nagarjuna's] *Integration of the Sutras [with the Esoteric Communion] (Siarameldpaka, mdo bsre[s])*[570] state that one should do it in [all] four sessions — and regarding 'the four sessions,' according to Jalandharipa's explanation [in his *Hevajra Sddhana, "A Vajra Lamp"?):*[TM]

[566] For example, if one is practicing Hevajra one would visualize that all the deities such as Siva, Varuna, etc. come and enter the checkered-diagram in the bodily form of Hevajra.

[567] ***ranggi 'dodpa "t lha 'igtor ma sbyin pa — Cf.*** Das (693).

[568] ***gnas ji Ita bar gnas pa la ranggi 'dod pa'i lha'igtor ma sbyin pa —*** this is unclear.

[569] ***Cf.*** note 511.

[570] Toh. 1797: ***Sri-ruhyasamaja-mahayogatantrotpadakrama-sadbana-sufra-mefa^ (rnal 'byor chen po 'i rgyud dpalgsang ba 'dus pa 'i bskyedpa "t rim pa bsgom pa*** V ***thabs mdo dang bsrcs pa zhes bya ba),*** by Nagarjuna. ***Cf.*** Panchcn Sonam Dragpa's ***Overview*** (p. 143) and ***YGST.*** 250.

[571] ***Cf.*** note 493 above.

What arc called "the stages of blessing in the four sessions" arc the stages of meditation at pre-dawn, midday, evening, and night.

Vitapada also explains it like this, so that is the way one should do it in [all] four sessions.

One may wonder: if in the first session, the pre-dawn session, one has practiced as explained above, then does it matter whether or not one docs the other three sessions extensively or briefly?

According to Lavapa, having gone through all the procedures in the first session, then in the intervening midday and evening sessions[572] **@437a** one clearly visualizes that one's own self, having become light, transforms into a *HUM,* and that from a thorough transformation of that [there arises] the habitat and inhabitant mandalas,[573] and then after *(phyin chad)* the bestowal of the initiations one does everything completely *(tshang bar),* and then in the final session one performs *all* of the procedures; Ghantapa also explains it accoringly. According to the explanation in *The Pearl Rosary [: A Commentary on the Difficulties of the Hevajra]*[574] [by Ratnakaraianti], in the other [three] sessions,[575] one meditates one's own self as Nairatmya, emits *(phyung)* - that is, sets in place *(bkod)* - the fourteen-goddess retuinue from the seed [syllable] at one's heart, and then after *(man chad)* the symbolism [-recollection] *(rnam dag),* the blessing of body, speech, and mind, and the bestowal of the initiations one does everything completely *(rdzogspar byed);* and Krsnacarya and Samayavajra also explain [in the *Yogaratnamala]*[576] that in the other [three] sessions one emanates *(spros)* - that is, sets in place *(godpa)* - the retuinue from the seed [syllable] at one's heart, and then after *(man chad)* the entry of the Intuition Being and the bestowal of the initiations one does everything completely *(rdzogspar byed).* So according to their assertions one has been existing [throughout the day] without having withdrawn the measureless mansion, and thus leaving out *(bzhag nas)* the rite of creating that [mansion] and the defense perimeter and the accu-

572 ***thun mtshams*** would normally mean "in between the sessions" or "in the interval between the sessions," but here it dearly means what I have rendered as "in the intervening sessions," that is, in the second and third of the four sessions.

573 So in the middle rwo sessions (2 and 3) one skips all the preliminary prayers (lineage prayers, refuge and bodhicitta prayers, etc.) and all of the other preliminary rites (defense perimeter, etc.).

574 ***Cf.*** note 34.

575 Since the framing question regarded what one is to do in the sessions after the first, here ***thun gzhan*** presumably refers to ***all three*** of the "other sessions," chat is, the second, third, and fourth.

576 Cf. note 492 above.

mulating of the stores, one completely recalls the Preliminary Union and then does just the emanation of the Supreme Mandala Triumph from ones' heart.

Moreover, [Santipa's] the *Commentary to [Dipankarabhadra sj The Four Hundred and Fifty [Verses] (phyed bcas bzhi brgyapa'i grelpa)* states:

> "Also, in the intervening sessions..." *(thun 'tshamssuyang)* - this means that at midday, day's end, and midnight one actualizes/manifests *(mngon du byas)* in an instant the thoroughly complete mandala, and then having done the offering and praise, and so on, again as before, one should sleep at the time of sleep.

@437b *The Esoteric Communion [Tantra]* also says that one should do it like that - like before. The twelfth cluster *(manjari, snye ma)* [of Abhayakaragupta's *Sheaf of Instructions]* states:

> Due to being busy *(hreibas ni)*[577] the rites of the other sessions are subsequently practiced *(rjessu bsgrub bo)*.[578] If one has occasion, one practices everything.

He explains that if one takes one's time *(dalna)* in the first session, and if ones busies oneself *(brel na)* with all of the procedures, then the procedures of the other sessions can be abbreviated procedures; and Vitapada states that if one is busy, then having completely meditated in the first session, in the other sessions one [just] abides with divine pride on one's own seat, and then having emanated the deities of the mandala with the three syllables one should receive initiation, offer, praise, and taste nectar, and then abiding in whatever subtle drops there are[579] one should repeat [mantra]; [thus] having abbreviated it *(bsdus nas)*, one should do it as before - which according Samayavajra's explanation [in the *Yogaratnamdla]*[580] means *(dra 'o)* that it is necessary to bring in the Intuition Being.

That being the case, there is one system in which both the first and last sessions are extensive and the middle two are abbreviated, and [there is another system in which] the first [session] is extensive but the other three are abbreviated - these are not [extensive or abbreviated] due to their pace *(dai brelgyis)*, but are systems of practice which are continuous [in

577 ***brel bos ni-*** Das (898) states: ***"brel ha*** vb. (as ***Jd.*** points out, not the same as ***hbrel-wa)*** 1. to be employed, busy, engaged...." Then Das adds that the instrumental ***brel bas*** can mean "on account of much business."

578 ***rjes su bsgrub bo [*anusiddha*** ?] - this must be an idiom for "quickly practice." Indeed, Tsong Khapa's subsequent explanation utilizes the verb ***bsdus pa bya ba*** ("do abbreviatedly"). MW (41) says that ***anusiddha*** means "gradually effected or realized."

579 I am not sure what this means.

580 Cf. note 492 above.

their pace].[581] Even when one is busy one does the first extensively and the final three in an abbreviated way;[582] and depending on whether one either has the time or is busy, one can also do the first session cither extensively or in an abbreviated way, but the other three are done in an abbreviated way - from among [these] systems in the *Sheaf of Instructions one* should do whatever works; but if one has the time, then if one practices according to the system of Lavapa, and so on, there is a great difference in how long one does the meditation on the deity, however (.. .*kyang)* it does not seem that one loses (*'chadpa)* the key points of the Creation Stage which involve purifying the basis of purification.

[III.C.3.b.ii.D'.1'.b'.ii' - The yoga in between sessions][583]

Second - thus in the intervals when one has left a previous session **@438a** and has not yet begun *(zugpa)*[584] the next [session] one must pass one's time doing virtuous activities; therefore, the way of [doing] that is [to do] the yoga of thoroughly purifying one's enjoyments: having recollected the pride of whichever is one's Lord [principal deity], then when one's sense faculties are engaged with objects one sees the objects as having the nature of deities, and one visualizes that they are making offerings [to oneself as the principal deity].

Moreover, in terms of the general purification/symbolism *(rnam dag),* one should view everything as having the form of Vajradhara who has the nature of the intuition of nonduality. Regarding the individual purifications, one views forms as Vairocana, sounds as Aksobhya, scents as Ratnasambhava, tastes as Amitabha, and tangibles as Amoghasiddhi - that is the art-purification *(thabs kyidagpa).* In terms of the wisdom-purification, one views the five objects as the five goddesses such as Form-vajra *(Rupavajra, gzugs rdo rje [ma]),* and so on, and then one should offer [to them].

This final phrase is entirely unclear, *dalznd. brel are* opposites, so it makes sense that *dal brel* means "pace" (as Gold [552] says). I am taking all before the *ni* as the subject of *mayin,* but then the predicate has an awkward instrumental in it. Altenately, one could break up *dal brel so* that *dalvns* the subject and *brelgyis* (still awkward) the predicate. Further complicating matters is the last phrase containing *rgyun pa* - which no dictionary cites *(rgyun pat* can mean "daily" acc. RY).

bsdus te byedpa - The function of the *byedpa* is unclear here. I am surmising that the *te* has the effect of making both adjectives *(rgyas* and *bsdus)* into adverbs modifying *byed pa,* as if it read *rgyas par byedpa dang bsdus par byedpa.* This phrase *bsdus te byedpa* is repeated in the next clause as well.

The original mention of this was back on 403a.

Acc. Das (1054), *zugpa* can be a variant of *'dzugspa,* which can mean "to begin" (among many similar meanings).

Moreover, conjoining *(zin par byas)* [all activities] with the wisdom that does not objectify the three sectors *('khorgsum)* [of those activities],[585] and cultivating mindfulness *(dran pa bsten)* of this at all times, is the art which easily perfects the two stores [of merit and wisdom]; as *The Samantabhadra Sddhana* states:

By abandoning wrong notions
All activities *(bya ba)* should be perfected.
The offering of all sectors *('khor Id)* which are empowered *[thub pa)* through that
Is the most supreme.

Having understood things that way, whatever one enjoys and also whatever one gives to others, and so on, should be done from that perspective.

Regarding the yoga of purifying evolutionary action - **@438b** when one vividly recollects oneself as the Lord [principal deity], having relied on that *(re* ?),[586] all performances of physical actions such as going, sitting, moving about *(chagpa),* and so on, and verbal actions such as speaking are the [way of] accumulating the stores of mudra and mantra; *The Samantabhadra Sddhana* states:

All of these and those actions of body, and so on,
Should always be cognized *(rtogs)* [with] good absorption *(samdpatti);*[587]
Having a mind like that, [one purifies]
Whichever physical, verbal, or mental actions
Into the forms of mudras and mantras —
That is what all the perfect Buddhas state.

And *The Ornament of the Vajra Essence Tantra* states:[588]

If one abides in the state of equanimity

585 Here the three sectors (***'khor)*** arc presumably the percciver, perceived object, and the act of perception (or perhaps the objects of the senses, the sense organs, and the sense consciosnesses?)

586 ***re bsten nos*** - The use of the partide ***re*** here (in all three editions) is undcar. Perhaps it should read ***de>.***

587 ***rtag tu legs par mnyam par gzhag rtogs bya,*** , Lit. "should always be well-samâpatti-ly realized." The Dergc reads ***rtag tu legs par mnyam par gzhag ste bya,*** which changes the meaning to "Should be done always with good absorption."

588 Toh. 451 (P86, vol. 3): ***Sn-vajrahrdayilamkâra-tantra-nâma (dpal rdo rje snyingpo rgyan gyi rgyudces bya ba),*** in the Guhyasamâja corpus. Note: this ***rdo rje snyingpo rgyan (vajrahrdayàlamkâra)*** should not be confused with the ***snyingpo rgyan (Garbhâlamkâra)*** (Toh. 2490) by Acârya Manjuirlklrti, cited above at 353a, 355b-356a, and 368a.

Then any movement of the body and
All kinds of manifestations of words[589]
Are all mantras and mudras.

Moreover, all physical and verbal conduct which is initially [ethically] indeterminate can be made virtuous, and then as one gradually strengthens that even things which would be non-virtuous for others become methods for increasing great stores [of merit and wisdom].

Regarding the yoga for purification [to be used] if one's vows deteriorate, *The Samantabhadra Sadhana* states:

When one's vows deteriorate, then on the moon at one's heart
Visualize a vajra-cross as the essence
And by the yoga of Glorious Commitment Vajra *(Sri* Samaya Vajra)
Visualize that all states (*gro ba)* are naturally pure;

In the center of the petals of a multi-colored lotus
Thoroughly receive initiation by the above process. **@439a**

As for what this means, Sri Phalavajra states [in the *Commentary on* (Jnanapada *s) Samantabhadra Sadhana]:*[590]

One should meditate that upon the mandala of great power at one's own heart is a variegated lotus upon which there rests a moon, at the center of which is a *HUM* from which there arises a vajra-cross seat, upon which is a *KHAM* from which [there arises] a sword which completely transforms into Amoghasiddhi, the nature of art and wisdom_____Then, contemplating that all things are pure by nature, ... visualize that the light rays of the seed syllable at the heart of the Intuition Hero draw near *(bskulba)* the Tathagatas who dwell in space, and that from their light rays arise the goddesses such as Locana, and so on, holding in their hands vessels filled with nectar with which they moisten one's own subtle atoms and bestow initiation. This (the activities of Secret Mantra stated in the Tantras,

tshig tu rab tu 'phro ***ba'i rnams*** (Lhasa has ***'gro ba i rnams).*** This instance of a plural marker ***{mams)*** after a genitive seems strange, but all editions of the ***NRC*** (MS is 315a, 5) and both the Dcrgc and Lhasa editions of the ***rdo rje snyingpo rgyan*** have this spelling.

This is not a direct quote; rather, Tsong Khapa is here paraphrasing Sri Phalavajra's statements in these lines, often citing exact phrases or sentences, but just as often leaving out certain phrases or adding in explanatory glosses.

> such as first meditating the deity and then relying on the five nectars, and so on)[591] is the remedy to the damaging of one's commitments which one should protect.

Thus setting forth his own system, he rejects the others' systems which claim that "*Oneself* melts, then arises in the form of the Commitment Being as Amoghasiddhi, and then receives initiation." [On the other hand, Dïpankarabhadra's *The Mandata Rite of the Glorious Esoteric Communion,]* *The Four Hundred and Fifty [Verses]*[592] states:

> Having damaged[593] one's commitments, to take them [again]:
> Visualize the excellent wheel of Amoghavajra,
> [And] the action-vajra *KHAM* at one's heart;
> Then all *(thams cad)*[594] bestow initiation on one.

And Sântipa's *Commentary* on this states that **@439b** one visualizes a syllable *KHAM* upon a vajra-cross at the heart of *oneself (bdag nyid)* who is created as Amoghasiddhi as the lord of the mandala, and that one then bestows the intitiation *oneself [rang nyid).* Thus one can do whichever of those two [methods] one wants [either visualizing Amoghasiddhi at one's heart or visualizing that oneself arises as Amoghasiddhi] - what is of foremost importance *(nye bar mkho ba)* is that one cleanses any faults such as despising the lama, and so on.

Regarding food yoga - when one nourishes oneself with food such as drink, and so on, moroever, one should recollect oneself as the deity, bless one's food to be nectar, and imagining that one is offering to the deity one should enjoy it.

Regarding washing yoga — make this into the context of taking initiation. Regarding sleep yoga — one should orient oneself strongly *(lhag par mos)* toward the nature of translucency in the actuality of orgasmic joy [which has] the nature of emptiness, and then with the nature of wisdom and art one should lie down. There are a very great many explanations which accord with these statements from the *Sheaf of Instructions (Amnàyamanjarî, man* **snye),** so that is how one should do these things.

This parenthetical explanatory phrase *is* inserted by Tsong Khapa.

For the ***450*** and Santipa's ***Commentary*** on it (quoted immediately below) (Toh. 1865 and 1871).

Dcrge reads ***dag*** ("purify," or a plural marker) instead of ***nyams*** ("damage"), which seems odd.

I am not sure how to take the ***thams cad*** given Tsong Khapa's interpretation coming up next. It may seem that it means "all [the Tathagatas] initiate one," but if one is to initiate ***oneself {rang nyid dbang bskur ba)*** as Santipa says, then to what would the ***thams cad*** refer?

Regarding arising yoga — one should arise [after sleep] having been aroused *(bskul)* by the resounding of the damaru drum or the songs of the goddesses.

[III.C.3.b.H.D'.1 '.b'.iii' - The way of making those yogas expansive][595]

If, having developed familiarity with engaging the suchness of one's own mind *(bio),* one extinguishes all misknowlcdges, and if, having reversed erroneous perceptions regarding things *(chos can)* - systems such as form, and so on - which are the suchness of the mind *(sems),* one transforms into the Body of a buddha, then that thing *(chos can)* which is the ordinary body is that transient/incidental thing *(chos can)* which is contrived/ deceived *(bslad pa)* by error, but the buddha Body **@440a** is that thing *(chos can)* from which one can not be separated since it abides as long as space. Moreover, a passage from the *Intuition Vajra Compendium (Jnanavajrasamuccaya, ye shes rdo rje kun las btus)*^ as quoted in [Vitapada's] *Commentary on (Jnanapada's] Direct Speech (Mukhagama-vrtti, zhal lunggyi 'grelpa)* states:

> Lord of Secrets! That which is [perceived to be] a snake in a rope does not exist. However, through hallucination *(rab rib)* it is perceived as such. When a given person abandons *(spangs)* — that is, critically investigates *(brtags)* - [such] an hallucination, he sees it as a rope and not as any other thing. Lord of Secrets! Like that, that which is erroneously [perceived to be] permanence, and so on, in matter, and so on, does not exist. However, [such things are perceived as permanent] because of the instinct for conceiving such things as matter, and so on. When a given person devotes himself to the definitively taught path[597] and turns back *(bzlog)* that imaginary reality *(kun btags de),* he sees it as permanent, and so on, [that is, as Vairocana][598] and not as any other thing.

- 'Permanent' [in the last phrase] is a synonym for Vairocana. Moreover, the *Drop of Liberation* states:

> One who abandons hallucinations
> Will not find anything else in the rope.
> Likewise, one who abandons fabrications

[595] The original mention of this was back on 403a.

[596] Cf. note 167.

[597] *nges par bstan pa 'i lam*

[598] This sounds very strange, but all readings have this *{cf.* MS 316, 4-6). Tsong Khapa gives his explanation in the next sentence.

Will not find any kind of samsara in the mandala.
Therefore, through the profound and vivid mandala
I am always beyond suffering *(nirvana, mya ngan 'das).*

Therefore, the ordinary systems *(skandha, phungpo)* are of the nature of the suchness of the mind *(sems)* - only by the contrivance/deception *(bsladpd)* by misknowlcdgc do they exist [as ordinary systems]; thus when they become the object of the intuition of nonduality that is engaged at all times with the suchness of the mind *(thugs),* then the body's ordinariness is entirely eliminated *(gtan log),* **@440b** and no longer being a suitable support for that [ordinariness], [the body] serves as a support for the [buddha] Body of signs and marks.[599] Therefore, that which has the nature of not being contrived/deceived by misknowledge are the Bodies of Vairocana, and so on; thus the mind that determines all things to be emptiness meditates on the meaning of the mantra *[OM] Svabhava [suddha sarvadharma...*], and then when it arises in the form of a body it arises as the Body of Vairocana, and so on.

Having the nature of not being deceived in that way, and that being the natural way of the reality of it, following that the mantrin makes magnificent/expansive that very wheel of deities that he is meditating as the path.

Following after that which is thus uncontrived/undeceived and which is the natural way things really are *(chos nyid kyi ngang tshulji Itaryinpa),* the mantrin again extensively sets out that very circle of deities that he is meditating as the path — [Dlpankarabhadra's *The Mandala Rite of the Glorious Esoteric Communion] The Four Hundred and Fifty [Verses]* states:

Even though one may not perceive that which is to be given, and so on,[600]
As long as the giving, and so on, has an ordinary nature
And selflessness has not overcome the ordinary
That one is not existing in the supreme mandala.

And the *Commentary* on that by Santipa states:

Even though one may no longer perceive the thing to be given, and so on, those things such as the giver, and so on, will have an ordinary nature because of [that

The Tibetan has very convoluted syntax here, especially at the end.

The "three sectors" of the object, agent, and action *(bya byed las gsum),* in this case the gift, giver, and act of giving.

> person's] picking out {yongs su gcodpa [pariccheda]) aspects of place and time; [in such a case] selflessness has not overcome that which has measure/limit; ...[601]

And:

> That which has not been picked out according to direction and time is huge and is thus magnificent/vast; but that one who has a nature of being certain about their own time and place is still small, and thus is called "ordinary."

This says that although the Transcendence Vehicle has the profundity of the realization of selflessness, **@441a** since it lacks the circle of deities which is the counter-agent to ordinary perception it is of small extent, whereas since Mantra does have that [circle] it is magnificent/vast.

Well then, one may wonder, what is the meaning of saying that according to whether something is or is not delimited by place and time it is vast or small?

When one meditates deity yoga in terms of being of one taste with the suchness of things and in terms of not being deceived by the nature of that [ordinariness] *(de 7 chos can ma sladpa),* the qualities of the Form Bodies, and so on, of all the Transcendent Lords lack delimitation in extent in terms of a spatial or temporal portions, and thus if one meditates in terms of their totality *(thams cad[nyid\ kyidbangdu byas nas)* it is vast/magnificent.[602] But if one lacks that kind of deity yoga, then although one may have the profound yoga of being nondifferentiated from the suchness of all things, from the perspective of the [ordinarily qualified] nature [of those things] one will *not* be meditating *without* discriminating extent *(rgya [yongs su] ma chad par sgom pa medpa)* and therefore it will be of small extent. Therefore, Santipa says [in his *Commentary to [Dtpankarabhadra's] The Four Hundred and Fifty [Verses]:*

> By the power of the stage of the extreme purity of the elements of one's nature and by the power of that meditation on having the nature of the Transcendences, in every mental intstant one completely perfects one's own Transcendences, and so on, through the Transcendences, and so on, of all the buddhas; and even through making offerings to oneself or to others one makes offerings to all the

That is, the giving is still something measured/limited. Here he is making an interesting connection between being ordinary and being limited - these are being set up as synonyms.

I am here breaking ***aheryon*** *tan*, taking the entire phrase up through ***yon*** *tan* to be the subject of the verb ***medpa*** at the end of the phrase ***rgya yongs su chad pa med pas.***

buddhas; and even through using inferior substances one makes a superlative offering; and thus it is easy to find enlightenment, and this is therefore how **@441 b** it comes to have the nature of the path to enlightenment.

Therefore, by that kind of expression, it is shown how there is a special distinction [in the Mantra Vehicle] of causing the attainment of enlightenment only with extreme speed — as it is said:

> By just these kinds of yogas
> One will achieve buddhahood quickly.

Here, the way of purifying that which is to be purified according to the above explanation, and visualizing *(mos)* and meditating on the actuality of the infinite qualities *(chos)* of the buddha, are the means for developing the roots of virtue which give rise to all the Stages of Perfection; therefore, although the three lower classes of Tantra also have meditations on emptiness and on a mere deity body, it [the Unexcelled Yoga Creation Stage methodology being described here] is extremely distinctive and thus it is different from those [lower three]. From this perspective the superlative magnificence/vastness brings us to *(yod)* the context of the Perfection Stage.

Although the Transcendence Vehicle has meditation on a path which accords with the Truth Body, it lacks meditation on a path which accords with the Form Body which is the counter-agent to the perception of an ordinary body, and therefore it takes an extremely long time to complete the stores which are the cause of the Form Body. Since the Mantra Vehicle does have these, it is said that it easily completes the stores; thus, in terms of a nondeceptive/uncontrived quality and qualified,[603] if one knows well the system for proceeding to meditate on the meaning[604] of the nonduality of the profound and the vivid, then in each and every mental instant one perfects immeasurable stores, and so on, [thus such] explanations occur. **@442a**

> Following taintless scriptural references and reasoning,
> Not being deceived by my own handiwork *(bzo),* I have very clearly explained
> The way of purifying the basis of purification through the Creation Stage,
> Which is the supremely skillful art for completely perfecting

chos dang chos can {dharma and ***dharmin).*** Here "quality" can mean emptiness (ultimate reality) and "qualified" can mean perceptions (relative reality).

... don sgom par 'gro ha 'i 'gro lugs

With little effort the causes ofthe Form Body
- The great surges which are the stores of merit -
Which one must [normally] perfect throughout counless aeons in other Vehicles,
And the stages through which this is produced in one's continuum.

This was the twelfth chapter - the teaching on the Stage of Creation - from *The Analysis ofthe Keys of All the Secret Stages ofthe Path to a Great Vajra Holder.*

Index off Canonical Texts Cited

Toh. 4601

Hevajra Commentary, "The Jewel Rosary of Yoga" (Yogaratnamala)..

Appendix V: Tibetan Text of UICSecitons on "Existence" and "Non-Existence" (383b~385a; 385b-386b; 390b-391b)

^•éy^c;-^-C'qVgq'qa-^c.-q(^-<«^^ qfi3i'*''

S'q^'^'^'q^'^-q-^-^-qi'^'q^ ^'S^'fH"

^•^•^•^•nj-^c.-qj-c-q^-gq-^^^'^c.-Ai-l^-q^- c^-^-sc.- @384a Sp^'W^*

q'^C'f •s^-qj-cf'wgq'q'pi^'aj']» *j^'q^'a^-q^-q|«jnj-^j ^•^^•^•^•cf-q*)-

gq-q-a^-q(T^^-q^-^-£<w^c;-g-q^^

-O >0 N3 >0 NJ

^'q^'^'e^-^-cfcj-^-q^

*c-^-£-q>rgq'q'^'tà^'c^^c'q-cy^ ^ora^c-q^cy

[1] *medna* seems to be missing in this edition. It is evident in the translations at NE89: 199, *CMDR:* 202, and Snow III: 142.

[2] Napper (NE89: 766 n382) cites this as the commentary on XI.10, Toh. 3865, Tokyo *sde dge\o\.* 8, 175b.2-3. She gives the Sanskrit from Hariprasad Shastri, 492.13-15 as follows:

> *vastusatpaddrthavddino hi ydvattasya vastuno 'stitvarh tdvattathdsvarupasyaiva yaddrthasvarupafnajdhigamastadasya tadvastu sarwathdbhdvdt kharavisdnaprakhyamiti dvayavdddnatikramdt asya sarvvamevdbhisamihitarh durghatarh jdyatel*

^ ' ^ " S ^ T @384b ^t'Sftw^-q^^'fl^^-q^ag^-nr ^Y^'S'^^'

f^-qa^^'c^-^-aJq*-^

(Tcycy^c/qs<«-gJcya^-^

cgcq^-a^^-q-^-^ [i^-^c^-q-^cw^' <£ara^-q^nrq*-fw-

or ru^-^cL-ag^-q-nj-sj^-q-q^q-qa-l^-s,- g^\N^'q'qrrq|^-qVg*-q-$èy

^1 !

që^'^-^'3'll ^•q'^'^-q-q'cTj-uj^-^ j5-q"«^'^"q'^'*^'q'^9^'

|-q-q7T|ijj-^^- ^^•^•^•qaTw<gT.cyaj^-a^q^

q^'|^'q"^-^[Jp-q'5^"w^-§^-q-q-^c'ag^-q^

[3] Napper (NE89: 767 n386) cites this as the commentary following XVII.30. She gives the Sanskrit from La Vallée Poussin, with De Jong's suggested emendations (noting that Tsong Khapa's Tibetan citation varies in minor, insignificant ways) as follows:

> *atrâhal yadyevarh naihsvàbhàvyam bhàvânàm vyavasthàpitam bhavati yattarhyetaduktarh bhagavatà svayarh krtasya karmanah svayameva vipâkah pratyanubhavitavya iti tadetatsarvamamunâ nyàyenàpâkrtam bhavati/ karmaphalâpavâdâcca pradhânanàstiko bhavànitil7*
>
> *ucyatel na vayam nâstikàhl nàstyastitvadvayavâdaniràsena tu vayam nirvâna-puragàminamadvayapatham abhidyotayàmahl na ca vayam karmakartrphalàdi-karh nàstîti brûmah kinï tarhi nihsvabhàvametaditi vyavasthàpayâmah/ /*
>
> *atha manyasel nihsvabhâvânâm bhàvânàm vyàpàrakaranànupapattestadavastha eva dosa iti/ I etadapi nàsti sasvabhâvànàmeva vyàpàrâdars'anânnihsvabhàvâ-nàmeva ca vyâpâradars'anât/*

q/q-<w-aj3r;-qrvg^c;-| ^•q^-^-q-^^-p-^-nj-g-q-.^^c.-qa-l^-^i |

^W^r;-q(^-c^-q-6^-cy^-q(^-R^

"S3

a g ^ ^ ^ r T ^ i r q ^ - w q - c y ^•q^-a^'qa'^^-q^-«-aq^-q'T|q|-q^-a^-q-

^fR^-q-(3^-*i^-q^-^c:-qa| |

g-ag^-qïï|q|-^-^^-ru-qa-q|^q^-a3^-^-^-q-^- ^q-arq-^-çC^-qVfrq-tnW

"S3 -S3 ^ ~*

Tj^-a^-q^-a^-ttic-i ^q-<w-q-^5-ag'N'q'Tjq|-q'*i-a^-aj| ^q-*rq^-èy^c:-q6ey

"S3

q^'J'^q^'q^'p^'a^-q-qaj-i-q-^- ^•q^-a^^-^^-q-^-g-ag^-^Q^tj]-

"S3

q^-q^-qa-agnj-q-nj^-^c-i[4]

q^q]-^-^^-q-*j^-q^-|-q-*j-uj^-^| ^'^Q'agaj-q^-agfq-g-q-ttj^-qa-

"S3

|uic-i^-5c.-agnj-q^-a^-qa-^-ïï|c.·^q|-5-5›| ^-q^"^-^?*- c*c/

[4] Napper (NE89: 767-68 n388) cites this as the commentary leading into XIV.23. She informs us that the Sanskrit is not extant, noting that Tsong Khapa's Tibetan citation varies in minor, insignificant ways from the *sde dge* Tibetan.

[^•uic^cyagarl^cy ^c.-q^-|^-<«-|^-q-aj'q^-w^ ^^•q-^ q*'|'q-%iraj[

S-^rir^^-q-^Q-a^qaTiq^-q/ttq^ ^c>rq-ai^-q*-

|-q-^jaj-q-«i^-^| |

^•cY^^-q-cy*r;-q^cYrir§^ ^cVq-u^'

q*-|rqrv^cC^-q-cy ^c-q^-l^-gq-q-p-^-nj-g-aji ^^•q^'q^.'i'qa-^^-q-^-

^cy§^-qrv^^-q-nrq/*3| ^'^^•%w y*c;'qqcyq^-5C'a'^'^^

q^-qR-l^^l |

^^•^•q^-qg-qa-agnj-q'aj^j^

^•SQ'agaj-q-^n^c-q-wqw^-^ |^i-nj^-u^-q-^-Qj^-cyc«r

^cyq^-q/rfarq-Sjj i^ayar^qfTcyaqc;-! |

njq|-q-(^q-cj-q^-j:c-q(cj^-^'q'^t'r53i-5CL'agri4-q^-a^' @386b q'P|«rg/

q-^-^cy^c^-$cyq-=r ^cT^-q-^^-qa-^-^-rMq|-qa-^-<w-^^-^| j

a^^-qa'^t^'q^cTj-q-^^-5^'^'*i^*^'^'*J'^^| ^-qj^q-c^-qrvfiU-

^aj-qa-|^-^c:-^c^-^-ac;^-q^-jgry-qa-|^-^-

^•a^^-q-rq-^^-qa^-^^^-^-^-Ai^-ng- •^•^•qVgq'qac-£jyq-^c;- aj^j-

qacTj-g^-qa-^-^-a|ai-|-^-«j^-J| ^^'q'<w^'qa-^-*ics-q^-q|^c.^-q^| oC^'a^-

^cw^c'^qVgq'q^'a^'ey ^ct^-q^-|-qa^-^-qa-<jj^j;-^t;"q'^-|[^qj-

[5] Napper (NE89: 768-69 n389) cites this as the commentary surrounding XI.25. She informs us that the Sanskrit is not extant, noting again that Tsong Khapa's Tibetan citation varies in minor, insignificant ways from the *sde dge* Tibetan.

^•^•qa-^^-q^-^-qa-^c;^-^^-a^-èy^^•q-^-q^-»j-qa^-꜀q^-*i^^-njc;-q-
•o -o ~* >o
«JcS,-J| ^•^^•OJ-^C-q^-*i^-q^-|^-q^-^-cTl^^-^-q-^-^| |

^•3;-§C'q- ^·§^-^^-§C-qj-|r;-q^-cq-^c;-q^- ^C-q^'cîi^-^C-g-ag^-J^-
@391a agn4-afc{q|^-àî^-q-^q|-^ci^-^| q^-qg-qrvagnrq'njsq[6]

||^-q-aj-^-(îc.-q-^c.-| |^-q^cyraq|^-nmg-q'<i^[[
^•nj-c^-q-^-^-q^-^-^i |
^aj-y^aj-^-q^-^-^-s^qi^-s'^-ql^-q^^-lf q|c^cy^-^-*k;*r
q-^c.-^rq-^qQ'q^-q^-qa'r;-q-É^^

[ftP'^cy^C^-g^-q^^-g^^
-o
aj^-cTjc:^'^! j;q-|^-^-^-qa-agaj-q-aj^|
xi
wq[^-y^^'3c;-^-§-^'ag^'q-^-cf^^'qac-^'^- ^cy|-(gq/«jY
^•Qfq^-cy^cy<^-q-q^-|-q-^-$cy^[\
q-q^'q'^-$c^yi nj^-g^-^-^
^q|^-qj;-|^-q-^-^^-|j-a^-q^-a^-3| ^•^•qscyc^-q|^q|^-q*-cy3]q-q-
(^'^^•qV|-q-a^-q-nj*'§-^c^-^ q^ays^-
q|^qj^-q.^cygq-q-(^-£cyagrM^ |]7

[6] Napper (NE89: 778 n415) cites this as the commentary surrounding XV.lOab. She informs us that the Sanskrit is not extant. I am following Napper in emending the opening *de lta nayang* ['even though'] to *de lta na* ['in that case / that being so'] "in accordance with the Tokyo *sde dge* edition and sense."

[7] In the dissertation I allude to (but do not translate) this section in brackets wherein Tsong Khapa cites Bhavaviveka.

-o

q*q ^*r@391b fc'g'^p^'è^Ti^q/eTrq^^^

1^^-^-q^j-^^^'q^'q'^-^i [

Appendix VI: Analysis of the Tantric Section of the Kanjur Correlated to Tanjur Exegesis[1]

Tantra Class, Category, or Name	*Derge Kanjur* (Toh. #s)	*Derge Tanjur* (Toh. #s)
A. Anuttarayoga Tantra		
1. Neither Father nor Mother[2]		
Manjusri-näma-sarhgtti (*Cf.* also under Yoga Tantra)[3]	360	1395-1400, 2090-2121
Kälacakra	361-365	1346-1394
2. Mother Tantras (Under seven groupings)		
a. All Buddhas ("Ston pa" = *Desaka)		
Sarvabuddha-samäyoga	366-367	1659-1682
b. Aksobhya ("Heruka") in five classes		
(1) *Samvara*	368-415[4]	1401-1606[5]
(2) *Hevajra*	417-423	1180-1345[6]
(3) *Buddhakapäla*	424	1652-1657

[1] This cable was adapted from Alex Wayman's ***The Buddhist Tantras: Light on Indo-Tibetan Esotericism,*** pp. 233—239. Wayman's analysis of che Kanjur ***rgyud 'bum*** was based on che ***Thobyiggsal ba*** V ***me long*** by Dzaya-pandita Bio bzang 'phrin las (b. 1642). I found the information in his table to be very useful - however, ics layout was so confusing chat it was often very diffkulr to tell what was a sub-category of what, etc. Conscquendy, I reworked the layout in a standard outline format with progressively nested indents (and occasionally somewhat altered outline numbering). In addition to my own footnotes, I have incorporated many of Wayman's notes (identified as such, but in a considerably paraphrased form). I also changed some of his terminology to suit my own translation needs.

[2] Wayman note paraphrase: A "Nondual" class was not accepted by Tsong Khapa. He classified the ***Kalacakra*** as a Mother tantra. The ***Manjuiri-nama-samgiti*** is trickier - see note 3.

[3] Wayman note paraphrase: The ***ManjufrT-ndma-samgiti*** has both Anuttarayoga Tantra and Yoga Tantra commentaries. Moreover, whereas Tanjur commentaries 1395—1400 would be in the Anuctara Nondual or Mother class, commentaries 2090-2121 would appear to be (due to their placement) in the Anuttara Father Vairocana class.

[4] ***Cf.*** below, note 9, for no. 416.

[5] Wayman note paraphrase: 1401-1540 "roughly corresponds" to Cordier'sj'a^ ***skor*** [Father Tantra division], and 1541-1606 to ***hisyum skor*** [Mother Tantra division].

[6] Wayman note paraphrase: 1180-1304 ***=yabskor,*** 1305-1320 = ***yum skor,*** 1321-1330 ***=gurskor,*** 1331-1345 ***= thig skor.***

Tantra Class, Category, or Name	*Derge Kanjur* **(Toh. #s)**	*Derge Tanjur* **(Toh. #s)**
(4) *Mahdmdya*	425	1622-1648
(5) *Arali*	426-427	1658
c. Vairocana		
Catuhpitha	428-430	1607-1621
Candamahdrosana, Krodhardja, Acala	431-434	1782-1783
d. Ratnasarhbhava ("Rdo rje nyi ma" = Vajraprabha)		
Vajrdmrta	435	1649-1651
c. Amitabha ("Padma gar dbang" = Padmanartesvara)		
Lokanatha	436	1750-1751
Tdrd-Kurukulla	437	
f. Amoghasiddhi ("Rta mchog" = Paramasva)		
Namastdre Ekavimsati	438	1683-1744[8]
Vajrakilaya	439	
Mahdkdla	440[9]	1752-1781
g. Vajradhara		
Yathdlabdhakhasama	441	
3. Father Tantras (Under six groupings)		
a. Aksobhya		
Guhyasamdja	442-451[10]	1784-1917
Vajrapdni	*454-464*[11]	2147-2216
[Mdydjdla][12]	[466]	[2513-2514]

[7] Wayman note paraphrase: The ***Namastare Ekavimiati*** [Praise of the Twenty-one Taras] is an extract from the 3rd chapter of a Kriya Tantra, no. 726 (within **D.2**.C below).

[8] wayman note paraphrase: Most of these are probably on one or another of the 21 Taras. However, some may be on ***Tara-Kurukulla*** (under **A.2.e).** Moreover, 1745-1749 arc "general works," placed here perhaps because they contain "generalities pertaining" to Tara.

[9] wayman note: And possibly also no. 416.

[10] Wayman note: And possibly also nos. 452—453.

[11] Wayman note: And possibly also no. 465 ***[Vajrasukhakrodha-tantraraja).***

Tant» Class, Category, or Name		*Derge Kanjur* **(Toh. #s)**	*Derge Tanjur* **(Toh. #s)**
b. Vairocana			
Yamdri		467-475,478	1918-2089
c. Ratnasarhbhava ("Ratna-kula") — Lacking ————			
d. Arnitabha ("Padma-kula")			
Bhagavadekajatd		476	2122-2146
e. Amoghasiddhi ("Karma-kula") - Lacking ————			
f. Vajradhara			
Candraguhyatilaka		477	
Tanjur commentaries on generalities of Anuttarayoga Tantra; Dohas of Mahisiddhas.			2217-2500

B. Yoga Tantra

1. The Root Tantra *(mula)*			
Tattvasamgraha (in 4 sections)[13]	- chiefy *upaya*	479	
2. The Explanatory Tantras *(dkhyd)*			
Vajrasekhara	chiefly *upaya*	480	
Paramddya (also a *Cha mthun)*	chiefly *prajnd*	487-488[14]	
Vajramandaldlarhkara	chiefly *prajnd*	490	
Guhydlamkdravyuha	chiefly *prajnd*	492	
Guhyamanitilaka	chiefly *prajnd*	493	
Tanjur commentaries on the *mula* and *dkhya* tantras.			2501-2531"

By its number (466) the ***Mdydjala*** it would seem to be placed wthin the Father Anuttarayoga class. However, I do not know which kula it would fall under. ***Cf.*** note 16 below.

[13] Wayman note paraphrase: The ***Tattvasamgraha*** is divided into four sections ***{dum bu),*** each representing a Buddha-kula. See **B.3** commentaries below.

[14] Wayman paraphrase (p. 237): These two could also be classified below under **B.3,** "Concordant Explanatory Tantras ***(Cha mthun)"*** (for the meaning ***of "Cha mthun," cf.*** note 18 below). Thus, 488 can be considered a ***Cha mthun*** explanatory tantra for 487, and 487 in turn can be considered a ***Cha mthun*** explanatory tantra for the ***mulatantra*** (479).

[15] Note the nos. 2501-2531 include the ***Mdydjala*** commentaries (2513—2514).

Tantra Class, Category, or Name		*Derge Kanjur* (Toll. #s)	*Derge Tanjur* (Toll. #s)
[Maydjala] - the *commentaries* of which are considered Yoga Tantra commentaries[16]		[466]	[2513-2514]
Manjus'ri-ndma-samgiti, as a Yoga Tantra *dkhya* tantra *(Cf.* also under Anuttarayoga Tantra)[17]		360	2532-2622
3. Concordant Explanatory Tantras *(Cha mthun)*[18]			
Sarvarahasya - on 1st section (Tathagata-kula)	- chiefly *updya*	481	
Trailokyavijaya - on 2nd section (Vajra-kula)	— chiefly *updya*	482	
Others	- chiefly *updya*	483—486	
Prajndpdramitd-naya-satapancaiatikd	— chiefly *prajnd*	489	
Pancavirnsattkd-prajndpdramitd-mukha	— chiefly *prajnd*	491[19]	
[Paramddya][10]	- chiefly *prajnd*	[487-488]	
Tanjur commentaries on the *Cha mthun* or *phrospa* Tantras			2623—2661

C. Carya Tantra

1. Tathagata-kula		
Mahdvairocana	494	
Acala-kalpa	495	
Tanjur commentaries on the Tathagata-kula Tantras		2662-2669[2]

Wayman note: "The ***Mayajala*** was not included by the Dzaya-pandica under the Yoga-Tantra, but its commentaries (nos. 2513-2514) are among the commentaries on the [Yoga-Tantra] ***mula*** and explanatory Tantras. The work itself is locatd among the Anuttara-yoga-tantras in the Derge Kanjur [no. 466], suggesting that its status was a matter of dispute among the Lamas."

[17] ***Cf.*** note 3 above.

[18] wayman note paraphrase: ***Cha mthun*** explanatory tantras follow (arc in accordance with) the sectional divisions of their ***mula*** tantra. Non-Cta ***mthun*** explanatory tantras arc topical in structure.

[19] Wayman note: "In particular, no. 491 goes with no. 490."

[20] C^note 14 above.

Tantra Class, Category, or Name	Derge Kanjur (Toh. #s)	Derge Tanjur (Toh. #s)
2. Padma-kula — Lacking[22]		
3. Vajra-kula		
Vajrapany-abhiseka	496	
Astadevi-dharant	497	
Others	498-501	
D. Kriya Tantra[23]		(2670-3139)
1. Tathagata-kula *(lokottara)*		
a. Tantras of the Lord *(gtso bo)*	502-542	2694-2697, 3130-3139
b. Tantras of the Master *(bdagpo)*	543-552	2674, 2701-2719
c. Tantras of the Mother *{yum)*		
Prajndpdramitd (the *Astasataka* and *Kausika)*	553—554	
Suvarnaprabhdsottama	555—557	
Pancaraksd	558-563	2690-2693, 3117-3129
Mdrici	564—566	
Others	567-589	

Toh. 2662 is Buddhaguhya's commentary, the ***Vairocanabhisambhodi-tantra-pinddrtha,*** favored byTsong Khapa ***{cf.*** "Destiny Fulfilled," p. 44, in ***Life & Teachings ofTsong Khapa).***

" According to Panchen Sonam Dragpa ***(Yoga of Tibet,*** p. 247), an example of a Performance Tantra of the Lotus family is the ***Extensive Tantra ofHayagriva*** (Sanskrit title not given). However, this was not translated into Tibetan and so does not appear in the Kanjur.

[23] Wayman note: "As in the Carya-Tantra there are three ***lokottara*** [transcendent] families, Tathagata, Padma, and Vajra. In addition there are three ***laukika*** [mundane, worldly] families, Mani, Pancaka, and Laukika. Included among the Kriya-Tantra are works of a general character (nos. 805—808) which give basic material that can be used by the higher Tantras (Carya, etc.) as well. Finally, there is a division, often extracts from other works, of Parinama [Dedications, nos. 809-810] and Pranidhana [Prayers, nos. 811-827]."

Given the organization given here by Wayman, it would seem that the three ***laukika*** families ***should be*** on the same oudine level as the three ***lokottara*** families. However, after numbering the three ***lokottara*** families as 1, 2, 3, wayman (or Dzaya Pandita?) includes the three ***laukika*** families as ;u£-categories a, b, and c under outline number 4 ("Worldly Families"). I have changed this to what I think is a more logical numbering scheme: The three ***lokottara*** are still 1, 2, 3, but then the three ***laukika*** are 4, 5, 6.

Tantra Class, Category, or Name	Derge Kdnjur (Ton. #s)	Derge Tanjur (Toh. #s)
d. Tantras of the Usnlsa	590-603	2688-2689, 3068-3116
e. Tantras of Fierce Deities *(khro bo)*		
Tantras of Male Fierce Deities *(khro bo)*	604-611	3052?
Tantras of Female Fierce Deities *(khro mo)*	612-613	
f. Tantras of Messengers *(pho nya)*	614-630	
Tantras of the Male and Female Servants *(bka' nyan pho mo)* of the Messengers	631-633	3059-3065
g. Bodhisattvas belonging to the family [?]	634-644	
h. Gods, etc. of the Pure Abode	645-673	
2. Padma-kula *(lokottara)*		
a. Tantras of the Lord *(gtso bo)*	674-680	2698-2700
b. Tantras of the Master *(bdagpo)*	681-723	2720-2864
c. Tantras of the Mother *(yum)*	724-732	——[24]
d. Tantras of Male and Female Fierce Deities *(khro bo)*	733-736	3053-3058
e. Tantras of the Male and Female Servants *(bka' nyan pho mo)*	737-742	——
3. Vajra-kula *(lokottara)*		
a. Tantras of the Lord *(gtso bo)*	743	
b. Tantras of the Master *(bdagpo)*	744, 756 746-751	2675-2687, 2865-3049
c. Tantras of the Mother *(yum)*	752	
d. Tantras of Male and Female Fierce Deities *(khro bo)*	753-755	
e. Tantras of the Male and Female Messengers *(pho nya)* and Servants *(bka' nyan pho mo)*	757-763	3050-3051

[24] Wayman note: "... the Sadhana collection nos. 3645-3704 indudes a large block of Tara commentaries (nos. 3666-3696) which are probably Kriya-Tantra works for the most part. Certainly die ones by Candragomin are Kriya-Tantra."

Tantra Class, Category, or Name	*Derge Kdnjur* (Toh. #s)	*Derge Tanjur* (Toh. #s)
4. Mani-kula *(nor can) (laukikd)*	764-771	
5. Pancaka-kula *(Ingas rtsen) (laukikd)*	111	
6. Laukika-kula *(jig rten pa) (laukikd)*	113-804	
General Kriya Tantra		
Subdhupariprcchd	805	2671-2673
Samdnyavidhtndm guhya-tantra	806	
Susiddhi	807	3066
Dhydnottarapatalakrama	808	2670[25]
Dedications and Prayers		
Dedications *(parindma, yongs su bsngo)*	809-810 ————	
Prayers *(pranidhdna, smon lam)*	811-827 ————	

E. Other Tanjur Texts Pertaining to All 4 Tantras[26]

1. General on all four Tantras		
Abhayikaragupta's *Vajrdvali, Nispannayogdvali,* and *Jyotirmahjart*		3140-3142
2. Sadhana Collections		
a. *Pa-tshab sgrub thabs brgya rtsa*		3143-3304
b. *Ba-ri sgrub thabs brgya rtsa*		3306-3399
c. *Sgrub thabs rgya mtsho*		3400-3644
d. *Lha so so sna tshogs kyi sgrub thabs*		3645-3704
3. Preparation of Mandala		3705-3706
4. Distinctions among the 3 Yanas and 4 Tantras		3707-3720
5. Pledges and vows *(samaya* and *samvard)*		3721-3729
Incl. AJvaghosa's *Gurupancdiika* (no. 3721)		[3721]

[25] Toh. 2670 is Buddhaguhya's commentary, the ***Dhydnottarapatalattkd.*** Much used by byTsong Khapa *{cf.* "Destiny Fulfilled," p. 44, in ***Life & Teachings of Tsong Khapa,*** and Hopkins' comment in ***Yoga of Tibet,*** p. 213).

[26] My numbering for this section again varies from Wayman's.

Tantra Class, Category, or Name	*Derge Kanjur* **(Toh. #$)**	*Derge Tanjur* **(Tob. #s)**
6. Cycle of Dharmapala, Vasudeva, etc.		3730-3755
7. Miscellaneous, rites *(choga),* etc.		3756-3785
8. Later Translations[27]		[3305]

wayman note paraphrase: All later translations were incorporated into earlier Tanjur sections, with the exception of no. 3305 (on the Vajràcârya's responsibilities), which was placed by itself between E.2.a and E.2.b.

Appendix VII:

The Nonduality of Perception and Emptiness: Itoo Sides of One Klein

That "the two realities" should be simultaneously perceivable is of course due to the fact that these two are said to be *not* really two. However, neither is it ever said that they arc "one" *(eka, gcig).* They are relatively different, but they are ultimately nondifferent. This makes it difficult to develop terminology to convey this unusual relationship. The Buddha's solution was to say that the two realities are "nondual" *(advaya, gnyis med).* Describing their relationship as one of "nondiffcrence" or "nonduality" rather than as one of "sameness" or "oneness" helps to convey their *relative* difference while allowing for their *ultimate* nondifference.

Just as it is difficult to develop terminology to convey this relationship, so it has been difficult to develop analogies and examples to evoke an understanding of it. The best analogy would be one that would present something which (1) would *appear* to have two distinctly different aspects which (2) were in fact inseparable (or not two), and which (3) could conceivably be simultaneously perceived (as not two). We have already considered the example of the duck-rabbit above, which to some extent satisfies these requirements. A similar solution was suggested by Tai Unno with the example of a photographic double exposure, which Thurman suggests "seems most apt for the balance of opposites of the central way." *(EE:* 170 n228) Here, for example, we would have a photograph with a picture of a duck superimposed on top of a picture of a rabbit.

The other example most often used is the classic analogy of "the two sides of one coin." This has the obvious advantage of referring to "sides," thereby mirroring the Buddhist use of the term "side" *(paksa, phyogs)* in its presentation of a "perception side" and an "empty side." Moreover, this example has a more subtle advantage. One can seem to perceive and speak of one side of the coin or the other *as if* it existed as an independent entity, even though we can in fact ascertain that each side is completely dependent on the other for its very existence. If

side A of the coin existed independendy of side B it should be possible to remove or destroy side B and still have side A remain, unchanged. However, this is dearly impossible: As we begin to shave off side B of the coin in an attempt to destroy that one side, that side may become transfigured (marred, scratched, pocked, and so on), but there will continue to be a surface that will continue to function as "side B" of "the coin." The moment when we will have completely shaved down and destroyed side B will be the moment when we have completely destroyed the coin, at which point of course side A of the coin will also no longer exist. Thus, the coin, side A, and side B are all thoroughly mutually interdependent for their very existence. Or to nuance this a bit, what we *call* "the coin," "side A," and "side B" arc mutually interdependent; they gain their meaning and utility only in relationship to each other.

A similar relationship thus exists between the empty side and the perception side. Here "the coin" represents reality, side A is the empty side, and side B is the perception side. The first important implication made clear with the coin analogy is that emptiness does not represent the "inside" of the coin but rather represents one interdependent side or aspect of the whole coin. This expresses the fact that emptiness should not be understood as some "inner essence" which dwells *in* things, hidden beneath the surface if only we could discover it; rather, it if the surface, or one part or aspect of the surface, one "side" of the truth (of reality), completely and necessarily interdependent on the other "side" (the perception side, or the relative/conventional side) for its very existence (or, in the more nuanced sense, for its meaning).

Now all analogies and metaphors have their weaknesses and ultimately break down. The weakness of the coin analogy is apparent when we consider that (1) one cannot see both sides of the coin simultaneously, and (2) there is an edge to the coin over which one must pass to get from one side to the "the other." As we have seen, according to Buddhist theory and empirical report one should be able (at least in principle) to *simultaneously* directly perceive (ascertain, cognize, be aware of, and so on) both the empty and the relative/ perceptual

"sides" of reality (these sides being "the two realities"). Moreover, there is nothing that corresponds well to the edge of the coin over which one should have to pass to get from one side to the other. (Certainly we can imagine the threshold over which one passes while on the *path* as one alternately enters the dissolution of the "spacelike *samädhT* while meditating on emptiness then leaves that meditation to "return to" the "illusion-like aftermath samädhi" of the postmeditative experience, and so forth; but here we would like to have an analogy that represents nondual reality as it is, that is, as it is perceived at the rime of *fruition*. And thus the "edge" separating the two sides is problematic).

We can improve upon this coin analogy by at least one step. But before we continue with geometrical analogies, it is important here that we first clarify the working, conventional definitions of "side" and "edge": A separate side is something that one - say, a hypothetical, two-dimensional flatlander ant— can only reach by passing over and edge, and likewise a separate edge is something the ant can only reach by passing across a side. It is then clear that — using these conventions — the coin has two sides and one edge. Now a strip of paper is similar to a coin in that it is a two-dimensional object with two sides and one edge (note that according to the definition just given it has one edge, not four). However, as the paper is more flexible than the coin, and as we and the paper inhabit three-dimensional space, we can bend this two-dimensional strip up into the third dimension to connect the two ends so as to form a simple loop (like a ring or a cylinder). Interestingly, we still have two sides, but now we have two distinct edges whereas we previously had only one. But now, to make things even more interesting, we can give our strip (and our analogy) a simple twist. If we give the strip a 180 degree twist before we connect the ends we end up with the seemingly miraculous Möbius loop (discovered by the German mathematician August Möbius in 1858 and familiar to most of us nowadays from childhood). According to the definitions of side and edge given above, the Möbius loop has only one side and only one edge. Our flatlander ant walking on the surface can now reach any part of the surface of the paper without ever crossing over a boundary edge. Likewise, if the ant is walking along the edge it can reach any part of

what we perceive as the edge without ever crossing a surface. But "side" is a relative term (like "long" and "short"): one can only speak of a "this side" in relation to a "that side" - it does not make sense to speak of an object as having only one side. Likewise with the word "edge." And yet we have the Möbius loop!

We do of course have the example of a sphere: a closed, bounded object having one *surface* (not a "side") and no edges. But the Möbius loop is indeed strange in that unlike a sphere it *does* have what appears to be an edge (or two), and it *does* have what appears to be two sides, but it really doesn't have two sides, it only has one *surface,* and since it doesn't really have two sides it can't really be said to have an edge.... In any event, the point here should be clear: with the Möbius loop we have a better analogy to try to evoke the idea of the nondual relationship that pertains with respect to the empty "side" and the perception "side" — they do indeed appear to be two distinguishable "sides," yet they are in fact more like one nondually integrated *surface.* This example of a Möbius loop then helps to illumine Thurman's insightful and extremely useful description of the two realities given in his introduction to Tsong Khapa's *Essence of Eloquence.*

> Tsong Khapa provides a clue about the complex balance required on the central way of nondualism. Everything disappears in ultimacy-seeking experience.... And yet the world is not destroyed. It is there on the surface, when not subjected to absolutist standards. In a sense it *is* the surface of the ultimate, which is ultimately one inconceivably multifaceted surface. *(EE:* 168)

But we can in fact improve our analogy one step further. To best evoke what Tsong Khapa and Thurman are getting at we would really like to have an example which appears to have two sides but which actually has one "side" (really one surface) and *no* "edges." A sphere has one surface and no edges, but it does not *appear* to have two sides, and thus we can not "map onto" it a "perception side" and an "empty side." We would like an example of something which genuinely *appears* to have two sides but which in fact has only one surface. (And note that a collapsed sphere will not work, for this produces a bowl, which has a lip, which is an edge, which divides the bowl into two relative sides, an inside and an outside.) It turns out

that just as were able to improve from "the two sides ofa coin" (with two sides and one edge) to "the two sides ofa Möbius loop" (with one side/surface and one edge) by stepping up from two dimensions to three and adding a twist, we can derive our desired example by stepping up one more dimension into four dimensions and again adding a similar twist. This is what another German mathematician, Felix Klein, did in 1882 when he imagined what came to be known as a "Klein bottle."

A Klein bottle is a theoretical object that can only exist in four dimensions. It is a "one-sided" bottle with *no* boundary edge. It technically has no inside or outside; it wraps around to contain itself. (A regular three-dimensional bottle, like the bowl described above, has two sides - the inside and outside - separated by one edge — the lip - and is thus topologically similar to the two-dimensional coin.)

Now the question arises as to how we can (re)present this four-dimensional botde in our three-dimensional world. Note that while any three-dimensional object such as a Möbius loop or a wine bottle can only exist or be "embedded" in three dimensions, we can create a two-dimensional "immersion" or projection ofa Möbius loop or ofa wine bottle in two dimensions, as when we take a photograph of it. The two-dimensional immersion is of course a flawed representation,[1] but it serves its function to convey the idea of the object. Likewise, a true Klein bottle, the surface of which never intersects itself, can only be embedded in four-dimensions, but it can be immersed (with an intersection point) in three dimensions. A three-dimensional Klein bottle is thus like a holographic photograph of the four-dimensional original. While three-dimensional glass immersions of Klein bottles exist, we can here only view a two-dimensional immersion ofa three-dimensional immersion of this four-dimensional object:

[1] The flaw is that whereas the "edge" of the three-dimensional Möbius loop never crosses itself (and by definition an embedded object need never intersect itself), the immersed image does necessarily cross itself (a two-dimensional photograph ofa Möbius loop will necessarily show the edge crossing itself at some point).

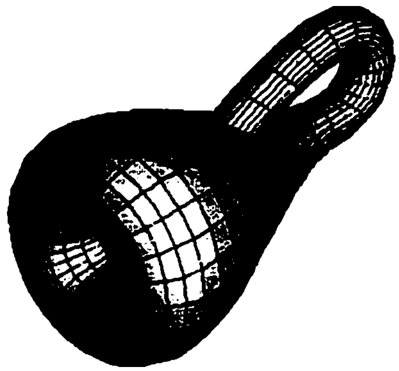


Figure 1: Klein Bottle[2]

But again, this image, flawed as it is, serves its function to convey the idea of the object. And this four-dimensional object (or perhaps a higher, more multi-dimensional version of it) may be the best analogy we have to represent the Buddhist nondual insight that "ultimate [reality *(pdramdrtha-satya = iunyata)* ... is ultimately one inconceivably multifaceted surface [reality *(sarhvrti-satya)]."* The analogy of a Klein botde helps to remove the habitual idea that there has to be something "beneath" every surface; it leaves us to *engage with* that perceived surface reality, while at the same time removing the negative connotation we associate with the word "superficial" and replacing it instead with the highly optimistic connotation of a infinite array of possibilities. Thus, we may perhaps most profitably say that the empty side and the perception side represent "the two sides of one Klein."[3]

[2] Image copyright 1994 by Dr. David P. Cervone, used with his kind permission.

[3] The true Klein bottle has one additional property that makes it quite interesting to use an example. Like a sphere or a doughnut, a true Klein bottle is a "two-dimensional manifold" (meaning that any small patch of area follows the laws of two-dimensional Euclidean geometry). However, unlike a sphere or a doughnut which are "orientable," the true Klein botde's surface is "non-orientable." This unique property of non-orientability makes the Klein bottle an even more intriguing analogy for the nonduality of the Buddhist two realities, for this property means that if our flatlander ant sets out to explore the surface it can end up back at the same place it started in such a way that it will appear there precisely reversed! This provides an interesting resonance with the reversal Tsong Khapa is said to have experienced when, at the culmination of his exploration of the inconceivably multifaceted surface of the ultimate, he attained awakening (c/f chapter III).

Abbreviations

Coded references to texts are usually constructed with the author's last and first initials, then the last two digits of the date. Thus, CJ92 = Cabezón, José, 1992 = "Vasubandhu's *Vyákhyáyukti."* Other abbreviations are as follows:

@	[followed by numbers] - folio reference to edition of *NRC* in Appendix or to other Tibetan text
ACIP	Asian Classics Input Project
ADK	*Abhidharmakoia,* by Vasubandhu
ADS	*Abhidharmasamuccaya,* by Asañga
BA	*Bhávanákramas,* by Kamalastla
block	blockprint edition of the *NRC*
CMDR	*Calming the Mind and Discerning the Real,* by Alex Wayman
CHT	*A Cultural History of Tibet,* by Snellgrove & Richardson
Das	Sarat Chandra Das' Tibetan-English Dictionary
DE	*A Dose of Emptiness* (mKhas grub rje's *stong thun chen mo,* trans. José Cabezón)
EE	*Essence of Eloquence (Speech of Gold)* — Tsong Khapa's *legs bshad snying po,* trans. Robert Thurman
Gold	Melvyn Goldstein's Tibetan-English Dictionary
Lhasa	Lhasa edition of the Tibetan canon
LRC	*Lam Rim Chen mo* - the "Great Stages of the Path" by Tsong Khapa
LRChung	*Lam Rim CungNgu*- the "Middle Length Stages of the Path" by Tsong Khapa. This is the middling *('bring)* despite the Tibetan title.
ME	*Meditations on Emptiness,* by Jeffrey Hopkins
mKhas grub rje's	Lessing and Wayman's 1978 edition and translation of Kaydrup's *rgyud sde spyi'i rnam gzhag*
MMK	*Mülamadhyamakakárikás,* by Nágárjuna
MS	Manuscript edition of the *NRC*
NRC	*sNgags Rim Chen mo* — the *Great Stages of Mantra,* by Tsong Khapa
PCE	Pure Consciousness Event, theory espoused by R. Forman, et. al.

R	Ruegg, David
RY	Rangjung Yeshe Dictionary of Tibetan
SD&D	*Sleeping, Dreaming and Dying,* by the Dalai Lama
Snow I, III	Snow Lion's editions of Tsong Khapa's *LRC,* vols. I and III, trans, and ed. by Joshua Cutler
Toh.	Tohoku catalogue of the Derge edition of the Tibetan canon
TT	*Tantra in Tibet,* Hopkins' translation of ch. 1 of Tsong Khapa's *Great Stages of Mantra (NRC),* with an introduction by the Dalai Lama
VKN	*Vimalakirti-Nirdeia-Sutra,* trans. Robert Thurman
YGST	*Yoga of the Guhyasamaja Tantra,* by Alex Wayman
YT	*Yoga of Tibet,* Hopkins' translation of chs. 2—3 of Tsong Khapa's *Great Stages of Mantra (NRC),* with an introduction by the Dalai Lama

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Tibetan Texts (Kanjur and Tanjur) Sorted by Tohoku Number

Note: *cf.* also cross-reference list sorted by English tide on p. 681.

Kanjur

Toh. 0361: *Sekoddesa (dbangmdor bstanpa) [See Vesna's Oxford Kalacakra bibliop. 248for ref. to critical ed.]*
Abbrev.: *mdor bstan*
English: *Instruction on Bestowing Initiation*
Derge: rGyud, Ka (#2), I4a-21a. Lhasa: 370 (KA)
Author: Kanjur

Toh. 0366: ***Srt****-sarvabuddha-samayoga-dakinijala-sambara-nama-uttaratantra (dpalsangs rgyas thams cad dang mnyam par sbyor ba mkha' 'gro ma sgyu ma bde ba* V *mchog ces bya ba* V *rgyudphyi ma)*
Abbrev.: *Samdyoga, mnyam sbyor*
English: *The Interpenetrating Union [Tantra]*
Derge: rGyud, Ka, 151b-193a. Lhasa: 376 (KA)
Author: Kanjur

Toh. 0369: *Abhidhäna-uttaratantra-näma (mngon par brjodpa 'i rgyud bla ma zhes bya ba).*
Abbrcv.: *Abhidhänottara, mngon brjod bla ma*
English: *The Latter [Tantra ofj Clear Expression*
Dcrgc: rGyud, Ka, 247a-370a. Lhasa: 385 (KHA)
Author: Kanjur

Toh. 0370: *Sri-vajradäka-näma-mahätantra-räja (rgyudkyi rgyalpo ebenpo dpalrdo rje mkha' 'gro zhes bya ba)*
Abbrcv.: *rdo rje mkha' 'gro Inga beupa*
English: *The Vajraaaka [Tantra] in Fifty Chapters*
Dcrge: rGyud, Kha (#1), lb-125a;. Lhasa: 386 (KHA)
Author: Kanjur

Toh. 0373: ***Sri**-Mahäsamvarodaya-tantraräja-näma (dpal bde mchog 'byung ba zhes bya ba'i rgyud kyi rgyalpo chen po) [Peking: sdom pa 'byung ba* V *rgyud]*
Abbrcv.: *Sarhvarodaya, sdom 'byung*
English: *Arisal ofSarhvara [Tantra]*
Dergc: rGyud, Kha (#4), 265a-311a. Lhasa: 389 (GA)
Author: Kanjur

Toh. 0375: *Yogintsahcärya (mal 'byorma'ikun tu spyodpa*
Abbrev.: *Sancärya, kun spyod*
English: *Activities [ofthe Yoginis]*
Dergc: rGyud, Ga, 34a-44b. Lhasa: 394 (GA)
Author: Kanjur

Toh. 0381: *Samputa-näma-mahätantra (yang dag par sbyor ba shes bya ba* V *rgyud chen po) Not to be confused with Toh. 376. Abhaya's 1198 is a commentary on this text*
Abbrev.: *kha sbyorgyi brtagpa 1—10pa i rab byed 1—4 pa*
English: *The 1—4th chapter ofthe 1—10th section ofThe Kiss*
Derge: rGyud, GA (#8), 73b-158b. Lhasa: 396 (GA)
Author: Kanjur

Toh. 0417: *Hevajra-tantraräja-näma (kye'i rdo **rje** zhes bya ba rgyud kyi rgyalpo)*
Abbrev.: *brtaggnyis*
English: *[Hevajra Tantra in] Two Sections*
Derge:. rGyud, Nga, lb-13b. Lhasa: 378 (KA)
Author: Kanjur

Toh. 0419: *Däkimvajrapanjaramahätantraräjak''!pa (mKha' 'gro ma rdo rjegur zhes bya ba'i rgyud kyi gyalpo chen po **"i** brtagpa)*
Abbrev.: *Vajrapanjara, rdo rje gur*
English: *The Vajra Tent [Tantra]*
Derge: rGyud, Nga (#3), 30a-65b. Lhasa: 379 (KA)
Author: Kanjur

Toh. 0420: *$rf-Mabdmudrdtilaka-ndma-mabdyogim-tantrardjddhipati (dpalphyag rgya chen po* V *thig le zhes bya ba rnal 'byor ma chen mo 'i rgyud kyi rgyalpo "i mnga' bdag)*
Abbrev.: *Mahdmudrdtilaka,*
English: *phyag chen thigle*
Derge: rGyud, Nga (#4), 66a-90b. Lhasa: 380
Author: Kanjur

Toh. 0424: *Sri-Buddhakapdla-ndma-yoginitantrardja (dpalsangs rgyas thodpa zhes bya ba rnal 'byor ma "i rgyud kyi rgyal po)*
Abbrev.: *Kapala, thod pa*
English: *The [Buddha-] Skullbowl [Tantra]*
Derge: rGyud Nga, 143a-l67a. Lhasa: 400 (NGA)
Author: Kanjur

Toh. 0430: *Sn-catuh-pitha-vikhydta-tantrardja-ndma (dpalgdan bzhipa'i rnampar bshadpa'i rgyud kyi rgyal po zhes bya ba)*
Abbrev.: *Catuh-pitha, gdan bzhi*
English: *The Four Seats [Tantra]*
Derge: rGyud, Nga (#14), 260a-304a. Lhasa: 406 (NGA)
Author: Kanjur

Toh. 0442: *Sarvatathdgata-kdyavdkcitta-rahasya-guhyasamdja-ndma-mahdkalpardja (de bzhin gshegs pa thams cad kyi sku gsung thugs kyi gsang chen gsang ba dus pa zhes bya ba brtag pa 'i rgyal po chen po)*
Abbrev.: *[gsang ba] 'duspa*
English: *The Esoteric Communion Tantra*
Derge: rGyud, Ca (#11), 90a-l48a. Lhasa: 416a (NGA)
Author: Kanjur

Toh. 0443: *Uttaratantra (rgyudphyi ma)*
Abbrev.: —
English: *The Further Tantra [of The Esoteric Communion]*
Derge: rGyud, Ca (#12), I48a-157b. Lhasa: 416b (NGA)
Author: Kanjur

Toh. 0445: *Sri-vajramdld-abhiddna-mahdyogatantra-sarvatantra-hrdaya-rahasya-vibhanga-ndma (rnal 'byor chen po 'i rgyud dpal rdo rjephreng ba mngon par brjodpa rgyud thams cad kyi snyingpo gsang ba rnam par phye ba zhes bya ba.*
Abbrev.: *Vajramdld, rDo rje phreng ba*
English: *The Vajra Rosary*
Derge: rGyud, Ca (#14), 208a-277b. Lhasa: 417 (CA)
Author: Kanjur

Toh. 0447: *Vajrajndnasamuccaya-nama-tantra (yeshes rdo rye kun las btuspa zhes bya ba'i rgyud). Can be (and is) confused with Toh. 450.*
Abbrev.: *ye shes rdo rye kun las btus*
English: *Intuition Vajra Compendium*
Derge: rGyud, Ca (#16), 282a-286a. Lhasa: 419 (CA)
Author: Kanjur

Toh. 0450: *Sri-Jnanavajrasamuccaya (ye shes rdo rye kun las bsduspa). Can be (and is) confused with Toh. 447.*
Abbrev.: *ye shes rdo rye kun las bsdus*
English: *Intuition Vajra Compendium*
Derge: rGyud, Cha (#1), lb-35b. Lhasa: 787 (TSHA)
Author: Kanjur

Toh. 0451: *Sri-vajrahrdaydlamkara-tantra-ndma (dpal rdo rye snyingpo rgyan gyi rgyud ces bya ba). NOTE: 2490 is also a snying po rgyan.*
Abbrev.:
English: *The Ornament of the Vajra Essence Tantra*
Derge: rGyud, Cha (#2), 36a-58b. Lhasa: 788 (TSHA)
Author: Kanjur

Toh. 0466: *Mdydjdla-mahdtantrardja-ndma (rgyud kyi rgyalpo chen po sgyu phruldra ba zhes bya ba)*
Abbrev.: *Mdydjdla, sgyu dra*
English: *The Illusory Net*
Derge: rGyud, Ja (#13), 94b-134a. Lhasa: 431 (CA)
Author: Kanjur

Toh. 0467: *Sarvatathagata-kdyavdkcitta-krsnayamari-ndma-tantra (de bzhin gshegs pa thams cad kyi sku gsung thugs gshin rye gshed nag po zhes bya ba 'i rgyud)*
Abbrev.: *dgra naggi rgyud*
English: *The Black Enemy [Slayer] Tantra*
Derge: rGyud, JA (#14), 134b-151b
Author: Kanjur

Toh. 0474: *Sri-raktayamdri-tantrardja-ndma (dpalgzhin rje'igsheddmarpo zhes bya ba'i rgyud kyi rgyalpo)*
Abbrev.: *gzhed dmar*
English: *Red Slayer of Death Tantra*
Derge: rGyud, JA (#21), 186a-214b. Lhasa: 440 (CA)
Author: Kanjur

Toh. 0479: *Sarvatathdgata-tatwasamgraha-nama-mahdydm-siara (de bzhin gshegspa thams cad kyi de kho na nyid bsduspa zhes bya ba thegpa chert po "i mdo).*
Abbrcv.: *Tattvasathgraha,*
English: *Compendium of Reality*
Dergc: rGyud, NYA (#1), lb-142a. Lhasa: 447 (VOL)
Author: Kanjur

Toh. 0480: *Vajraiekhara-mahdguhya-yogatantra (gsang ba rnal 'byor chen po 'i rgyud rdo rje rise mo)*
Abbrev.: *[Vajra]iekhara (rise mo)*
English: *The Vajra Peak [TantraJ*
Dergc: rGyud, NYA (#2), I42b-274a. Lhasa: 448 (CHA)
Author: Kanjur

Toh. 0830: *Sawatathdgata-guhyamahdguhya-koia-aksaya-nidhadTpa-mahdprataprasddhana-tantra-jndnds-caryadyuti-cakra-ndma-mahdyana-sutra (de bzhin gshegs pa thams cad kyi gsang ba, gsang ba "i mdzod chen po mi zadpa gtergyi sgron ma, brtul zhugs chen po bsgrub pa* V *rgyud, ye shes rngam pa gloggi 'khor lo zhes bya ba theg pa schen po "t mdo*
Abbrev.: *gsang ba 'i mdzod kyi rgyud [One of the 17 tantras (Toh. 828—844) within the rnying rgyud section of the Toh. Derge Kanjur]*
English: *The Secret Treasury Tantra*
Derge: rNying rGyud, KA (#3), 290b-358a). Lhasa: 794 (DZA)
Author: Kanjur

Tanjur

Toh. 1180: *Hevajra-pinddrtha-tlkd (kye'i rdo rje bsdus pa 'i don gyi rgya cher 'grelpa)*
Abbrev.: *rdo rje snying 'grel*
English: *Vajragarbha's [Hevajra] Commentary*
Derge: rGyud, Ka (#1), lb-126a
Author: Vajragarbha (rdo rje snying po)

Toh. 1189: *Srf-Hevajra-panjikd-ndma-muktikdvali (dpaldgyespa'i rdo rje'i dka' 'grel mu tig phreng ba zhes bya ba)*
Abbrev.: *Hevajrapanjikdmuktikdvali, kyee rdorgyi dka' 'grel mu tig phreng ba*
English: *The Pearl Rosary: A Commentary on the Difficulties of the Hevajra*
Derge: rGyud, Ga (#5), 221a-297a
Author: Santipa (Ratnakarasanti)

Toh. 1194: *Ddkini-vajrapahjara-mahdtantrardja-prathamapatala-mukhabandha-ndnm-panjikd (rgyud kyi rgyalpo mkha 'gro ma rdo rje gur gyi dka' 'grel zhal nas brgyudpa zhes bya ba)*
Abbrev.: *gur 'grel*
English: *The Commentary on the [Vajra] Tent*
Derge: rGyud, Ca (#3), 43b-49a
Author: Indrabhuti

Toh. 1196: *Dakii-vajrajdU-pahjara-tantrardja-tatwa-paustika- pahjikd-ndma (rgyud kyi rgyal po mkha' 'gro ma rdo rje dra ba 'i dka' 'grel de kho na nyid rgyas pa zhes bya ba)*
Abbrcv.:
English:
Derge: rGyud, Ca (#5), 54a-94b
Author: Devakulamahamati (Iha'i rigs kyi bio gros chen po)

Toh. 1198: ***Sri**-samputa-tantrardja-rika-amndyamanjarf-nama (dpalyang dag par sbyor ba* V *rgyud kyi rgyal po 'i rgya cher 'grel pa man ngaggi snye ma zhes bya ba)*
Abbrev.: *man snye*
English: *Sheaf of Instructions*
Derge: rGyud, Cha (#1), lb-316a
Author: Abhayakaragupta ('jigs med 'byung gnas sras pa)

Toh. 1218: *$ri-hevajra-sddhana (dpaldgyespa rdo rje'isgrub thabs)*
Abbrev.: *Sddhana, grub thabs*
English: *[Hevajra] Sddhana*
Derge: rGyud, Nya (#1), lb-7a
Author: Saroruha (mTsho skyes)

Toh. 1224: *Samayapanca (dam tshig Inga pa)*
Abbrev.: *Samayapanca, dam tshig Inga pa*
English: *The Five Commitments*
Derge: rGyud, Nya (#7), 26b-28b
Author: Padmakara (Padma 'byung gnas)

Toh. 1226: *Srz-ekavirasddhana-ndma (dpal dpa' bo grig pa zhes bya ba 'i sgrub pa* V *thabs*
Abbrev.: *Hevajra Sddhana*
English: *Hevajra Sddhana*
Derge: rGyud, Nya (#9), 29b-31a
Author: Vajra-Ghantapa (rDo rje dril bu pa)

Toh. 1229: *Dasatattva (de kho na nyidbcu pa)*
Abbrev.: —
English: *The Tenfold Thatness*
Derge: rGyud, Nya (#12), 37a-4la
Author: Dombipa

Toh. 1237: *Hevajra-sddhana-vajrapradipa-nama-iuddha-tippani (kye rdo rje'isgrub thabs kyi mdor bshad pa dag pa rdo rje sgron ma zhes bya ba)*
Abbrev.: —
English: *Hevajra Sddhana, "A Vajra Lamp "*
Derge: rGyud, Nya (#20), 73a-96a
Author: Jalandharipa

Toh. 1239: *Sadahga-sddhana-nama (yan lag drug pa zhes bya ba'i sgrub thabs)*
Abbrev.: —
English: *Six-Branch Sddhana*
Dcrge: rGyud, Nya (#12),
Author: Durjayacandra (mi thub zla ba)

Toh. 1240: *Suparigraha-ndma-mandala-vidhi-sddhana (dkyil 'khorgyi cho ga'i sgrub thabs bzangpo yongs su gzung ba zhes bya ba)*
Abbrev.: —
English: *"Superb Embrace"—A Sddhana of the Mandala Rite*
Dcrge: rGyud, Nya (#23), 130a-154a
Author: Durjayacandra (thub dka' zla ba)

Toh. 1245: *Bhramahdra-sddhana-nama ('khrulpa spong ba zhes bya ba 'i sgrub pa 'i thabs)*
Abbrev.: *'khrulspong*
English: *Hevajra Sddhana, "An Elimination of Errors"*
Dergc: rGyud, Nya (#28), 189a-194b
Author: Sintipa (Ratnakarasanti)

Toh. 1251: *Ratnajvalasddhana-ndma (rin chen 'bar ba zhes bya ba 'i sgrub pa 'i thabs)*
Abbrev.: —
English: *The Blazing Jewels [Sddhana]*
Derge: rGyud, Nya (#34), 214a-241b
Author: Prajnendraruci

Toh. 1420: ***Srisamvarodaya-mahdtantrardja-padmini**-ndma-**panjikd** (dpal sdom pa 'byung ba'i rgyud kyi rgyal po chen po V dka' 'grelpadma can shes bya ba).*
Abbrev.: *sdom 'byung 'grelpa*
English: *Commentary on the Arisal of Sarhvara [Tantra]*
Derge: rGyud, Wa (#1), 1b-1O1b
Author: Ratnaraksita

Toh. 1427: *Sri-Bhagavadabhisamaya-ndma (dpalbcom Idan 'das mngon par rtogspa zhes bya ba)*
Abbrev.: *Abhisamaya, mngon rtog*
English: *Clear Realization*
Derge: rGyud, Wa (#8), 186b-193a
Author: Luyipa

Toh. 1432: ***Sricakrasarhvara**-sddhana (dpal 'kor lo sdompa'isgrubpa'i thabs).*
Abbrev.: —
English: *Cakrasamvara sddhana*
Derge: rGyud, Wa (#13), 222b-224b
Author: Vajra-Ghantapa (rDo rje dril bu pa)

Toh. 1443: *Bhagavacchncakrasambara-sddhana-ratna-cuddmani-ndma (bcom Idan 'dasdpal 'khor lo bde mchoggi sgrub thabs rin po che gtsuggi nor bu zhes bya ba)*
Abbrev.: *bde mchog sgrub thabs*
English: *Cakrasamvara Sddhana*
Derge: rGyud, WA (#23), 243b-251a
Author: Lavapa

Toh. 1448: *Vasantatilaka-ndma (dpyid kyi thig le zhes bya ba)*
Abbrev.: *Vasantatilaka, dpyid kyi thig le*
English: *Drop of Spring*
Derge: rGyud, Wa (#29), 298b-306b
Author: Krsnacarya (Nag po spyod pa ba)

Toh. 1454: *Srt-vajrasattva-ndma-sddhana (dpalrdo rje sems dpa'i sgrub thabs zhes bya ba).*
Abbrev.: *Sambara-fSddhana], bDe mchog fgi sgrub thabs]*
English: *Cakrasamvara Sddhana*
Derge: rGyud, Sa (#1), 1b-3b
Author: Luyipa

Toh. 1465: ***Sri**-abhisamaya-ndma-panjikd (dpal mngon par rtogpa zhes bya ba 7 dka' 'grel)*
Abbrev.: *I'u aipa'i sgrub thabs kyi dgongspa*
English: *"Glorious Clear Realization, "A Commentary [on Luipa's Cakrasamvara Sddhana]*
Derge: rGyud, Sa (#12), 34a-45b
Author: Prajnaraksita

Toh. 1490: *Abhisamayavibhanga-ndma (mngon par rtogs mam par 'byedpa zhes bya ba)*
Abbrev.: —
English: *Analysis of [Luipa's] Clear Realization*
Derge: rGyud, Sa (#36), 186a-202b
Author: Dlpankarasrijnana (Atlsa)

Toh. 1510: *Luyipdbhisamaya-vrtti-tfkd-visesa-dyota-ndma (Luyipa 7 mngon par rtogs pa 'i 'grel pa 7 77' ka' khyadpar gsal byed ces bya ba) [This is the text]*
Abbrev.:
English:
Derge: rGyud, Sa (#57), 285a-308b
Author: Thatagatavajra

Toh. 1607: ***$ri**-caturpitha-tantrardja-smrtinibandha-ndma-tikd (rgyud kyi rgyalpo dpalgdan bzhipa 7 'grelpa dran pa 7 rgyu mtshan zhes bya ba)*
Abbrev.: *gdan bzhi'i 'grelpa*
English: *Commentary on The Four Seats*
Derge: rGyud, a (#35), 137b-264a
Author: Bhavabhadra

Toh. 1652: *Sri-Buddhakapdla-tantra-panjikd-jndna-vati-ndma (dpalsangs rgyas thodpa'i rgyud kyi dka' 'grelye shes Idan pa zhes bya ba)*
Abbrev.: *thod pa'i 'grelpa*
English: *Commentary on the [Buddha-] Skullbowl [Tantra]*
Dcrgc: rGyud, Ra (#4), 104b-150a
Author: Saraha

Toh. 1785: *Pradipoddyotana-ndma-tikd (sgron magsal bar byedpa zhes bya ba'i rgya cher bshad pa)*
Abbrev.: *Pradlpoddyotana, sgron gsal*
English: *The Brilliant Lamp*
Dcrgc: rGyud, Ha (#1), lb-201b
Author: Candraklrti

Toh. 1789: *ye shes rdo rje kun las btuspa* V *rgyud las 'byung ba* V *rgyan bdun rnam par dgrol ba (Skt. not attested in Toh.; Wayman restoredSkt. title from Peking: *Vajrajndnasamuccaya-tantrodbhava-saptdlamkdra-vimocana)*
Abbrev.: *rgyan bdun dgrol ba*
English: *Deciphering the Seven Ornaments*
Derge: rGyud, A (#2), 8b-10a
Author: Sraddhakaravarman

Toh. 1796: *Pindikrtasddhana (sgrubpa'i thabs mdor byaspa)*
Abbrev.: *Pindikrta, mdor byas pa*
English: *Abbreviated [Practice]*
Derge: rGyud, Ngi (#1), lb-lla
Author: Nagarjuna

Toh. 1797: *Sri-guhyasamdja-mahdyogatantrotpddakrarm-sddhana-su^ra-meldpaka-ndma (rnal 'byor chen po "i rgyud dpalgsang ba 'dus pa "t bskyedpa 'i rim pa bsgom pa* V *thabs mdo dang bsres pa zhes bya ba)*
Abbrev.: *Siitrameldpaka, mdo bsre[s]*
English: *Integration ofthe Sutras [with the Creation Phase ofthe Esoteric Communion]*
Derge: rGyud, Ngi (#2), lla-15b
Author: Nagarjuna

Toh. 1802: *Pancakrama (rim pa Inga pa)*
Abbrev.: *Pancakrama, rim Inga*
English: *The Five Stages*
Derge: rGyud, Ngi (#7), 45a-57a
Author: Nagarjuna

Toh. 1803: *Carydmeldpaka-pradipa (spyodpa bsduspa'i sgron ma)*
Abbrev.: *Caryameldpaka, spyod bsdus*
English: *The Compendium of Practices*
Derge: rGyud, Ngi (#8), 57a-106b
Author: Aryadeva

Toh. 1809: *Samdjasddhana-vyavastdli-ndma ('dus pa V sgrub pa 'i thabs rnam par gzhagpa i rim pa zhes bya ba)*
Abbrev.: *rnam gzhag rim pa*
English: *Graded Presentation [of the Esoteric Communion Practice]*
Dergc: rGyud, Ngi (#14), 121a-131a
Author: Nagabuddhi (klu'i bio)

Toh. 1830: *Pahcakrama-panjikd-prabhdsdrtha-ndma (rimpa Ingapa'idka' 'greldongsalba zhes bya ba)*
Abbrev.: *Pancakrama-pahjikd-prabhasartha, rim Inga'idka' 'grel don gsal*
English: *The Clear Meaning: A Commentary on the Difficulties of[Ndgdrjuna's] Five Stages*
Derge: rGyud, Ci (#5), I42b-180b
Author: Vtryabhadra (brtson 'gros bzang po)

Toh. 1853: *Dvikramatattvabhdvand-ndma-mukhdgama (rimpagnyispa'i de kho na nyid bsgom pa zhes bya ba "i zhalgyi lung)*
Abbrev.:
English: *Direct Speech*
Dcrge: rGyud, Di (#1), lb-17b
Author: Buddhasrljnana (Jnanapada)

Toh. 1854: *Mukhdgama (zhalgyi lung)*
Abbrev.:
English: *Direct Speech*
Derge: rGyud, Di (#2), I7b-28b
Author: Buddhairljnana (Jnanapada)

Toh. 1855: *Samantabhadra-ndma-sddhana (kun tu bzangpo zhes bya ba'i sgrub pa'i thabs)*
Abbrev.: *sgrub thabs kun bzang*
English: *The Samantabhadra Sddhana*
Derge: rGyud, Di (#3), 28b-36a
Author: Buddhasrljnana (Jnanapada)

Toh. 1856: *Caturangasddhana-samantabhadrf-ndma (yan lag bzhipa'i sgrub thabs kun tu bzang mo zhes bya ba)*
Abbrev.: *sgrub thabs kun bzang*
English: *The Samantabhadra Sddhana*
Derge: rGyud, Di (#4), 36a-42b
Author: Buddhairljnana (Jnanapada)

Toh. 1859: *Muktitilaka-ndma (grolba'i thigle zhes bya ba), by*
Abbrev.: *Muktitilaka, grol ba "i thig le*
English: *The Drop of Liberation*
Derge: rGyud, Di (#7), 47a-52a
Author: Buddhairljnana (Jnanapada)

Toh. 1865: *Srt-Guhyasamdjd-mandala-vidhi-ndma (dpalgsangba 'duspa'idkyil 'khorgyicho ga zhes bya ba)*
Abbrev.: *dkyil 'khorgyi cho ga [shlo ka] bzhi brgya Inga bcu pa*
English: *The Mandala Rite ofthe Glorious Esoteric Communion (AKA: The Four Hundred and Fifty [Verses])*
Dcrge: rGyud, Di (#13), 69a-87a
Author: Dlparikarabhadra (Mar me mdzad bzang po)

Toh. 1866: *Sukusuma-ndma-dvikrama-tatwabhavand-mukhagama-vrtti (mazespa'i me togces bya ba rim pa gnyis pa 'i de kho na nyid bsgom pa zhalgyi lunggi 'grel pa)*
Abbrev.: *Mukhagama-vrtti, zhalgyi lunggi 'grelpa*
English: *Commentary on [fndnapdda s] Direct Speech*
Derge: rGyud, DI (#), 87a-139b
Author: Vitapada

Toh. 1867: *Samantabhadrasddhanavrtti (kun tu bzangpo'isgrubpa'i thabs kyi 'grelpa)*
Abbrev.: —
English: *Commentary on [Jridnapdda's] Samantabhadra Sadhana*
Derge: rGyud, Di (#15), 139b-187b
Author: Sri Phalavajra

Toh. 1868: *Srt-samantabhadrasddhana-vrtti (dpalkun tu bzang po'i sgrub pa'i thabi kyi 'grel pa)*
Abbrev.: *vrtti, 'grelpa*
English: *Commentary on The Samantabhadra Sadhana*
Derge: rGyud, Di (#16), 187b-231a
Author: Thagana

Toh. 1869: *Caturariga-sddhana-tikd-sdramanjari-ndma (yan lag bzhi pa'i sgrub thabs kyi rgya cher bshad pa snying po snye ma zhes bya ba).*
Abbrev.: —
English: *Commentary on [fndnapdda s] The Four-Branched [Samantabhadri] Sadhana, "A Bouquet of Quintessences"*
Derge: rGyud, Ni (#1), lb-45b
Author: Samantabhadra

Toh. 1871: *Sri-Guhyasamdja-mandala-vidhi-tika (dpalgsangba dus pa'i dkyil 'khorgyi cho ga'i 'grelpa)*
Abbrev.: *dkyil 'khor gyi cho ga bzhi brgya Inga bcu pa'i 'grelpa*
English: *Commentary to [Dlparikarabhadra s] The Four Hundred and Fifty [Verses]*
Derge: rGyud, Ni (#3), 59a-130a
Author: Santipa (=Ratnikaraianti, Tib. dKon-mchog/ Rin-chen 'byung gnas zhi ba)

Toh. 1872: *Caturahga-sddhana-samantabhadri-ndma-tikd (yan lag bzhipa'isgrub thabs kun tu bzang mo zhes bya ba 'i rnam par bshadpa)*
Abbrcv.: —
English: *[Commentary on [fndnapdda's] The Four Branch Samantabhadri Sddhana]*
Dergc: rGyud, Ni (#4), 130b-178b
Author: Vitapada

Toh. 1880: ***Sri***-*guhyasamdja-mahju/**rt**-sadhana (dpalgsangba duspa'i 'jam dpalgyisgrub thabs)*
Abbrcv.: *jam rdor*
English: *[Guhyasamdja-] Manjuvajra*
Dcrgc: rGyud, Pi (#7), 99a-109b
Author: Samantabhadra

Toh. 1888: *Saptdhga, yan lag bdun pa*
Abbrev.: *yan lag bdun Idan*
English: *The Seven Branches*
Derge: rGyud, Pi (#15), 190a-203a
Author: VagTsvaraklrti

Toh. 1919: ***Srz***-*Krsnayamdri-mahatantrardja-panjikd-ratnapradrpa-ndma (dpalgzhin rje dgra nagpo* V *rgyud kyi rgyalpo chen po* ***"t*** *dka' 'grel rin po che* V *sgron ma zhes bya ba)*
Abbrcv.: *dgra naggi 'grelpa rin chen sgron me*
English: *The Jewel Lamp: A Commentary on the Black Enemy [Slayer]*
Derge: rGyud, Bi (#3), 124a-172b
Author: **Santipa** (Ratnakarasanti)

Toh. 1923: *Krsnayamdrisddhana-ndma (gshin rje gshed nag po 'i sgrub thabs zhes bya ba).*
Abbrev.: *dgra nag sgrub thabs*
English: *The Sddhana of the Black Enemy [Slayer]*
Derge: rGyud, Mi (#1), lb-8b
Author: **Sridhara** (dpal 'dzin)

Toh. 1931: ***Sri***-*Krsnayamdri-sddhana sacakrdrtha-vistaravydkhyd (dpal gshin rje gshed dgra nag po* 7 *sgrub thabs, 'khor lo* 7 *don rgyas par bshad pa dang bcas pa)*
Abbrev.: *dgra naggi sgrub thabs*
English: *The Sddhana of the Black Enemy [Slayer]*
Derge: rGyud, Mi (#9), 43a-49b
Author:

Toh. 1935: *Krsnayamdri-sddhana-protphulla-kumudd-ndma (gzhin rje* 7 *dgra nag po'i sgrub pa'i thabs ku mu da kha bye ba zhes bya ba)*
Abbrev.: —
English: *The Blossoming Kumuta Flower: A Sddhana of the Black Enemy [Slayer]*
Derge: rGyud, Mi (#13), 58b-64b
Author: **Santipa** (Ratnakarasanti, Rin chen 'byung gnas zhi ba)

Toh. 1347; 0845: *VimaUprabhd-ndma-muUtantrdnusdrini-dvddas'asdhasn tantra-rdja-pikd (bsdus pa V rgyud kyi rgyal po dus kyi 'khor lo "i 'grel bshad rtsa ba V rgyud kyi rjes su jug pa stong phrag bat gnyis pa dri ma med pa V 'od ces bya ba).*
Abbrcv.: *Vimalaprabhd, 'grel chen dri med 'od*
English: *The Great Commentary: Immaculate Light*
Dcrgc: rGyud,Tha (#2), 107b-277a
(Lhasa not extant)
Author: Pundarlka (Avalokiteivara)

Toh. 2488: *Vajraydna-muldpatti-tika (rdo rje theg pa i rtsa ba i Itung ba V rgya cher bshad pa)*
Abbrev.: *rtsa Itung bcu bzhipa*
English: *The Fourteen Root Downfalls*
Derge: rGyud, Zi (#148), 197b-231b
Author: Manjuirlklrti

Toh. 2490: *SrT-sarvaguhya-vidhi-garbhdlamkara-ndma (dpalgsangba thams cad kyi spyi'i cho ga 'i snyingpo rgyan zhes bya ba)*
Abbrev.: *Garbhdlarhkdra, snying po rgyan*
English: *The Ornament of the Essence*
Derge: rGyud, Zi (#150), 232b-243b
Author: Acarya Manjuirlklrti (sLob dpon 'jam dpal grags pa)

Toh. 2670: *Dhydnottara-patala-tikd (bsamgtan phyi ma rim prphye ba rgya cher bshad pa)*
Abbrev.: *bsamgtanphyi ma'i 'grelpa*
English: *Commentary on The Contemplation Addendum*
Derge: rGyud, Thu (#1), lb-38a
Author: Buddhaguhya

Toh. 3140: *Vajrdvali-ndma-mandala-sadhana, dkyil 'khor gyi cho ga rdo rje phreng ba zhes bya ba*
Abbrev.: *Vajrdvali, rDo rje phreng ba*
English: *Varja Rosary*
Derge: rGyud, Phu (#1), lb-94b
Author: Abhayakaragupta

Toh. 3714: *Vajraydna-kotidvaydpoha-ndma (rdo rje thegpa'i mtha'gnyisselba).*
Abbrev.: *mtha'gnyis sel ba*
English: *Dispelling the Two Extremes [of the Vajra Vehicle]*
Derge: rGyud, Tsu (#10), 115a-120a
Author: Jnanasri

Toh. 3717: *Mahdydna-patha-krama (theg pa chen po'i lam gyi rim pa)*
Abbrev.: —
English: *The Stages of the Path of the Universal Vehicle*
Derge: rGyud, Tsu (#13), 193a-194a
Author: Subhagavajra (Skal bzang rdo rje)

Toh. 3721: *Gurupancäiikä, bla ma Inga bcu pa*
Abbrev.:
English: *The Fifty Verses on the Guru*
Dcrgc: rGyud, Tshu (#2), 10a-12a (ACIP)
Author: Asvaghosa

Toh. 3871: *Bodhisattvacäryävatära (byangchub sems dpa'i spyod pa la jugpa)*
Abbrev.: *spyod jug*
English: *Engaging in the Bodhisattvas' Way of Life*
Derge: dBu Ma, La (#1), 1b-40a
Author: Säntideva

Toh. 3915: *Bhävanäkrama (bsgom pa'i rim pa)*
Abbrev.: *bsgom rim*
English: *Stages of Meditation I*
Derge: dBu Ma, Ki (#8), 22a-41b
Author: Kamalaslla

Toh. 3916: *Bhävanäkrama (bsgom pa'i rim pa)*
Abbrev.: *bsgom rim*
English: *Stages of Meditation II*
Derge: dBu Ma, Ki (#9), 42a-55b
Author: Kamalaslla

Toh. 3917: *Bhävanäkrama (bsgom pa'i rim pa)*
Abbrev.: *bsgom rim*
English: *Stages of Meditation III*
Derge: dBu Ma, Ki (#10), 55b-68b
Author: Kamalaslla

Toh. 3944: *Päramitäsamäsa-näma (pha rol tu phyin pa bsdus pa zhes bya ba)*
Abbrev.: *phar phyin bsdus pa*
English: *Compendium of Transcendences*
Derge: dBu Ma, Khi (#6), 217b-235a
Author: Äryasüra

Toh. 4020: *Mahäyäna-sitirälamkära-nämä-kärikä (thegpa chenpo mdo sde'i rgyan zhes bya ba'i tshig le 'ur byas pa)*
Abbrev.: *Süträlarhkära, mdo sde rgyan*
English: *Ornament of [Universal Vehicle] Sutras*
Derge: SemsTsam, Phi (#1), 1b-39a
Author: Maitreya

Toh. 4021: *Madhydntavibhangakarika (dbus dang mtha' rnampar 'byedpa"i tshigle'ur byaspa)*
Abbrcv.: *Madhydntavibhanga, dbus mtha'*
English: *The Center and Extremes*
Dcrgc: Scms Tsam, Phi (#2), 40b—45a
Author: Maitrcya

Toh. 4210: *Pramdnavdrttikakdrikd (tshad ma rnam 'grelgyi tshig le 'ur byas pa)*
Abbrev.: *Pramdnavdrttika, tshad ma rnam 'grel*
English: *Validating Cognition Commentary*
Dcrgc: Tshad Ma, Cc (#8), 94b-161a
Author: Dharmaklrti

Toh. 4601 : *Sri-hevajra-pahjikd-yogaratnarndld-ndma (dpaldgyespa'i rdo rje'i dka' 'grelrinpo che sbyor ba* V *'phreng ba zhes bya ba)*
Abbrcv.: *kyee rdor sgrub thabs*
English: *Hevajra Commentary, "The Jewel Rosary of Yoga "*
Derge: Peking 4687
Author: Samayavajra / Krsnacarya

Toh. : *bla ma Inga bcu pa "i rnam bshad slab pa "i re ba kun skong ("An Explanation of The Fifty Verses on the Guru: Fulfilling Students' Every Hope" — in vol. 1 ofgsung 'bum, 321—76)*
Abbrcv.:
English: *Commentary on the Fifty Verses on the Guru*
Derge:
Author: Tsong Khapa

Toh. : *gSangsngags kyi tshulkhrims kyi rnam bshad dngos grub kyi snye ma (rTsa Itunggi rnam bshad),* P6188, vol. 160
Abbrev.: *rtsa Itung rnam bshad*
English: *Commentary on the Root Downfalls*
Derge:
Author: Tsong Khapa

Tibetan Texts (Other)

Kaydrub Je (mKhas grub rje)
rgyudsde spyi'i rnam par gzhagpa rgyaspar brjod
English: *General Presentation ofthe Tantra Classes*
Version conslted: edition in Wayman and Lessing, *mKhas grub rje s*

Yangchen Gaway Lordo (dbyangs can dga' ba'i bios gros, a.k.a. A-kya Yogs-'dzin)
gzhi V *sku gsum gyi rnam gzhag rab gsal sgron me*
English: *A Brilliant Lamp: A Presentation ofthe Three Bodies which are the Basis*
Version consulted: ACIP fde S6600

Tsong Khapa

rgyal ba khyab bddg rdo rje 'chang chen po "t lam gyis rim pa gsang ba kun gyignad rnam par phye ba zhes bya ba
Abbrev.: *sngags rim chen mo (NRC)*
English: *The Great Stages of Mantra*
Versions consulted: (1) blockprint edition of 512 folios; from *The Collected Works (gsun 'bum) of Rje Tsorl-kha-pa Blo-bzari-grags-pa,* reproduced from an example of the old Bkra-sis-lhun-po redaction from the library of Klu 'khyil Monastery of Ladhakh by Ngawang Gelek Demo. New Delhi: Demo, 1975. LQclassification: BQ7950.T75 1975; (2) manuscript edition of 366 oversized folios contained in the Columbia University library; I-Tib-554 LCCN 76-905625, from the PL480 collection. *Sngags Rim Chen Po,* Dharamsala: n.p., 1969.; (3) electronic edition input by the Asian Classics Input Project (source edition unavailable). File number S5281E.INC.

drang ba dang nges pa V *don rnam par 'byedpa* V *bstan bcos legs bshad snying po*
Abbrev.: *legs bshad snying po (EE)*
English: *Essence of Eloquence*
Version consulted: ACIP file S5396E.

byang chub lam rim che ba
Abbrev.: *lam rim chen mo (LRC)*
English: *The Great Stages of the Path to Enlightenment*
Version consulted: 1897 Lha-sa "old" Zhol, Dga'-Idan-phun-tshogs-gling blocks. Reprinted New Delhi : Mongolian Lama Gurudeva, 1978-1979 as "The collected works gsung 'bum of the incomparable Lord Tsong-kha-pa Blo-bzang-grags-pa."

byang chub lam rim cung ngu
Abbrev.: *lam rim cung ngu (LRC)*
English: *The Middling Stages of the Path to Enlightenment*
Version consulted: ACIP file S5393E.

bla ma Inga bcu pa "i rnam bshad slab pa 'i re ba kun skong
English: *Commentary on the Fifty Verses on the Guru*

lam gyigtso bo rnam gsum rtsa 'grel
Abbrev.: —
English: *The Three Principles of the Path*
Version consulted: ACIP file S5275P67.

gSang sngags kyi tshul khrims kyi rnam bshad dngos grub kyi snye ma (rTsa Itunggi rnam bshad), P6188, vol. 160
Abbrev.: *rtsa Itungrnam bshad*
English: *Commentary on the Root Downfalls*

Tibetan Texts (Kanjur and Tanjur) Sorted by English Title

Abbreviated [Practice] (Toh. 1796)

Activities [of the Yoginis] (Toh. 0375)

Analysis of [Lüipa's] Clear Realization (Toh. 1490)

Arisal of Sanivara [Tantra] (Toh. 0373)

Black Enemy [Slayer] Tantra (Toh. 0467)

Blazing Jewels [Sádhana] (Toh. 1251)

Blossoming Kumuta Flower: A Sádhana of the Black Enemy [Slayer] (Toh. 1935)

Brilliant Lamp (Toh. 1785)

Buddha-Skullbowl [Tantra] (Toh. 0424)

Cakrasamvara sádhana (Toh. 1432)

Cakrasamvara Sádhana (Toh. 1443)

Cakrasamvara Sádhana (Toh. 1454)

Center and Extremes (Toh. 4021)

Clear Meaning: A Commentary on the Difficulties of [Nágárjuna s] Five Stages (Toh. 1830)

Clear Realization (Toh. 1427)

Commentary on ¡Jñánapáda s] Direct Speech (Toh. 1866)

Commentary on [Jñánapáda s] Samantabhadra Sádhana (Toh. 1867)

Commentary on ¡Jñánapáda's] The Four Branch Samantabhadrt Sádhana] (Toh. 1872)

Commentary on [Jñánapáda's] The Four-Branched [Samantabhadrt] Sádhana, "A Bouquet of Quintessences " (Toh. 1869)

Commentary on the [Buddha-] Skullbowl [Tantra] (Toh. 1652)

Commentary on the [Vajra] Tent (Toh. 1194)

Commentary on the Arisal of Sanivara [Tantra] (Toh. 1420)

Commentary on The Contemplation Addendum (Toh. 2670)

Commentary on the Fifty Verses on the Guru (Toh. ?)

Commentary on The Four Seats (Toh. 1607)

Commentary on the Root Downfalls (Toh. ?)

Commentary on The Samantabhadra Sádhana (Toh. 1868)

Commentary to [Dipañkarabhadra s] The Four Hundred and Fifty [Verses] (Toh. 1871)

Compendium of Practices (Toh. 1803)

Compendium of Reality (Toh. 0479)

Compendium of Transcendences (Toh. 3944)

Deciphering the Seven Ornaments (Toh. 1789)

Direct Speech (Toh. 1853)

Direct Speech (Toh. 1854)

Dispelling the Two Extremes [of the Vajra Vehicle] (Toh. 3714)

Drop of Liberation (Toh. 1859)

Drop of 'Spring (Toh. 1448)

Engaging in the Bodhisattvas' Way of Life (Toh. 3871)
Esoteric Communion Tantra (Toh. 0442)
Fifty Verses on the Guru (Toh. 3721)
Five Commitments (Toh. 1224)
Five Stages (Joh. 1802)
Four Seats [Tantra] (Toh. 0430)
Fourteen Root Downfalls (Toh. 2488)
Further Tantra [of The Esoteric Communion] (Toh. 0443)
"Glorious Clear Realization, "A Commentary [on Luipa's Cakrasamvara SddhanaJ (Toh. 1465)
Graded Presentation [of the Esoteric Communion Practice] (Toh. 1809)
Great Commentary: Immaculate Light (Toh. 1347; 0845)
Guhyasamdja-Mahjuvajra (Toh. 1880)
Hevajra Commentary, "The Jewel Rosary of Yoga" (Toh.. 4601)
Hevajra Sddhana (Toh. 1218)
Hevajra Sddhana (Toh. 1226)
Hevajra Sddhana, "A Vajra Lamp"(Toh. 1237)
Hevajra Sddhana, "An Elimination of Errors" (Toh.. 1245)
Hevajra Tantra in Two Sections (Toh. 0417)
Illusory Net (Toh. 0466)
Instruction on Bestowing Initiation (Toh. 0361)
Integration of the Sutras [with the Creation Phase of the Esoteric Communion] (Toh. 1797)
Interpenetrating Union [Tantra] (Toh. 0366)
Intuition Vajra Compendium (Toh. 0447)
Intuition Vajra Compendium (Toh. 0450)
Jewel Lamp: A Commentary on the Black Enemy [Slayer] (Toh. 1919)
Kiss, The (Toh. 0381)
Latter [Tantra of Clear Expression (Toh. 0369)
Mandala Rite of the Glorious Esoteric Communion (AKA: The Four Hundred and Fifty [Verses]) (Toh. 1865)
Moon of Liberation (Toh. ?)
Ornament of [Universal Vehicle] Sutras (Toh. 4020)
Ornament of the Essence (Toh. 2490)
Ornament of the Vajra Essence Tantra (Toh. 0451)
Pearl Rosary: A Commentary on the Difficulties of the Hevajra (Toh. 1189)
phyag chen thig le (Toh. 0420)
Realization of the Black Enemy [Slayer] (Toh. ?)
Red Slayer of Death Tantra (Toh. 0474)
Sddhana of the Black Enemy [Slayer] (Toh. 1923)
Sddhana of the Black Enemy [Slayer] (Toh. 1931)
Samantabhadra Sddhana (Toh. 1855)

Samantabhadra Sadhana (Toh. 1856)
Secret Treasury Tantra (Toh. 0830)
Seven Branches (Toh. 1888)
Sheafof Instructions (Toh. 1198)
Six-Branch Sadhana (Toh. 1239)
Stages of Meditation I (Toh. 3915)
Stages of Meditation II (Toh. 3916)
Stages of Meditation III (Toh. 3917)
Stages of the Path of the Universal Vehicle (Toh. 3717)
"Superb Embrace"-A Sadhana of the Mandala Rite (Toh. 1240)
TenfoldThatness (Toh. 1229)
Vajra Peak [Tantra] (Toh. 0480)
Vajra Rosary (Toh. 0445)
Vajra Tent [Tantra] (Toh. 0419)
Vajraddka [Tantra] in Fifty Chapters (Toh. 0370)
Vajragarbha s [Hevajra] Commentary (Toh. 1180)
Validating Cognition Commentary (Toh. 4210)
Varja Rosary (Toh. 3140)

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